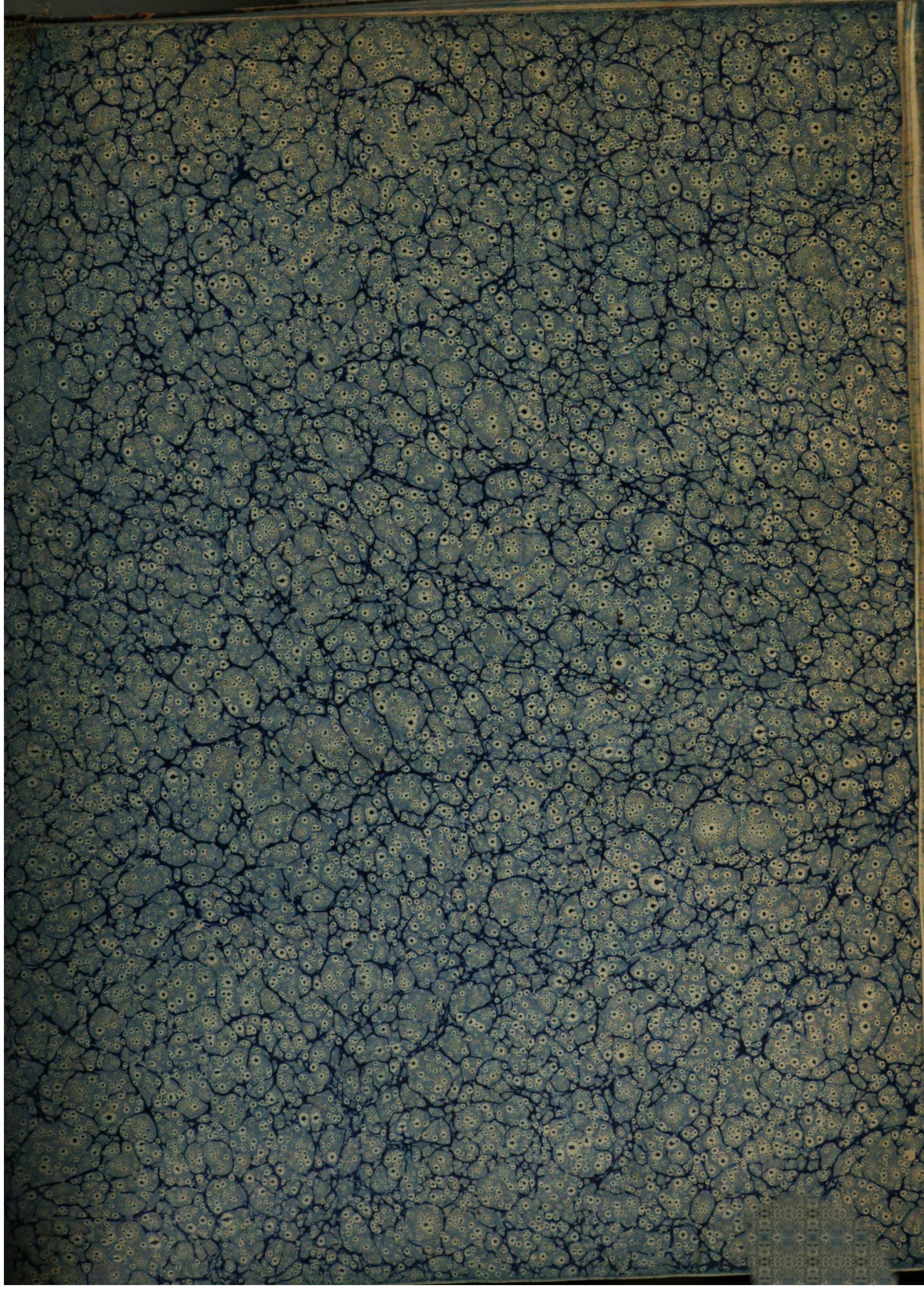


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GENERAL BIOGRAPHY;

OR

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CON-
DITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

By JOHN AIKIN, M. D.

MR. NICHOLSON,

AND OTHERS.

Οἱ περ φυλλων γενεη, τοιηδε και ανδρων.

Φυλλα τα μεν τ' ανεμος χαμαδις χει, αλλα δε θ' ὕλη

Τηλεθωσα φει, εαρος δ' επιγιγνεται ὥρη

Ὡς ανδρων γενεη, ἡ μεν φει, ἡ δ' αποληγει.

ILIAD. VI.

— quasi cursores vitæ lampāda tradunt.

LUCRET. II.

VOLUME THE SECOND.

L O N D O N :

PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD; G. G. AND J. ROBINSON, PATER-NOSTER-ROW;
G. KEARSLEY, FLEET-STREET; AND J. WRIGHT, OPPOSITE BOND-STREET, PICCADILLY.—ALSO
FOR BELL AND BRADFUTE, EDINBURGH; AND COLBERT, CAPEL-STREET, DUBLIN.

1801.

By T. Davison, White-Friars.

GENERAL BIOGRAPHY;

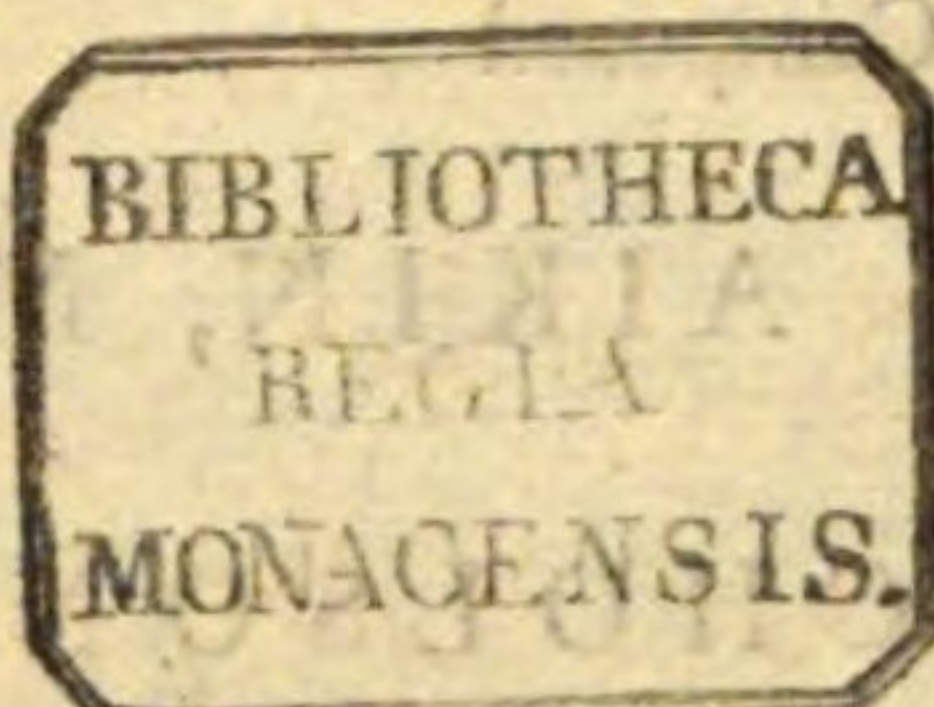
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FOR KELL AND BRADSHAW, EDINBURGH; AND COLBERT, CARR STREET, DUBLIN.

1801.

P. T. DAVIES, PRINTER.

ADVERTISEMENT.

THE Proprietors of this Work, while they return their acknowledgments to the Public for the favourable reception with which the First Volume has been honoured, and which they trust will be merited by the present, take occasion to inform the friends of the undertaking, that the Theological and Philosophical department will henceforth be filled by the Reverend THOMAS MORGAN of London.

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GENERAL BIOGRAPHY.

B.

BAR

BARCHOCHEBAS, one of the false Messiahs of the Jews, was properly named *Caziba*. Taking advantage of the religious animosity excited in the breasts of his countrymen by the profanations of the emperor Adrian, when he founded his new city of *Ælia* on the ruins of Jerusalem, in the year 132, he assumed the name of *Barchochab*, signifying *child of the star*, in allusion to a prophecy of Balaam, and pretended to be the long-expected deliverer of his nation. He chose for his precursor the famous rabbi Akiba; and putting himself at the head of the numerous banditti, which at that time infested Judea, he took possession of the strong town of Bither, between Cæsarea and Diospolis, whence he extended his conquests over the neighbouring country, committing the most cruel ravages, and massacring without mercy all the Romans and Christian Jews who fell in his way. He assumed the title of king of the Jews, coined money, and performed all the acts of sovereignty. Adrian, who had at first treated this revolt with neglect, finding at length that it was of a serious nature, and not to be quelled by the force he had in the country, recalled Julius Severus from his command in Britain, and sent him at the head of an army against the impostor. This general laid siege to Bither, which was defended with resolution, till Barchochebas was slain, in 134. It was then carried by storm, and an infinite number of the deluded Jews perished by the sword. *Moreri. Mod. Univers. Hist.*—A.

BARCHUSEN, or **BARKHAUSEN**, **JOHN CONRADE**, a learned physician and chymist, was born at Horne in the county of Lippe in 1666.

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BAR

After a liberal elementary education, he made it his business to acquire as thorough a knowledge as possible of pharmacy and chymistry, and for that purpose travelled for some years through the principal cities of Germany. After a short residence at home, he resumed his travels, and was physician to the Venetian general in the expedition to the Morea in 1694. On the death of this person, he came to Holland, and took up his abode at Utrecht, where he obtained a permission to teach chymistry. In 1698 he was appointed lecturer, and in 1703, professor-extraordinary, of this science, the functions of which he performed till his death, which happened in 1717. He left behind him the character of an upright man, zealous for the public good, studious and laborious in an uncommon degree, as his learned works sufficiently testify. These are "*Synopsis pharmaceutica*," *Frankf.* 1690, and *Utrecht* 1696, 8vo. "*Pyrosophia*," *Leyd.* 1698, 4to. This work appeared in an enlarged form at *Leyd.* in 1717, under the title of "*Elementa Chimiæ*," &c. "*Acroamata ad Iatrochymiam & Physicam spectantia*," *Utr.* 1703, 8vo. This consists of his chymical lectures, with a particular application to medicine. "*Historia Medicinæ*," &c. *Amst.* 1710, 8vo. This also was published in an enlarged form, under the title of "*De Medicinæ ortu & progressu dissertationes*," &c. &c. *Utr.* 1723, 4to. It gives an account of all the sects and theories of medicine from the earliest times down to his own age, but with less accuracy, especially with respect to the ancient writers, than *Le Clerc* and *Freind*. "*Synopsis pharmaciæ*,"

B

Leyden, 1712, 4to. "Compendium ratiocinii chemici," ib. 1712, 4to. "Collecta medicinæ practicæ generalia, & dialogus de optima medicorum secta," *Amst.* 1715, 8vo. This is chiefly a compilation from the ancients. On the whole, Barchusen appears to have been rather an industrious enquirer into other men's opinions, than a man of genius or solid judgment. *Moreri. Haller Bibl. Med. Pract.*—A.

BARCLAY, ALEXANDER, an English writer of the 16th century, was so famous near his own times, that it was warmly disputed whether England or Scotland had the best claim to his birth. The weight of evidence, however, seems to preponderate in favour of the latter country; for he is not only directly claimed by the Scotch writers, but Dr. Bulleyn, an unexceptionable witness, incidentally mentions him as "born on the other side of the cold river Tweed." He came to Oriel college, Oxford, about 1495; and after passing some time there with great reputation for parts and learning, he made a tour on the continent, and acquired a knowledge of the principal languages spoken there. On his return, he became one of the priests of St. Mary Ottery in Devonshire; and afterwards a monk of the monastery of Ely. After the dissolution of this foundation, he was successively presented to several livings, the last that he enjoyed being those of Baddow-magna in Essex, and Allhallows, Lombard-street, London. He possessed the dignity of a doctor in divinity. He died at a very advanced age in 1552, at Croydon in Surrey. As to his character, it is very differently represented by the protestant Bale, and the papist Pits. The former charges him with living in adultery; the latter asserts that all his time was employed in the service of religion, and in reading and writing the lives of saints. In fact, these accounts are not absolutely incompatible. As an improver of English literature, the merits of Alexander Barclay are less doubtful; his industry in enriching the language with many translations, written in a style more pure and fluent than that of his contemporaries, entitles him to grateful commemoration. The works which he thus naturalized were so numerous that no complete catalogue of them exists. Some of the principal are, the "Miseriæ Curialium" (Miseries of Courtiers) of Eneas Sylvius; the "Eclogues of Baptist Mantuan;" the "Castle of Labour," from the French; a treatise "Of Virtues," by Mancini; several "Lives of Saints;" the "Jugurthine War," of Sallust; and the most popular of all

his performances, "Navis Stultifera, or the Ship of Fools," a free translation, with large additions, from Sebastian Brandt. This is a satirical work, consisting of verse and prose intermixed, and adorned with a number of wooden cuts. It was first printed at London by Richard Pynson in 1509, and underwent several editions. *Biogr. Britan.*—A.

BARCLAY, JOHN, son of Thomas Barclay, a native of Scotland, and professor of civil law at Angers, was born at Pontamousson, in January, 1583. He very early distinguished himself in polite literature, and published a commentary on the Thebaid of Statius in 1601. Soon after the accession of James I. he accompanied his father to England, where he presented the king with an elegant Latin poem on his coronation. To him he also dedicated the first part of his "Satiricon Euphormionis," a Latin satirical work. His father, apprehensive lest he should be induced to become a protestant, took him back to France, and he lived under the paternal roof till the professor's death. He then went to Paris, and married; and in 1606 returned to England, where he was cordially received by king James, and made a gentleman of the bedchamber. He is said to have assisted this prince in a controversial work, and suspicions were thrown out against his orthodoxy, which, however, he strenuously denied to have any foundation. He finished his "Euphormio," and published a defence of it in 1610. On his return to Paris, he printed, in 1612, a work entitled "Pietas," in which he defended a performance of his father's against the power arrogated by the pope over crowned heads, which had been attacked by Bellarmine. Notwithstanding this declaration against the papal claims, he was invited to Rome by pope Paul IV. and made it the residence of the latter part of his life. He was much caressed there even by his antagonist Bellarmine, and had some lucrative employments bestowed upon him; in return for which, he wrote a controversial work entitled "Parænesis ad Sectarios." While in the height of his reputation, and during the printing of his principal work, the "Argenis," he died of the stone at Rome in 1621.

Barclay was of a melancholy and singular disposition. He employed all the morning in study without admitting any visitor, and the afternoon in cultivating his garden. As a scholar and a writer his reputation was extremely high in his own times, though his works were not of a kind to command lasting attention. His Latin style was greatly admired by some good judges, but met with severe censurers.

Petronius was particularly his model, and he imitated him in mixing prose and verse; but he partakes somewhat of the florid affectation of Apuleius in the former, and of the bombast of Lucan in the latter. His works of invention, the "Euphormio" and "Argenis," were most read, and have been many times edited, and translated into various languages. The latter is a kind of political allegory, giving a picture of the vices and revolutions of courts, with real characters under fictitious names. It has great variety, ingenuity, and liveliness of imagery, with many elevated sentiments, and much learning, though displayed with too much parade. It was read with great avidity while the scenes and personages to which it alluded were fresh; and a translation of it in English by a lady appeared as late as 1772, but obtained little notice. *Bayle. Biogr. Britan. Moreri.—A.*

BARCLAY, ROBERT, the famous apologist for the quakers, was the eldest son of colonel David Barclay of Mathers, in Scotland; the descendant of an ancient family, and allied to some of the most considerable houses in North Britain. Robert was born, according to the most authentic account, in 1648, at Gordonstown in the shire of Murray, whither his father had retired on quitting the army. He was sent young to Paris for education, under his uncle, who was at that time principal of the Scots college. Here, it appears that pains were taken to induce the youth to adopt the Roman-catholic religion; and, as he himself acknowledges, in his work on Universal Love, with temporary success. His father, probably informed of this circumstance, sent for him home in his 17th year; and he returned extraordinarily accomplished for his age in literature, being especially well versed in the Latin and French languages. He pursued his studies with assiduity at home, and acquired the knowledge of Greek and Hebrew; and being naturally of a grave and solid disposition, he soon began to turn his enquiries towards theological subjects. In 1666 his father had become a convert to quakerism; and he himself soon after followed his example, though less moved, as it appears, by paternal authority, than by the serious conviction of his own understanding. Though his zeal was for the most part under the controul of a sedate temper and sound judgment, yet it was not at first free from enthusiasm, for he himself mentions (*Works*, p. 105), that feeling a strong impression to pass through the streets of Aberdeen clad in sackcloth and ashes, he could not be easy till he had obeyed this, which he conceived to be, a divine command. He employed

himself more efficaciously for the service of the cause, by exerting his powers of argumentation in answering some of its antagonists, which he did with great force and effect. His first publication was entitled, "Truth cleared of Calumnies," &c; meant as a reply to a work of W. Mitchell's, a preacher near Aberdeen. It is dated from the author's house at Urie, in 1670. To this, a kind of appendix was soon added, in the form of queries; and, in the next year, a third treatise of his appeared, entitled "W. Mitchell unmasked," &c. which, with a great display of learning, exhibited no small portion of controversial acrimony, and reduced his antagonist to silence. In 1673 he aimed at conciliating the good opinion of protestants in general to his sect, by a regular and systematic exposition of its doctrines. For this purpose he published a book with the title of "A Catechism and Confession of Faith, approved of and agreed to by the general Assembly of the Patriarchs, Prophets and Apostles, Christ himself chief Speaker in and among them," &c. In this work he endeavoured to prove, that quakerism was the perfection of the reformed religion; and that all other protestants, in as far as they receded from it, were inconsistent with themselves, and approached to popery. He laid it down as a principle, that the scriptures alone were to be considered as the foundation of faith, and that no doctrines ought to be received by Christians, but such as could be proved by the express words of scripture. This work excited the attention of many serious enquirers, and removed many of the prejudices entertained against the society. In order to draw a strong line of distinction between the rationalists of his sect, and the enthusiasts, who were often confounded with them by a common name, he published another treatise entitled "The Anarchy of the Ranters, and other Libertines, the Hierarchy of the Romanists, and other pretended Churches, equally refused and refuted," &c. Some sentiments in this performance concerning church discipline involved the author in disputes with his own brethren (*Preface to his Works*, p. 14); as his other works had already brought upon him attacks from other quarters, particularly from some members of the university of Aberdeen. He persisted, however, in his endeavours to make a clear, methodical, and rational system of quakerism; and, in 1675, he appears to have been deeply engaged in composing the most famous of all his writings, his "Apology for the true Christian Divinity, as the same is held forth and preached, by the people in scorn called Quak-

ers." Previously to its composition he had, with great prudence and foresight, sent abroad certain "Theses Theologicæ," which were its groundwork, written in various languages, and addressed to the clergy of all denominations throughout Europe, requesting their examination and judgment. When the "Apology" was completed, he sent two copies of it to each of the ministers-plenipotentiary then assembled at the congress of Nimeguen. It was printed at Amsterdam in 1676; and two years afterwards the author published an English translation of it. Translations in other languages shortly appeared, and few theological works ever excited so much attention. Barclay's "Apology" is a learned, scholastic and methodical performance, very different from the usual productions of a society which trusted to the unpremeditated effusions of inspiration, and many of whose members even vilified human learning. Therefore, although its merit and reputation have caused it to be regarded as the first authority for the principles of the sect, yet perhaps the view it gives of them is rather that of the individual writer than of the society in general. The service, however, which this work did to the sect was very great, by placing it upon a more respectable footing among the variety of reformed churches, and removing many prejudices which had been entertained against it at home and abroad. The dedication of the "Apology" is as remarkable as the work itself. It is addressed to king Charles II.; and without any gross familiarity, speaks to him in so plain and forcible a manner respecting the events of his own life, and pleads the cause of religious liberty, and of his own society, with such a manly spirit, that it has ever been admired as a model in its kind. The following passage will serve as a specimen: "Thou hast tasted of prosperity and adversity, thou knowest what it is to be banished thy native country, to be over-ruled as well as to rule and sit upon the throne; and being oppressed, thou hast reason to know, how hateful the oppressor is both to God and man."

It were to be wished that what Voltaire has asserted had been founded on fact; namely, that this address had the effect to put a stop to the persecution then raging against the quakers. But we find, in reality, that Robert Barclay, after his return from a visit to Holland and Germany, in which he accompanied the celebrated William Penn, was, in 1677, imprisoned in Aberdeen, together with his father and a number of other quakers, at the instigation of archbishop Sharp of St. Andrew's, to whom he

wrote an excellent letter on the occasion. It was not long, however, before he was liberated, chiefly through the interposition of Elizabeth princess palatine of the Rhine, who had a great regard for the sect of quakers, and corresponded with Penn and Barclay. He even acquired the favour of the court, so that in 1679 he obtained a charter from the king erecting his lands of Urie into a free barony, with all the privileges appertaining. In 1680 he appears to have had the recommendation of the duke of York in transacting some law business at Edinburgh; and, in 1682, he was elected governor of East Jersey in North America by the proprietors of that province, who made him large offers in order to induce him to accept of the charge. He did not chuse to go thither himself, but appointed a deputy governor; and his brother John settled in the country.

To resume the account of his writings.—While in prison at Aberdeen in 1677 he published a treatise on "Universal Love," the purpose of which was to shew that his own sect possessed a larger measure of this divine attribute, than any other church. As a fruit of this spirit of general benevolence, he, in the same year, drew up a letter in Latin to all "the Ambassadors and Deputies of the Christian Princes and States met at Nimeguen to consult the peace of Christendom," urging them to forward that good work, and pointing out the true causes of war, and its incompatibility with Christian principles. This was delivered, along with copies of his "Apology" (as above mentioned), and is said to have been received with the respect due to the author's character and good intentions. A Latin letter concerning "the Possibility and Necessity of an inward and immediate Revelation," which he had written in 1676 to Adrian Paets, a person of distinction in Holland, he translated into English, and published in 1686. This was the last of his performances; and as it relates to a fundamental doctrine of quakerism, has been reckoned, though short, one of the most important of them. Much of his time appears to have passed in journies undertaken for the benefit of the society, both in promulgating their doctrines, and employing his interest in protecting its members from oppression. In common with William Penn, he seems to have been on terms of considerable intimacy with James II., who, feeling the necessity he and his party had for a free toleration, affected to be the great patron of liberty of conscience. It is probable, too, that the non-resisting principles of the quakers in civil matters gave him a

predilection for their religious opinions above those of other protestants. Barclay was in a private conference with the king, in 1688, just as the wind came fair for bringing over the prince of Orange; and could not forbear on that occasion to urge him with the propriety of some concessions to satisfy his people: but the doom of that misguided monarch was fixed. Robert Barclay did not long survive the Revolution. He died after a short illness at his house at Urie, in October 1696, in his forty-second year, leaving a family of seven children, all of whom (a very extraordinary circumstance!) were living fifty years afterwards. The moral character of this eminent person was correspondent to the great employment of his life, that of promoting what he thought to be the cause of religious truth. He was equally amiable and respectable; and the gravity of his pursuits was far from infusing any rigour or sourness into his manners and conversation. He governed his house with great prudence and discretion, and preserved a serenity of mind under all the changes of his fortune. *Biogr. Britan.—A.*

BARDESANES, or BARDAISAN, an heresiarch of the second century, was a native of Edessa, and is supposed to have been a disciple of Valentine the Egyptian, though in fact his system was very different from that of the Valentinians. He was a man of acute genius, and profound erudition, and wrote many works which acquired him a great reputation. He was eloquent in the Syriac, which was his native language, and was also well acquainted with the Greek. A thirst for knowledge led him to make a journey into the east in order to see and converse with the brachmans and other philosophers of that country. He enjoyed the esteem of Abgarus who reigned in Edessa from the year 152 to 187. A work which he wrote "Upon Destiny," said to have been directed against Abydas the astronomer, or astrologer, was in great reputation among the ancients. Eusebius quotes a fragment of it in his "Præpar. Evangel." He is related to have addressed, or at least to have presented, this work to Antoninus, whom Jerom understands to have been the emperor Marcus Aurelius, but it was more probably his colleague Lucius Verus, who visited Edessa in his progress to the east. Bardesanes adopted the oriental philosophy concerning the *two principles*, but with certain modifications which rendered it less adverse to the Christian doctrine. In the principal of his works, written against the Marcionites, he admits a supreme God, pure and perfect; and also a prince of darkness. He supposes that

God created the world without any mixture of evil, and peopled it with pure inhabitants, endowed with subtle ethereal bodies, and celestial spirits; but, that, when the prince of darkness had tempted them to sin, they acquired sluggish and gross bodies, formed of corrupt matter by the evil principle, and disorder was introduced into the natural and moral world, with a perpetual conflict between reason and passion in the mind of man. On this account, Jesus descended from above, clothed not in a real, but in a celestial or aerial body, who taught mankind to subdue the corruption of their natures, and by fasting and contemplation, to disengage themselves from the fetters of malignant matter. They who listen to this divine instructor, after the dissolution of the terrestrial body, are to mount to the upper regions of felicity, invested with ethereal vehicles, or celestial bodies. It is said that Bardesanes at length renounced the more chimerical part of his system; but Eusebius seems to deny that he ever returned to the Catholic faith, and his sect subsisted a long time in Syria. A hundred and fifty hymns which he wrote with much elegance in Syriac, in imitation of David's psalms, are said by their popularity to have much contributed to propagate his opinions. Apollonius of Chalcedonia used great efforts to induce Bardesanes to apostatize from Christianity, but without success. *Bardesanes*, a Babylonian, quoted by Porphyry as having lived at the beginning of the third century, and as being author of a book concerning the Indian philosophers, is by some supposed to have been a different person from the above; but others reckon him the same, as, indeed, is not inconsistent with chronology. *Moreri. Mosheim, b. i. part ii. ch. v. Beausobre Hist. du Manich. Lardner Credib.—A.*

BARETTI, JOSEPH, a man of letters of some distinction, was born at Turin about the year 1716. His father was an architect, employed under Don Philip Invara, a Sicilian, who built several considerable edifices in and near Turin. Young Baretti received a good education, and some paternal property, which last, from his own confession, he squandered in gaming. Of his early life very little is known. It appears to have been rambling and desultory, and probably often subjected to pecuniary distress. In 1748 we find him at Venice, a teacher of Italian to some English gentlemen. Two years afterwards he came to England, chiefly, as is said, at the instigation of lord Charlemont; and this island was thenceforth, except with a short interval, his constant residence. A wonderful facility in acquiring languages, together

with a critical knowledge of his own, peculiarly fitted him for the profession of a language-master, in which he engaged. As early as 1753 he ventured to become a writer in English, in which tongue he published "A Defence of the Poetry of his native country against the censures of Voltaire." About this time his acquaintance commenced with Dr. Johnson, then engaged in the compilation of his dictionary. It appears to have been attended with extraordinary kindness and cordiality on the part of Johnson, probably conciliated by equal deference and veneration on that of Baretti, who omits no occasion in his works of testifying his profound admiration of his illustrious friend. Some works which he wrote at this period, on the Italian language and literature, contributed to raise his reputation; and he availed himself of his friend's English Dictionary to compile a dictionary of the Italian and English languages, much more complete than any hitherto published, which first appeared in 1760, and still maintains its superiority over other works of the same kind. His industry was, indeed, exemplary; for his love of independence led him to rely chiefly on his own exertions, notwithstanding any advantages of temporary patronage. But he himself acknowledged that his performances partook too much of the imperfection consequent upon haste and necessity. In 1760 he revisited his native country, where, as appears from a letter of Johnson's to him, he had hopes of preferment, and had thoughts of forming a matrimonial connection; but neither of these took place. Soon after his arrival he projected, and published at Venice, a periodical work under the title of "*Frusta Literaria*," in the character of an old querulous soldier who was returned to his country after a long absence. This work met with great success, but the severity of its criticisms raised a storm of enmity against the author, which rendered his abode in that country unpleasant, if not unsafe. After an absence of six years he returned through Spain and Portugal to England, where he resumed his literary occupations. In 1768 he published "*An Account of the Manners and Customs of Italy*," principally intended as a reply to the severe strictures contained in the "*Letters from Italy*," by Mr. Sam. Sharp, the surgeon. Sharp had indeed written like a prejudiced Englishman, incapable of making due allowances for the difference of tastes and habits, and strongly impressed with the importance of all the more serious matters in which his own country claims a superiority over most of those on the continent. Baretti, on the other hand, was a citizen

of the world, treating lightly not only differences in modes of living and fashionable manners, but the most essential diversities in morals, religion, and government. He was, however, successful in exposing many of Sharp's mistakes and misrepresentations, which he attacked both with humour and argument. He retained the warm attachment of Dr. Johnson, who introduced him to the family of Thrale, a connection equally useful and agreeable to him, both as a teacher and a literary guest. In 1769 he visited part of Spain, probably for the purpose of completing his account of a tour in that country. Soon after his return, an incident happened which involved him in very disagreeable consequences. As he was returning, early one evening in October, from a coffee-house, he was accosted in the Haymarket by a woman of the town, whom he repulsed with some roughness. An angry altercation ensued, which brought on the interference of three men, who endeavoured to push Baretti into the kennel. Alarmed for his safety, he took out a pocket French dessert-knife, and struck one of the assailants. The man pursued and collared him; upon which Baretti repeated his blows with the knife, in such a manner, that he died of his wounds the next day. Baretti was immediately taken into custody, and was tried for murder at the Old Bailey. The trial excited great interest in the public, and perhaps no person in his circumstances had ever such an appearance of men of literary eminence to bear testimony to his character. Among these were the names of Johnson, Burke, Goldsmith, Garrick, Reynolds, and Beauclerk. Baretti rejected the privilege of having a jury of half foreigners, and confidently threw himself upon the generosity of Englishmen. He had no cause to repent this measure, for their verdict was self-defence. Yet he did not escape censure for the readiness with which he had recourse to a mortal weapon to repel an assault, which, in so public a place, and at so early an hour (between six and seven), could scarcely have endangered his person; and the fact was thought an unfortunate example of that propensity to stabbing which he had taken pains to refute, when brought as a charge against the Italians by Mr. Sharp. It is asserted too, that, so far from shewing any remorse for the fatality of the action, he was brutal enough once to present his knife to a young lady for the purpose of cutting fruit, with the preface—This is the weapon that stabbed the villain!

In 1770 he published his "*Journey from London to Genoa, through England, Portugal,*

Spain, and France," 4 vols. 8vo. a sprightly and entertaining performance, replete with lively traits of manners and sentiment, and every where maintaining the character of the good-humoured traveller, accommodating himself to all petty diversities, and superior to trifling difficulties. He continued to publish introductory works for the use of students in the Italian and some other modern languages, and superintended a complete edition of the works of Machiavel. About this time he was domesticated in the Thrale family; and in 1775 he accompanied them and Dr. Johnson in a trip to Paris. He left Mr. Thrale's in 1776, "in some whimsical fit of disgust or ill-nature, without taking leave" (Johnson's letter to Boswell); and it appears that the latter part of his life passed in struggles against difficulties. In 1779, in conjunction with Mr. Philidor, and under the patronage of Dr. Johnson, he attempted to introduce to the public a classical entertainment, the "Carmen Seculare" of Horace, set to music; but it proved too refined for the national taste, and failed of success. He had for some time enjoyed the post of foreign secretary to the Royal Academy; but this was a source of honour rather than emolument, and his circumstances now led him to be solicitous for the means of maintenance. A pension from government of 80l. per ann. which he obtained under lord North's administration, fell into arrear during the urgency of public wants, and he was scarcely able to preserve himself from absolute indigence. In 1786 he published a work with the singular title of "Tolondron. Speeches to John Bowle about his Edition of Don Quixote; together with some Account of Spanish Literature." This was his last performance. His constitution was broken by uneasiness of mind and repeated attacks of the gout, and he died on May 5, 1789. He retained some respectable friends to the last, who attended him to the grave. Baretti had a rough and somewhat cynical appearance, yet he was well fitted for society, and particularly delighted in the company of young persons, with whom his conversation generally took an instructive turn. He had seen much of the world, and had imbibed that laxity of opinion which usually attends free intercourse with it, where fixed principles have not been early established. But his integrity was unimpeached; his morals were pure, and his manners correct. He was extremely charitable, and often forgot his own wants in supplying those of others. As to his literary talents, if they were not of the highest order, they were useful and agreeable. His

English style was not only pure, but possessed an ease and familiarity very extraordinary in a foreigner. Indeed, his phraseology not unfrequently descends to the trifling and puerile, especially when adapting itself to young persons. He appears to have been an excellent teacher of languages, and his elementary publications afford very useful helps to the student. It may be proper to add, that Dr. Johnson by no means considered him as a trifler. "I know no man (said he to Boswell) who carries his head higher in conversation than Baretti. There are strong powers in his mind. He has not, indeed, many hooks; but with what hooks he has he grapples very forcibly." *Boswell's Life of Johnson. European Magazine for 1789.*—A.

BARLAAM, a monk of St. Basil, and a man of uncommon learning in the fourteenth century, was born at Seminara in Calabria. He went young into Greece, for the purpose of learning the Greek language; and arriving at Constantinople, in 1327, he so distinguished himself by his various learning, as to obtain the favour of the emperor Andronicus the Younger, and of his favourite John Cantacuzenus, the latter of whom took him into his house. He was appointed to teach theology and the belles lettres; and in 1331 was made abbot of the monastery of the Holy-ghost. He is described as a man of small stature, and of slow and difficult utterance, but of a piercing genius, and acquainted with the whole circle of the sciences, as understood and cultivated in that age. A dispute, however, which he held with Nicephoras Gregoras, the most learned of the Greeks, turned out so little to his honour, that he retired in chagrin to Salonichi. He was recalled thence to hold a dispute with two deputies sent by pope John XXII. to treat of a reunion between the Greek and Latin churches; and he gained reputation by defending the Greek cause in speech and writing. Soon after, he was involved in a controversy with the fanatical monks of Mount Athos, who in their mental abstractions pretended to see the light of Mount Thabor on their navel. This absurd contest was carried on with great acrimony for some time between him and Gregory Palamos, and included a disputation concerning the difference between the essence and the operation of the deity. It was suspended by a commission of importance given to Barlaam; for when Andronicus, desiring to obtain the aid of the western princes against the Turks, wished, as a previous step, to reconcile the Greek church with the see of Rome, he sent Barlaam, in 1339, to manage this delicate negociation at the court of

pope Benedict XII. at Avignon. In this place, according to the abbé de Sade (*Mem. de Petrarche*), he became acquainted with Petrarch; who took from him instructions in the Greek language, then almost unknown in the west. Barlaam was the first who revived in these countries the knowledge of Homer's writings. But though he inspired great personal esteem in the lovers of literature, he failed in the object of his mission, and after a short stay returned to Constantinople. Here his dispute with Palamos and the monks of Athos was renewed, and in the end, Barlaam incurred the censure of a council, which induced him, in 1341, to quit the east. He came to the court of king Robert at Naples, where, or at Avignon, after a separation of three years, he renewed his acquaintance with Petrarch. Through the recommendation of this eminent person, Barlaam was presented with the bishopric of Gerace in Calabria, the ancient Hieracium, where he died about 1348. He was accused of inconstancy in religion, and not undeservedly, since, having, when a Greek monk, written against the Latin communion, he wrote in its favour when a Latin bishop; whence some authors have supposed two controversialists of the name. Probably, the extreme absurdity of the opinions which had prevailed against him in his contest about the light of Thabor, had rendered these disputes indifferent to him, except as far as his interest was concerned. He also wrote a treatise on morals after the stoical system; a work on arithmetic; and some letters and orations. *Moreri. Gibbon. Tiraboschi.*—A.

BARLAND, ADRIAN, a copious writer of the sixteenth century, was born about 1488, at Barland, a village of Zeeland, whence he took his name. He studied at Ghent and Louvain; and in the latter place was a private teacher for some years, and afterwards professor of eloquence in the university. This post he held till his death in 1642. His numerous works, all written in Latin, are on various topics. Some of the principal are, "Notes on Terence, Virgil, Menander, and Pliny the Younger;" "An Abridgment of Universal History, from the Birth of Christ to 1532;" "On the Doges of Venice;" "Chronicle of the Dukes of Brabant;" "History of the Counts of Holland;" "Life of Charles, Duke of Burgundy;" "Catalogue of the chief Towns of Lower Germany;" "De literatis urbis Romæ principibus." Several of his historical works were published together at Cologne in 1603, 8vo. *Moreri.*—A.

BARLÆUS, GASPAR, an eminent modern Latin poet and man of letters, was born at

Antwerp in 1584. His father, who was a protestant, took refuge in Holland, where he became regent of a college. He educated his son Gaspar for divinity, which he studied at Leyden, and afterwards settled as a minister. He also became sub-principal and professor of logic at Leyden; but, joining the Arminian party, when they were finally defeated at the synod of Dort, he was deprived of all his employments. He then applied to medicine, and after two years' study took a doctor's degree at Caen. He was, however, little engaged in the practice of physic; and, on the solicitation of some young persons, resumed the function of an instructor, and gave lectures in philosophy and the belles lettres at Leyden. There he was invited in 1631 to the professorship of philosophy in the public school founded at Amsterdam. Here he passed the rest of his days, in the worthy discharge of his office; but from his known attachment to Arminian principles, he was the perpetual object of jealousy to the orthodox, who closely watched all his steps, and did him all the ill offices in their power. Some liberal lines which he prefixed to the publication of a Jewish rabbi, excited a great clamour against him, and caused him to be charged with Socinianism, an imputation which he warmly repelled. He fell at length into the hypochondriac maladies so common to literary men, and died in 1648.

Barlæus was a man of genius as well as of erudition. He published a volume of Latin harangues on various subjects, which were admired; but his principal reputation rose from his Latin poetry, in which some critics have accounted him a rival to the ancients, and at least upon a par with Claudian. He wrote in a variety of manners, and was thought to excel in all. Every great event that occurred in his time called forth his exertions, and he has celebrated several of the greatest men of the age. His "Poems," printed at Leyden in 1628 and 1631, contain three books of heroic pieces, two of elegies, and one of miscellanies, consisting of scazons, iambics, epigrams, &c. He wrote also a "Relation of the Transactions in Brazil under the Government of Count Maurice," published in 1647. After his death his "Letters" were printed in two volumes. *Bayle Dict. Baillet Jugem. des Savans.*—A.

BARLOW, THOMAS, a learned divine and an English bishop, was born in 1607 at Langhill in the parish of Orton, Westmoreland. His academical education was at Queen's college, Oxford, of which he became fellow. In 1635 he was appointed reader of Metaphysics

in the university, and his lectures were published. On the surrender of Oxford to the parliament in 1646, he complied with the change of times, and not only preserved his fellowship, but was elected head-keeper of the Bodleian library, and, 1657, provost of his college. He so managed at the restoration, however, as to be appointed a commissioner for restoring the members ejected in 1648; and to be created doctor in divinity, and Margaret professor of that science. In the same year, 1660, he addressed to the Hon. Robert Boyle "The Case of a Toleration in Matters of Religion," in which he had the merit of carrying that principle further than was generally done by divines of that age. Being eminent for skill in civil and canon law, he was frequently applied to in cases of conscience relative to marriage, divorce, &c; and on one of these occasions he wrote, in 1671, "Mr. Cottington's Case of Divorce." In 1675 he was nominated to the bishopric of Lincoln, through the interest of the secretaries of state. After his possession of this see he wrote a variety of short pieces; but he especially distinguished himself as an opposer of the doctrines of popery; and he greatly contributed to sound the alarm relative to the dangers of a popish successor, which then greatly agitated the nation. Yet on the accession of James II. his complying disposition so far prevailed over his former fears, that he was one of the most forward in procuring thanks to the king for his declaration for liberty of conscience, and employed all his learning in an elaborate vindication of the regal power of dispensing with penal laws. A radical love of toleration has been suggested as his apology for this conduct; but surely it was inconsistent with his violent opposition to popery on the ground of its intolerant spirit. When the revolution took place, he was equally ready to fall in with its principles, and to support the duty of allegiance to the successors of James. In theology he was a rigid calvinist, and in his quality of professor opposed the doctrines of the learned Bull, though he declined a public disputation with him. In philosophy he was a strict Aristotelian, and an enemy to the new mode of experiment promoted by the Royal Society. As a bishop, he neglected his duties in his cathedral and diocese, residing constantly at his manor-seat of Bugden; so that it appears rather extraordinary that his character should have found such favour with the author of the "Confessional." His tolerating spirit, and his aversion to popery, must probably have been the causes of this predilection. Bishop

Barlow died at Bugden in 1691, in the 85th year of his age. He was undoubtedly a man of great learning, and showed a freedom from narrow prejudices in favouring learned men of all countries and denominations. Besides the works printed in his life-time, Sir Peter Pett published after his death a volume of "Cases of Conscience" resolved by him, 8vo. 1692, and his "Genuine Remains," 8vo. 1693. *Biogr. Britan.*—A.

BARLOWE, WILLIAM, an eminent mathematician and natural-philosopher, son of bishop William Barlowe, was born in Pembrokeshire while his father occupied the see of St. David's. He was entered of Baliol college, Oxford, in 1560, and after finishing his education there, travelled abroad, and acquired considerable skill in the art of navigation. He took orders in 1573, and was made prebendary of Winchester, and rector of Easton. He successively obtained other preferments, and became chaplain to prince Henry, and finally archdeacon of Salisbury. He has made his name memorable as the first writer on the properties of the loadstone, preceding on that subject the treatise of Dr. Gilbert by twenty years. To him are attributed several discoveries relative to the magnet, and its nautical uses. He found out the difference between iron and steel for the purposes of magnetism; showed the right method of touching magnetical needles; invented the manner of piecing and cementing loadstones, and demonstrated the cause of the additional power they acquire by being double-capped. These he made public in the following works: 1. "The Navigator's Supply, containing many things of principal importance belonging to navigation, and use of diverse instruments, framed chiefly to that purpose;" London, 1597, 4to. In this work is a demonstration of Wright's, or Mercator's, division of the meridian line, as communicated by a friend. 2. "Magnetical Advertisement, or diverse pertinent Observations and improved Experiments concerning the Nature and Properties of the Loadstone;" London, 1616, 4to. 3. "An Answer to Dr. Ridley's Animadversions on the above work;" London, 1618, 4to. This ingenious person died in 1625. Though it is probable that he brought some of his knowledge on these topics from abroad, and his own share as a discoverer may not be easily assignable, yet it cannot be doubted that he was an original experimenter, and added to the stock of science. *Biogr. Britan.*—A.

BARNABAS, SAINT, one of the teachers of Christianity in the apostolical times, was

a Levite, and a native of Cyprus. His proper name is said to have been *Joseph*; and *Barnabas* to have been the appellation imposed upon him by the apostles, signifying "child of consolation," or "of exhortation." He was one of those converts who, soon after the resurrection of Jesus, sold their property, and laid the money at the apostles' feet. (*Acts* iv. 36, 37.) It was he who presented St. Paul to the other apostles three years after his conversion. He was sent on a mission to Antioch, in order to confirm the new disciples. Thence he went to Tarsus to meet Paul, who brought him back to Antioch, where they resided a year together, and then were appointed to convey the alms of the brethren to Jerusalem. Here he was declared joint-apostle of the gentiles with Paul, with whom he travelled as a preacher of Christianity to diverse places. At length, on a difference respecting Mark, whom Paul refused to accept as a companion, they parted, and Barnabas with Mark went to Cyprus. This is the whole of his authentic history, as recorded in the New Testament. Some authors relate that he was martyred by the Jews in Salamis. An epistle ascribed to St. Barnabas is still extant, and learned men have differed much as to its genuineness. It is quoted by very early writers, but never obtained a place among the canonical books of scripture. Mosheim rejects it without scruple, and calls it the weak performance of some Jew. Lardner is inclined to admit it as the work of Barnabas. It appears to have been written about the year 71, or 72, soon after the destruction of Jerusalem. *Moreri*. *Lardner's Credib. Mosheim Eccl. Hist.*—A.

BARNARD, SIR JOHN, an eminent and patriotic citizen and magistrate of London, was born in 1685, at Reading in Berkshire, of parents belonging to the society of quakers. He was brought up at a school at Wandsworth in Surrey, and early distinguished himself by sound sense, and a love of justice and equity. At the age of fifteen his father, who was in the wine-trade, took him into his counting-house, and soon entrusted him with the principal management of his concerns. He deserved this confidence by his assiduity, and his particular application to the study of figures, in which he acquired great skill. His sedate disposition and turn for enquiry led him, when a youth, always to seek the company of his seniors, from whom he might derive useful instruction. Religion was early one of the subjects of his attention; and the result of his

examinations into controversial points was his quitting the society of quakers in his 19th year, and becoming a declared member of the established church. Till his 36th year he passed his time as a private man, in the occupations of his business, and the improvement of his mind, known and respected only by his particular acquaintance; but at that period he was brought into notice by the circumstance of being appointed by the body of wine merchants to state before the house of lords their objections to a bill affecting their trade, which had already passed the commons. The sound knowledge and abilities he displayed on this occasion excited so much admiration, that in 1721 he was, without his knowledge, proposed at a general meeting as a candidate to represent the city of London at the next election. This took place in the ensuing year; and after one of the warmest contests ever known in the city, he was returned one of the members, though he declined all personal solicitation, and left the management entirely to his friends. His parliamentary conduct during a period of forty years was in the highest degree independent and respectable, and few men carried so much personal weight as himself. A great part of it was spent in opposition to the measures of administration, then conducted by Sir Robert Walpole. In particular, the famous scheme for extending the excise was opposed by him with singular vigour and assiduity, and his efforts had no small share in procuring its final relinquishment. An improper desire of popularity was, however, by no means the principle of his public conduct; for he did not hesitate to incur temporary dislike in the promotion of what he thought useful to the state; as appeared from his attempt to reduce the interest of the national debt from 4 to 3 per cent. which exposed him to much popular odium, though its purpose was to alleviate the burthens that pressed on the lower classes. In 1732 he received the honour of knighthood from king George II. whom he attended upon with a congratulatory address. In 1637 he was raised to the chief magistracy of the city of London; and his conduct in that office was a model for all his successors. During his mayoralty he would not sleep a single night at his country-house, which was no further distant than Clapham, lest a single individual might suffer from delay in the administration of justice. He amended the police, watched over the morals of all within his jurisdiction, treated slight offenders with lenity,

and shielded them from public exposure, but exercised due severity against hardened and flagitious culprits. He was particularly praiseworthy in not suffering any person to be committed to prison for a single night, till the accusation against him had been fairly heard—sensible how much the morals of an innocent youth might even in that short time be injured by an abode in those receptacles of infamy. He had, indeed, some years before taken an active part in a parliamentary enquiry into the abuses practised in gaols, and too well knew how defective the police of the country was with respect to them. In 1745 Sir John Barnard was at the head of a numerous body of merchants and traders, who signed an agreement to take bank-notes in payment as cash, and thereby prevented the dangers to public credit which the confusion of the times was likely otherwise to have produced. In 1749 he became father of the city; and such was the veneration in which he was held, that the merchants of London erected his statue in the exchange. But his modesty led him to disapprove of such a token of respect paid him during his life-time; and he ever afterwards abstained from going on the inside of that edifice. He was elected for the last time representative of the city in 1754; but his increasing infirmities induced him to withdraw as much as possible from public business; and in 1758 he resigned his alderman's gown. He died at Clapham in 1764, leaving one son and two daughters. Scarcely any man in his station passed through life with more uniform respectability, as well in his public as private character. He was eminently religious and virtuous; simple and modest in his dress and demeanour, but firm and undaunted in the discharge of his duty. His language was clear, concise, and unaffected; his wisdom and knowledge were recognised by some of the first characters of his time. His name, if otherwise forgotten, would be consigned to perpetuity by the muse of Pope; who, in his imitation of the first epistle of the first book of Horace, has exhibited him in contrast to worthless wealth and title.

Barnard in spirit, sense, and truth, abounds;

Pray then what wants he? Fourscore thousand pounds.

Biogr. Britan.—A.

BARNES, JOSHUA, an English divine, and classical scholar of eminence, was the son of a tradesman in London, in which city he was born in 1654. His early education was in Christ's hospital, where he distinguished himself by his proficiency in Greek, and by a facility

in Latin and English verse. In 1671 he was admitted a servitor of Emanuel college, Cambridge, of which he became fellow. He soon began to make himself known by his writings, which were of various kinds, critical, poetical, and historical, in which he displayed more industry and fancy than taste and judgment. His memory was particularly excellent, and perhaps no man ever retained more Greek words, or had a greater facility in writing and speaking that language; but, according to Dr. Bentley's sarcastical remark, he understood Greek like a Greek cobbler. His disposition was warm, and much addicted to enthusiasm, which broke out in various singularities of opinion and conduct. He entertained a notion that alms-giving generally had its reward in this world; whence he has been known to give his only coat to a beggar at the door; and he was used to relate stories of very unexpected returns which he had met with to charities of this kind. He was vain and boastful, and ready enough to abuse and depreciate others. The chief events of his life are the appearance of his different publications, of which the most respectable were his editions of Greek classics. These he took care to dedicate to persons of high rank, but with so little adaptation of character, that he inscribed his Anacreon to the duke of Marlborough! Barnes was chosen Greek professor to the university of Cambridge in 1695. In 1700 he married a jointured widow, who seems to have made the first advances. It was to please her, and obtain a supply of money to defray the expence of printing his Homer, that he wrote a long copy of English verses to prove that Solomon was the author of the poems under Homer's name. Joshua Barnes died in 1712, and was buried at Hemingford, in Huntingdonshire, where a monument was erected to him by his widow, with a curious inscription, partly in Latin, partly in Greek anacreontics. The principal of his publications are the following: "A poetical Paraphrase on the Story of Esther," 8vo. 1679. The story is paraphrased in Greek verse, with a Latin translation on the opposite page, and Greek scholia. An Homeric parody on the same story is added. The whole is an extraordinary specimen of facility in classical composition, very whimsically employed. "The History of that most victorious Monarch Edward III. King of England, &c. &c." *Cambr. fol.* 1688. No man perhaps was by temper and talents less calculated than Barnes for an historian. In this work he has bestowed great labour in collecting every thing

at all connected with his subject; but his sole aim seems to have been to throw all possible splendour round his hero, and he displays neither the judgment of a politician, nor the taste of a good writer. He abounds in false inferences and tedious digressions, and has imitated the ancients in long elaborate speeches of his own invention. "Euripidis quæ extant omnia," &c. *Cambr. fol.* 1694. To this corrected edition is prefixed a dissertation on ancient Greek tragedy, and another on the life and writings of the author. "Anacreon Teius," *Cambr.* 1705. In this edition the poems of Anacreon are greatly corrected, and enlarged by the addition of several whole pieces and fragments. A treatise on lyric poetry is prefixed. Subjoined to the dedication to the duke of Marlborough is a Greek anacreontic ode on the victory at Blenheim. "Homeri Ilias & Odyssea," 2 vols. 4to. *Cambr.* 1710. This edition is furnished with an exact Latin translation, with the ancient Greek scholia, and with a number of dissertations and appendages, and has been generally accounted a very complete one. All Barnes's editions of Greek authors were once in high esteem, but this they have been gradually losing, and the best modern critics place very little confidence in his judgment or sagacity. He is charged with great audacity of emendation, and gross ignorance of many things essential to the tasks he undertook. As to his very numerous original works, printed or manuscript, prose and verse, they are now consigned to total oblivion. *Biogr. Britan.*—A.

BARNEVELDT, JOHN-OLDEN, one of the ablest and most patriotic ministers Holland has produced, was born in 1547. He was early employed by the States-general in various negotiations with France, England, and the neighbouring powers, in which he obtained great credit with his countrymen, and was much esteemed by those undoubted judges of merit, Henry IV. and queen Elizabeth. The states of Holland made him their Grand Pensionary, and few persons had so much influence over the councils of the republic as himself. Firmly attached to the liberty of his country, the great power of the house of Orange, headed by the warlike and aspiring prince Maurice, gave him uneasiness; and in the division of parties, which different views of the public interest occasioned, he was considered as the leader of the opposition to the measures of that prince. As the authority of Maurice greatly depended upon the continuance of the war against Spain, Barneveldt was

very desirous of terminating it; and for this purpose he used his utmost endeavours in 1608 to promote the negotiations carried on under the mediation of the king of France for a truce. The party odium excited against him on this occasion was so violent, that he offered to lay down his charge; but being earnestly desired by the deputies of the states to resume it, he proceeded with so much zeal and ability in promoting his great object, that the truce for twelve years, in which the independency of the United States was recognised as the first article, was happily concluded in 1609.

Soon after this event, the religious disputes arose between the Arminians and Calvinists, or remonstrants and contra-remonstrants, which so furiously agitated the Dutch provinces. Barneveldt, inclined by opinion to the doctrines of the Arminians, and by wisdom and sound policy to toleration, endeavoured to check the fury of the ecclesiastics, and to obtain for the Arminians, or remonstrants, that liberty of conscience which alone they claimed. Prince Maurice, finding the other party strongest in its zeal and numbers, put himself at its head, and was probably not displeased at the violent hatred and calumnious imputations incurred by his enemy Barneveldt while promoting the cause of religious freedom and moderation. But even during the absurd suspicions excited against this minister, of his designs to bring back his country under the yoke of Spain, he was performing the most essential services to it, by negotiating with James I. the restoration of the towns of Flushing, Rammekens, and the Brille, which had been put into the hands of Elizabeth as security for the money she had lent the States. The success of Barneveldt in this affair, however, added to the number of his enemies the fickle James, who was persuaded that the minister had over-reached him in the bargain.

The religious disputes, though appeased in the province of Holland, by the authority of Barneveldt, rose to such a height in the other provinces, that a national synod was thought the only measure able finally to settle them. This step was strongly promoted by Aarsens, the ablest counsellor of the Orange party, and prince Maurice gave it all the support of his influence with the clergy and populace. The famous synod of Dordrecht was at length assembled in 1618. The kings of England and France, and most of the protestant states of Europe, sent their deputies to it. The Arminians were cited before an assembly pre-determined to condemn them. They refused to

appear, and incurred a formal condemnation. The plot was now ripe for the destruction of the anti-Orange party. Barneveldt, Grotius, Hoogenbeerts, Ledenberg, and other remonstrant chiefs were arrested and committed to imprisonment in the castle of Louvenstein. Barneveldt was the great destined victim. A charge was drawn up against him as the author of the disturbances which had taken place at Utrecht, and as harbouring designs against the public liberty. A new court, composed in great part of his enemies, was formed for his trial, and on the most inadequate proofs he was capitally condemned. Great interest was made with prince Maurice from various quarters, and even from members of the Orange family, to save him, but he remained coldly inexorable. He declared, indeed, that a pardon should be granted if requested by the family of Barneveldt; but they firmly refused to do an act which would imply the guilt of their venerable chief. He himself, though surprised with a sentence of death which he had not expected, prepared to die with great composure. When the clergyman Walæus came to him in prison, he found him writing a farewell letter to his wife. Barneveldt finished it in his presence, and then conferred with him concerning the approaching event. He sent by the minister a message to prince Maurice, asking his forgiveness if he had given him occasion of personal offence, and requesting his favour towards his children; but asking nothing for himself. Maurice seemed to expect a request for mercy, but the soul of Barneveldt was superior to mean submission. On the morning of his execution, he advanced, leaning on his staff, to the scaffold with a serene countenance; but arriving there, somewhat disturbed, he raised his eyes to heaven, and cried, "O God, what is man!" Kneeling down, he joined in prayer with the ministers; rose with tranquillity, declared his innocence to the spectators, and desired the executioner to dispatch. His head was struck off at a blow, in his 72d year, on May 13, 1619. The popular hatred which had accompanied him to the scaffold soon subsided. His memory was revered as that of the purest of patriots, and most respectable of men; and his death left a stain on the character of prince Maurice, which all his great qualities and services was never able to efface. The States of Holland, in their registry of his death, added these words, which may suffice to characterise him: "He was a man of great conduct, industry, memory, and prudence; yes, singular in all. Let him who

standeth take heed lest he fall. God be merciful to his soul.—Amen." "Never, (says the French ambassador du Maurier) was there so wise and virtuous a man as M. de Barneveldt. He had a majestic presence, and said much in few words, with a grave and succinct eloquence."

Barneveldt left two sons in considerable employments; Reinier lord of Groneveldt, and William lord of Stoutenburg. In resentment for the deprivation of their offices by prince Maurice, they formed a conspiracy against his life, which was detected, and most of those engaged in it suffered. William, the original and most culpable conspirator, made his escape. Reinier was taken and beheaded. His mother, after his condemnation, threw herself at the feet of Maurice, and begged his life. The prince expressed his surprise that she should condescend to such a step, after she had refused to ask her husband's pardon. She nobly replied, "I did not ask pardon for my husband, because he was innocent. I ask it for my son, because he is guilty." *Univer. Hist. Kerroux Abregé de l'Hist. de la Hollande.—A.*

BARO, or BARON, PETER, a divine of some eminence in his time, was a native of Estampes, in France, and was educated for the law at Bourges; but the persecution against the protestants drove him for refuge into England, in queen Elizabeth's time. He was hospitably received by lord Burleigh, whose recommendation caused him in 1574 to be elected Margaret-professor of divinity at Cambridge. He occupied his post for some years in peace; till the rigid Calvinists, who at that time were considered as the most orthodox members of the English church, commenced an attack against him, on account of the more moderate notions which he inculcated concerning the doctrine of predestination, and his agreement with the papists in the co-operation of good works with faith, in order to justification. Some years after the first disputes that arose on this subject had been compromised, a complaint of the spread of pelagianism in the university was made to archbishop Whitgift, in 1595, which produced the model of faith called the "Lambeth-articles." These were sent down to Cambridge, and made use of to silence Dr. Baro. He still, however, preached his former doctrines; on which account he was cited before the Vice-chancellor, and several articles were exhibited against him. He was commanded to keep silence on these topics; but the interference of the chancellor, lord

Burleigh, prevented all farther proceedings; and archbishop Whitgift himself, convinced of his learning and good intentions, took him under his protection. Baro had still a large party in his favour at the university; but at length, wearied out with the persecution he had undergone, he retired to London, where he died three or four years afterwards. He was the author of several works of divinity in Latin, which were published together at London in 1579, fol.; and also of some detached pieces in that language; and some sermons &c. in English. *Biog. Brit.*—A.

BAROCCI, FREDERIC, an eminent painter, was born at Urbino, in 1528. His father, Ambrose Barocci, was a sculptor. He learned painting under Baptista Venetiano; and was instructed in geometry, architecture, and perspective, by his uncle Barthol. Genga, an architect. At 20 he went to Rome, and put himself under the protection of the cardinal della Rovere, who admitted him into his palace, and facilitated his studies. It is related, that being once employed with his comrades in drawing after the front of a house painted by Polidoro, Michael Angelo rode by on his mule. The others ran with their drawings to show to this great master, but the timid Barocci held back. Zuccherò, however, taking his piece from him, carried it to Michael Angelo, who found it so superiorly executed, that he desired to see the performer, and encouraged him in his studies. Returning to Urbino, he acquired so much reputation by a picture of St. Margaret, that Pius IV. sent for him back to Rome to work in the Belvedere. Here it is said that his brother artists, jealous of his merit, gave him poison at an entertainment. For the honour of the art it is to be hoped that this story is not true. He fell, however, into so weak a state of health, that he was obliged to cease his labours, and go to his native air to recruit; and he seems always to have been delicate, though by care he lived to a great age. At Florence, when he visited the grand duke's palace, that prince, disguised like a domestic, led him through his gallery, in order to discover his real opinion of his paintings. He wished to have retained Barocci in his service, but the artist pleaded want of health to him, as he did to the emperor, and king of Spain, on a like application. The master whom Barocci principally imitated was Corregio, and he approached nearly to the grace displayed in the air of his heads, and to the sweetness of his colouring. Barocci was a painter of exquisite judgment, and studied all the circumstances which could give pro-

priety and justness to his pieces. He perfectly understood the effect of lights and shades, and designed correctly, with a free and flowing outline. Sometimes his attitudes are forced and his figures appear unnatural, and the muscles are too strongly marked. His subjects were generally of the devotional cast, and always modest. The expression of piety in them was extremely touching, and well calculated to work on the affections. He employed seven years in painting at Assise, the birth-place of St. Francis, a picture called the *pardon*, in which the figure of the saint kneeling, by the force of shade, seems to rise quite out of the canvas. His infirmities caused him to pass most of his life at Urbino, where he was much honoured by his prince. He left a great number of works on which he spent infinite labour, and continued to paint till his death, which happened in 1612, in his 84th year.

The principal pieces of this master are at Rome, in the Belvedere and several churches; at Urbino, Assise, Cortona, Arezzo, and various other towns in Italy; at the gallery of Florence; the Escorial; and in the duke of Orleans's collection. Barocci engraved four of his own pieces in a very spirited manner, and above 30 more have been published by different engravers. *D'Argenville Vies des Peintres.*—A.

BARON, MICHAEL, the most celebrated actor who has ever appeared in France, was the son of a shop-keeper of Issoudun, who himself went upon the stage. Michael was born at Paris in 1652, and entered when young into Raisin's company of comedians, which he afterwards quitted for that of Moliere. He then passed some time in performing with provincial companies; but at length returning to Moliere, he acted many years with him at Paris, the object of universal admiration and applause. He succeeded equally in tragedy and comedy, though he seems to have obtained his principal glory in the former. His figure was noble, his voice sonorous, his gesture natural, his judgment exquisite. Racine, when bringing his *Andromache* upon the theatre, after taking pains to give the other actors a proper idea of their parts, turning to Baron who was to act Pyrrhus, said, "To you, sir, I have no instructions to give. Your own heart will tell you more than my lessons can inform you." Baron, indeed, found himself placed by his genius above rules, and trusted to the natural expression of the passions he felt. Preachers frequently came to a grated box in order to study his action, "and thence (says Voltaire) went to declaim against the theatre." He was

sufficiently sensible of his own merit, and, in allusion to the title which was given him of the *Roscius* of his age, he said, that "every century produced a Cæsar, but that it required 2000 years to produce a Baron." He was caressed by the great, and lived with them on a footing of assumed familiarity, which occasionally met with a repulse from the pride of nobility. Disgust on this account, or some other motive, caused him to quit the stage in 1691, with a pension from the king. To the surprise of the public, he resumed his profession after an interval of 29 years, in 1720, and was then, at the age of 68, as much applauded as ever. He continued to act till September 1729, when his infirmities obliged him to retire; and he survived only two months. The profession of an actor, it is well known, is anathematised by the Romish church; but Baron died, according to Voltaire, with a protestation that he had never felt any scruple in representing before the public those masterpieces of genius and morality which gained universal honour to the composers. Baron was himself a writer as well as an actor, and he composed several pieces for the theatre, of the comic kind, which, if not excellent, yet exhibit much knowledge of the stage and of the world, and are lively and amusing. He also wrote poems, but without much success. A collection of his works was printed at Paris, in 2 vols. 12mo. 1736, and in 3 vols. 1760; but it is doubted whether all the pieces in it are by his hand. *Moreri. Voltaire Siècle de Louis XIV. Nouv. Dict. Hist. A.*

BARONIO, CÆSAR, (in Latin BARONIUS), a cardinal, and eminent writer in ecclesiastical history, was born at Sora in the kingdom of Naples in 1538, and educated first at Veroli, then at Naples. The troubles of the country obliging his father to retire to Rome, he accompanied him thither, and completed his studies in that city. In 1560 he entered into the congregation of the oratory, newly founded by St. Philip Neri, and was for some time employed in the instruction of children. He received the order of priesthood, and zealously interested himself in the affairs of the congregation, of which, on the resignation of the founder in 1583, he was elected superior-general. Pope Clement VIII. chose him for his confessor, made him apostolical prothonotary, and in 1596 raised him to the dignity of the cardinalate. He was afterwards appointed librarian of the Vatican. On the death of that pope he had many votes in the conclave for the pontificate, but was excluded by the Spa-

nish party on account of his treatise on the Sicilian monarchy. His assiduous studies at length brought him into a state of irrecoverable debility, of which he died in his 69th year, 1607, leaving behind him a high character for piety, probity, and sweetness of disposition, as well as for extensive erudition.

At the age of 30 he engaged in the great literary work which was thenceforth the chief business of his life, the composition of his "Ecclesiastical Annals." Of these he lived to publish 12 vols. in fol. the first printed in 1588, the last in 1607, in which the church history was brought down to the year 1198. The occasion of this work was the protestant compilation on the same subject by the Centuriators of Magdeburg, the great purpose of which had been to shew the abuses and inconsistencies of the Romish church. It was thought a point of consequence to have an equally learned and voluminous work on the catholic side; and thus historical truth was almost avowedly made a secondary consideration to party interest. Baronius seems never to have lost sight of the leading purpose of his undertaking, but throughout appears as the bigotted partizan of the see of Rome, all the high claims and usurpations of which he supports with his utmost art and force. Besides intentional misrepresentations, his small knowledge of the Greek has led him into numerous errors; and his credulity and love of the marvellous have caused him to adopt a number of idle fables, which the more judicious writers of his own party have rejected. Yet his annals are undoubtedly a great monument of industry and application. They are methodical and well digested, and have considerably aided to throw light on the chronological history of events under the Roman emperors. Their style is far from pure or elegant, but is generally perspicuous.

The character of the work, as may be supposed, soon drew upon it a number of critics and censurers. Of these there were not only protestants, but catholics; and the numerous corrections of Pagi, Noris, and Tillemont, have been subjoined to later editions of it. Continuations have also been written, and abridgments of it have been made, of which that of Sponde is most esteemed. The original was first printed at Rome, and soon after at Antwerp by Plantin. Editions were also given at Cologne and Venice, and one has been printed at Lucca so lately as 1733. Two years before the appearance of the first volume of the Annals, Baronius published a sort of prelude,

entitled "Notes on the Roman Martyrology," fol. 1586; afterwards several times reprinted with corrections. Its general character is contained in that of the Annals. *Moreri. Tiraboschi. Mosheim.*—A.

BAROZZI, JAMES, a celebrated architect, commonly called *Vignola*, from the place of his birth, a small town in the duchy of Modena, was born in 1507. His father was a reduced gentleman of Milan; his mother, a German. An early inclination for the arts caused him to be sent to Bologna, where he first attached himself to painting, but soon quitted that branch for architecture. Several designs which he gave after the principles of Vitruvius, especially some made for the historian Guicciardini, then governor of Bologna, brought him into reputation. For further improvement he went to Rome, where he was admitted into the newly founded academy of design, and employed by it to take measurements of the most celebrated remains of antiquity. The abbate Primaticcio, sent to Rome in 1537 by Francis I. of France, to procure designs of the ancient buildings and casts of the statues, made use of the services of Barozzi, and carried him back with him to France. In that country he remained two years, and left behind him some copies of the antique in bronze at Fontainebleau, and some designs and models of buildings. Returning to Bologna, he was employed on a plan for the façade of the church of St. Petronius, which the envy of his competitors prevented from being executed till some years afterwards. He built some palaces in and near that city, and was the constructor of the canal of Naviglio, running thence to Ferrara. Ill recompensed for this work, he went to Placentia, where he planned a palace for the duke of Parma. In 1550 he revisited Rome, and built several churches there. Pope Julius III., to whom he was presented by Vasari, made him his architect. He built for him a villa out of the gate del Popolo, with the small church of St. Andrew near it, in form of an ancient temple. By the command of that pontiff, he brought the Acqua Vergine to Rome. After his death, Vignola passed into the service of cardinal Alexander Farnese, who employed him in the erection of his magnificent palace or castle of Caprarola. To him also was committed the construction of the church belonging to the professed-house of Jesuits at Rome, an edifice of extraordinary beauty and grandeur. Vignola lived only to raise it to the cornice, and it was completed by his disciple James della Porta. After the death of Michael Angelo, Vignola had the honour of being appointed to succeed

him as architect of St. Peter's, conjointly with Pirro Ligorio, a Neapolitan. This charge, together with his advanced age, were his excuses for not accepting an invitation from Philip II. to the court of Spain. He was consulted, however, on the different plans given for the Escorial, and he made one from the whole which was highly approved, but which was not followed. The professional labours of this architect were interrupted by an honourable commission given him by Gregory XIII. to settle the limits between the territories of the church and those of the duke of Tuscany. He acquitted himself on this occasion with strict integrity, and entirely to the pope's satisfaction. Immediately after his return, he was seized with a fever, of which he died in 1573, aged 66. His remains were deposited with great solemnity in the church of St. Maria della Rotonda, the ancient Pantheon.

Vignola is not less celebrated as an author in his profession, than as a practical artist. His "Rules for the five Orders of Architecture," are formed on the purest taste of antiquity, and the work has ever been reckoned classical and original. Not fewer than 16 editions of it have been printed in Italy; and it has been repeatedly translated into the principal European languages. The French translation with the commentaries of Daviler is most esteemed. He also wrote a treatise on "Practical Perspective," which passed through many editions. *Tiraboschi. D'Argenville, Vies des Archit.*—A.

BARRE, LEWIS-FRANCIS-JOSEPH DE LA, a man of letters, member of the academy of inscriptions, was born in 1688 at Tournay, where his father had a place in the chancery of Flanders. He was sent early to Paris for education, and became bursar of the college of St. Barbe. Here he exercised himself with such diligence in the study of the ancient languages, and the collation of manuscripts, that he was pointed out to the learned Benedictine, Anselm Banduri, as a proper person to assist him in his researches into antiquity. Their labours were united in the publication of the "Imperium Orientale," and the collection of the medals of Roman emperors from Decius. (See *Banduri*.) For these services he had a pension from the grand duke of Tuscany. He was next employed to give a new edition of the "Spicilegium," of dom Luke d'Achery, which appeared in a very improved form at Paris, 1723, 3 vol. fol. He had a considerable share in the new edition of "Moreri's Dictionary," of 1725. In 1727 he was elected into the Academy of Inscriptions, the Memoirs of which he enriched

by several valuable papers, historical, chronological, geographical, and miscellaneous. In 1729 he published in one 4to. vol. "Memoirs for the History of France and Burgundy," known under the name of the "Journal of Charles VI." He published new editions of "The Secretary of the Cabinet, and of the Court;" and of "Larrey's History of France;" and edited a "New History of Paris." Some time before his death he had undertaken a new and ample dictionary of Greek and Roman antiquities, of which he finished more than 100 select articles. He closed a life of useful labour in his 51st year, 1738. *Moreri.*—A.

BARRE, JOSEPH, a learned and laborious writer, chiefly in history, was born in 1692. He entered young into the church, and became a regular canon of St. Genevieve, and at length chancellor of the university of Paris. He distinguished himself by his piety and extensive erudition, as well as his industry, and died at Paris in 1764. His principal works are, "Vindiciæ librorum deutero-canonorum veteris testamenti," 1730, 12mo. "A general History of Germany," 11 vols. 4to. 1748. This is reckoned the best French work on the subject, though neither elegant nor perfectly accurate, and void of the higher qualities of historical composition. "The Life of Marshal de Fabert," 2 vols. 12mo. 1752. "History of the Laws and the Tribunals of Justice, 4to. 1755." He also added notes to the edition of the works of Bernard Van-Essen, in 1753. *Nouv. Dict. Hist.*—A.

BARRELIER, JAMES, born at Paris in 1606, was educated for physic, in which faculty he became a licentiate; but, without proceeding further, he entered among the Dominicans in 1635. In 1646 he was made assistant to the general of his order, in which capacity he travelled through all France, and afterwards visited Italy and Spain, and resided at Rome 23 years. His turn to natural history caused him to employ these opportunities in collecting a vast number of shells and plants, of which he made drawings, and added short descriptions. He arranged the plants according to the system of Tournefort, and had planned a general history of vegetables under the title of "Hortus Mundi," or "Orbis botanicus;" but his labour was intercepted by death, at Paris, in 1673. His account of his travels, and observations in natural history, as well the letters he had received from learned men, were all lost; but all that could be collected of his works on plants was published in 1714 by Antony Jussieu, in folio, entitled "Planta per Galliam, Hispaniam

& Italiam observatæ, & iconibus æneis exhibitæ, a R. P. Jacobo Barrelier; opus posthumum." The figures, in number 1324, are small, often wrong, borrowed, and two or three times repeated. Varieties are occasionally confounded with species; yet there are many things new and peculiar to the author; and several of the figures are of absolutely new or very rare plants; so that the work is one of the sources of botanical knowledge. *Moreri. Haller Bibl. Botan. I.*—A.

BARRERE, PETER, a physician of Perpignan, practised for some time at Cayenne, and distinguished himself as well in his medical capacity as in that of a naturalist. He wrote "An Essay on the Natural History of Equinoctial France," 1741, 12mo. This contains a catalogue of plants collected by the author at Cayenne, with their medical and economical uses. The names are chiefly taken from Plumier; there are, however, several new plants named or classed by himself: "A Dissertation on the Colour of Negroes," 1741, 4to. "A Description of Equinoctial France," 1743 and 1748, 12mo: in this work is incorporated the fore-mentioned essay; it contains useful accounts of the culture and preparation of sugar, coffee, aloes, and other articles of commerce. "Observations on the Origin of Figured Stones," 1746, 8vo. "Anatomical Observations" &c. *Perpign.* 1751, 1756, 4to. This work is chiefly pathological, treating on the causes of diseases as discovered on dissection. He also gave an account of the culture of rice in Spain, in "Hist. de l'Acad. des Sciences," 1743. He died in 1755. *Nouv. Dict. Hist. Haller Bibl. Botan. and Anatom.*—A.

BARRINGTON, JOHN SHUTE, LORD VISCOUNT BARRINGTON, a nobleman distinguished for theological learning, was the youngest son of Benj. Shute, merchant. He was born in 1678, and received part of his education at the university of Utrecht. Returning to England, he studied the law in the Inner Temple; and in 1701 commenced a writer in favour of the civil rights of protestant dissenters, to which body he belonged. He was employed, at the recommendation of lord Somers, to engage the presbyterians in Scotland to favour the union of the two kingdoms, and in 1708 was rewarded by the place of commissioner of the customs. From this he was removed by the tory ministry of queen Anne; but his fortune was in the mean time advanced by the bequest of two considerable estates, one of them left him by Francis Barrington, of Tofts, esq. whose name he assumed by act of parliament.

Mr. Barrington now stood at the head of the dissenters. On the accession of George I. he was elected member of parliament for Berwick-upon-Tweed; and in 1720 the king raised him to the Irish peerage, by the style of viscount Barrington of Ardglass. Being unfortunately engaged as sub-governor in one of the bubbles of the time, the Harburgh lottery, he underwent the disgrace of expulsion by the house of commons, in 1723, a censure thought very severe, and unmerited on his part. In 1725 he published his principal work, entitled "Miscellanea Sacra, or a New Method of considering so much of the History of the Apostles as is contained in Scripture, in an abstract of their history, an abstract of that abstract, and four critical essays;" 2 vols. 8vo. This work traces the methods taken by the first preachers of the gospel for propagating Christianity, and explains the several gifts of the spirit, by which they were enabled to discharge their office. It has always been reckoned a valuable and judicious defence of the Christian cause; and was reprinted with additions and corrections, in 3 vols. 8vo. 1770, by his son, afterwards bishop of Durham. In the same year he published "An Essay on the several Dispensations of God to Mankind, in the Order in which they lie in the Bible, &c." 8vo. 1725. He wrote various other tracts, chiefly on subjects relative to toleration in matters of religion, of which he was an able and steady defender. He died in 1734, in his 56th year, leaving several children, of whom five sons had the uncommon fortune of rising to high stations in the church, the law, the army, and the navy. Lord Barrington was a friend and disciple of Locke, and adopted his sentiments as to the right and advantage of free enquiry, and the value of civil and religious liberty. He greatly contributed to the rising spirit of liberal scriptural criticism among those who wished to render religion rational. He was a man of true moderation, and though chiefly connected with the dissenters, was an occasional frequenter and communicant of the established church. *Biogr. Britan.*—A.

BARRINGTON, DAINES, fourth son of the preceding, distinguished as an antiquarian and naturalist, was brought up to the law; and after possessing various posts, was appointed a Welsh judge in 1757, and some time afterwards, second justice of Chester. He had never attained to eminence at the bar, but he evinced his knowledge of the law as an object of liberal study, by a valuable publication entitled "Observations on the Statutes, chiefly the

more ancient, from Magna Charta to 21 James I. c. 27; with an Appendix, being a Proposal for new-modelling the Statutes," 4to. 1766. This work passed through five editions, and has been quoted with great respect by many of our historians and constitutional antiquaries. In 1773 he published an edition of "Orosius," with Alfred's Saxon version, and an English translation and notes of his own, which met with some severe animadversion from the critics. His "Tracts on the Probability of reaching the North Pole," 1775, 4to. were written in consequence of the northern voyage of discovery undertaken by captain Phipps (now lord Mulgrave). He accumulates in them a variety of evidence favourable to his own opinion of the practicability of attaining the object in which that voyage failed; but there is little likelihood that the attempt will be renewed. Mr. Barrington's other writings, which are numerous, are chiefly to be found in the publications of the Royal and Antiquarian Societies, of both of which he was long an assiduous member, and of the latter, vice-president. They relate to a variety of topics in natural history and antiquities, and shew great industry and extent of research, though with an occasional leaning to singularity and paradox. Many of his tracts were collected by him in a 4to. volume entitled "Miscellanies on various Subjects," 1781. His "Experiments and Observations on the Singing of Birds," and his "Essay on the Language of Birds," are among the most curious and ingenious of his papers; and these, and many others, prove that he was not only deeply conversant in books, but was a very attentive and sagacious observer of nature. In private life he was a man of worth and integrity, unambitious, and devoted to study and literary conversation. He resigned his office of justice of Chester in 1785; and thenceforth lived in retirement in his chambers in King's-bench-walks, Inner-Temple, associating chiefly with his brother benchers, and amusing himself with superintending the improvements of the gardens. He died March 14, 1800, and was buried in the Temple church. *Gent. Magazine, March 1800.*—A.

BARROS, JOHN DOS, an eminent Portuguese historian, was born at Viseo, in 1496, and was educated at the court of king Emanuel, with the royal children. When the infante John succeeded his father, Barros was appointed in 1522 to the government of St. George del Mina, on the coast of Guinea. On his return to Portugal three years after, he was made treasurer of the Indies. King John

conferred upon him the lordship of Paraiba, in Brazil, on the condition of his peopling it with Portuguese, and expelling the native Indians. He fitted out an expedition for this purpose, under the command of two of his sons; but the fleet being almost entirely destroyed, the project came to nothing. Barros had not ceased in the midst of public affairs to cultivate letters; and he now adopted the design of writing the history of the Indies, of which his offices had given him an intimate knowledge. He was encouraged in his purpose by the cardinal don Henry, who had the principal management of affairs during the minority of don Sebastian. Barros assiduously employed himself in this great work, to which he gave the title of "*Décadas d'Asia*," or History of Asia and the Indies. He published the first decad in 1552, the second in 1553, and the 3d in 1563. In order to complete it, he retired to Pompal, where he died in 1570, leaving several children. His 4th decad, composed from his MSS. by order of Philip III. did not appear till 1615. The work has been continued by other authors, as far as the 13th decad. The last edition was printed at Lisbon, 1736, 3 vols. folio. The history of dos Barros has been much applauded by Possevin and de Thou. Others have as much censured it. It is, however, reckoned a work of authority; though the author's hyperbolical turn has occasionally made him deviate from plain truth. Alphonso Ulloa gave a translation of it into Spanish. Barros was the author of various other writings, moral, grammatical, &c. many of them composed for the use of his pupil prince John, son of king John III. An apology for his life and writings, by himself, is met with in some editions of the "*Décads*." *Moreri. Nouv. Dict. Hist.*—A.

BARROW, ISAAC, an English divine and mathematician of great eminence, was the son of Mr. Thomas Barrow, citizen and linen-draper of London, in which city Isaac was born in 1630. He was not one of those whose childhood give a presage of their future character; for at the Charter-house school, whither he was first sent, he was chiefly remarkable for fighting and neglect of study. Being removed to a school at Felstead in Essex, he so far retrieved his reputation, and made such progress in learning, that his master appointed him to act as a kind of private tutor to a young nobleman under his care. He was entered at Cambridge as a pensioner, first of Peter-house, and afterwards of Trinity-college, of which last he was chosen a scholar in 1647. The ejection of his uncle Isaac (afterwards bishop of St.

Asaph) from his fellowship of Peter-house, and the losses his father sustained from his adherence to the royal cause, left the young student in a very unprovided condition, and he was obliged to the aid of Dr. Hammond for his chief support. His own sweetness of disposition, and great attainments, caused him to be favourably regarded by his superiors, though he remained steady to the principles of his family, and refused to take the covenant. In 1649 he was elected fellow of his college, merely through merit; and finding that opinions in church and state opposite to his own were now become predominant, he entertained the design of following the medical profession. For this purpose he proceeded to some length in the preliminary studies of anatomy, botany, and chymistry. Further consideration, however, brought him back to the study of divinity, to which he joined that of mathematics and astronomy. He unbent his mind in the cultivation of poetry, to which he had always a strong propensity. In 1652 he commenced M.A. in which he was incorporated at Oxford. On the resignation of the Greek professorship at Cambridge by Dr. Duport, he was warmly recommended by him as a successor, but a suspicion of his being attached to Arminianism caused him to be rejected. This disappointment occasioned him to engage in a scheme of foreign travel; and selling his books for a supply, he set out in 1655. In the same year his first work, an edition of "*Euclid's Elements*," was printed at Cambridge during his absence. He visited France and Italy, and from the latter country took a voyage to Smyrna. The ship in which he embarked being attacked in her passage by an Algerine corsair, Barrow stood manfully to his gun, and contributed to beat off the enemy; for a great degree of personal courage always adhered to him, after the quarrelsome disposition of his childhood had been thoroughly subdued. From Smyrna he proceeded to Constantinople, where he spent a year, and received great pleasure in reading over the works of the eloquent Chrysostom on the spot where they had been composed. He returned in 1659 by the way of Germany and Holland; and the various incidents of his travels furnished him with topics for several poetical descriptions. Soon after his return he was episcopally ordained by bishop Brownrig; and in 1660 he celebrated the restoration of the ancient constitution in church and state by a Latin ode. In that year he was chosen Greek professor of the university of Cambridge, without a competitor; and the work he lectured

upon in this capacity was Aristotle's Rhetoric. The recommendation of Dr. Wilkins caused him, in 1662, to be chosen geometry professor of Gresham college, and in this office he also discharged the duty of the professor of astronomy, who was absent. He gave, about this time, a striking proof of the delicacy of his conscience, in declining the gift of a very good living, to which was annexed the condition of undertaking the tuition of the patron's son; conceiving it to partake of the nature of a simoniacal contract. The Royal Society in 1663 elected him a member of their body, in their first choice after their incorporation. During that year he was appointed the first professor on the foundation of Mr. Lucas's mathematical lecture at Cambridge; and on that occasion he delivered an excellent prefatory oration on the use and excellence of mathematical science. When he accepted of this appointment, he resigned his Greek and Gresham professorships. Though he arrived to the greatest eminence as a mathematician, he determined in 1669 to quit the studies of that science, and devote himself to those of divinity. Immediately, therefore, after publishing his celebrated "*Lectiones Opticæ*," he resigned his chair to a successor worthy of him, the illustrious Newton. In 1670 he was created doctor in divinity by mandate; and 1672, the king nominated him to the mastership of Trinity-college, observing that "he had bestowed it on the best scholar in England." Dr. Barrow was before one of the royal chaplains. Another instance of his scrupulous attention to what he thought right occurred on his presentation to the mastership; for the patent being provided with a clause allowing him to marry, as had been done in former instances, he insisted on having it erased, as not conformable to the statutes of the college. Dr. Pope, the writer of his life, indeed, intimates that his motive for this self-denial was to cut off all danger of those female sieges and importunities which he apprehended might be practised against him, as the possessor of so valuable a preferment. He performed the duties of this new station with great zeal and disinterestedness, which last quality he displayed in excusing the society from some usual expences on the master's account, particularly that of keeping a coach for him. In 1675 he was chosen vice-chancellor of the university; but the credit and utility it derived from his labours were soon terminated by his untimely death, of a fever, in London, May 1677, in the 47th year of his age. He was buried in Westminster-

abbey, and a monument was erected for him at the expence of his friends.

Dr. Barrow's works, both in mathematics and divinity, are of the highest class. Of the former the following are the principal: "*Euclidis Elementa*," Cambridge, 1655, 8vo. This edition of Euclid is remarkable for the great conciseness of the demonstrations. "*Euclid's Data*," Cambridge, 1657, 8vo. "*Lectiones Opticæ* xviii. Cantabrigiæ in scholis publicis habitæ;" &c. London, 1669, 4to. This work was revised and corrected by Newton, who made some additions to it. By the best judges it was highly esteemed; and professor James Gregory of St. Andrew's, to whom a copy was sent, said in return, "Mr. Barrow in his Optics sheweth himself a most subtle geometer, so that I think him superior to any that ever I looked upon." "*Lectiones Geometricæ* xiii. in quibus præsertim generalia linearum curvarum symptomata declarantur;" London, 1670, 4to. These were afterwards published together with the "*Optics*." "*Archimedis Opera; Apollonii Conicorum libri iv; Theodosi, Sphærica, methodo novo illustrata*;" London, 1675, 4to. After the death of Dr. Barrow, were published his "*Lectio in qua theoremata Archimedis de sphæra et cylindro, per methodum indivisibilium investigata, ac breviter demonstrata, exhibentur*," London, 1678, 12mo; and "*Mathematicæ Lectiones, habitæ in scholis publicis Academiæ Cantabrigensis*," London, 1683, 8vo. Besides these printed works, he left a number of curious papers on similar topics, written with his own hand.

As a divine, Dr. Barrow was distinguished for depth and copiousness of thought, so that he in a manner exhausted every subject he treated on; whence king Charles II. used wittily to call him an *unfair preacher*; and le Clerc (*Bibl. Univer. tom. iii.*) says of his sermons, that they are rather exact dissertations, than harangues addressed to the people. He took a sufficient compass in them as to extent, for they are unusually long: yet so much did he superabound in matter, that his language labours in expressing it; whence his style is generally involved, and parenthetical, though it has occasional passages of sublime and simple eloquence. His works in divinity were all left in MS. to Dr. Tillotson and Mr. Abraham Hill, with permission to publish such of them as they thought proper. They first appeared in 1685, in three vols. folio, and several editions have since been printed of them, the last in 1741. They consist of sermons, of expositions of the creed, the Lord's prayer, and the deca-

logue, of the doctrine of the sacraments, and of treatises on the Pope's supremacy, and the unity of the church. A 4th volume in Latin, entitled "*Opuscula*," was published in 1787. It consists of *Determinationes, Conciones ad Clerum*, Orations, Poems, &c. Dr. Barrow's divinity is probably less read now than formerly, but it is not unfrequently consulted, as a mine of excellent thoughts and arguments, which is in no danger of being exhausted by the demands of modern composition.

This eminent person was a man of study, rather than of the world, the manners and forms of which he disregarded, perhaps to a fault. His external appearance was mean, and he was at no pains to set it off by dress, in which point he had all the scholar's negligence. Dr. Pope, his biographer, relates a remarkable instance of this inattention, and its consequences. Preaching once at St. Laurence-Jewry, in London, for Dr. Wilkins, the slovenliness of his gait, and meagreness of his countenance, made such an unfavourable impression upon the audience, on his mounting the pulpit, that he was shortly left almost alone in the church. Among the two or three who staid was, however, the celebrated non-conformist divine, Richard Baxter, an able and candid judge. His declaration, that he had never heard a better sermon, and that he could with pleasure have listened all day to such a preacher, completely put to shame the grave heads of the congregation, when they went next day to complain to Dr. Wilkins of his substitute; and they confessed that they had been prejudiced against him solely by his uncouth appearance. On being asked by his friend what he thought when the people were running away from him, Dr. Barrow replied, "I thought they did not like me, or my sermon, and I have no reason to be angry with them for that." Such was the unaffected modesty and candour of this excellent man, whose heart was as worthy and amiable as his understanding was sublime and comprehensive. He was charitable in a mean estate, disinterested in a flourishing one, serene and contented in all fortunes, of the strictest integrity, above all artifice and disguise, communicative, friendly, and cheerful. He left little other property than his books and his fame. The latter has placed him among the principal ornaments of his country. *Biogr. Britan.*—A.

BARRY, GIRALD, usually known by the name of *Giraldus Cambrensis*, a writer of a barbarous and credulous age, and by no means superior to his age, was born near Pembroke

in South Wales about 1146, and descended from a noble family, allied to the princes of the country. After an early education at home, he was sent to France for improvement, where he distinguished himself for his proficiency in the rhetoric of the time. On his return in 1172 he obtained various ecclesiastical preferments, among which were a canonry of Hereford, and the archdeaconry of Brecon in the diocese of St. David's. He busied himself greatly in church affairs, and reformed many abuses; so that at 30 years of age his reputation induced the chapter of St. David's to elect him for their bishop; but Girald, fearing the jealousy of king Henry II. against a native Welshman, and one so highly allied, declined the election. It appears, however, that the see of St. David's was ever the great object of his ambition. To divert his chagrin he made a second journey to France, in order to pursue at Paris the studies of civil and canon law, and divinity; and so much honour, according to his own account, did he there acquire by his learning, that he was appointed to the professorship of canon-law in the university of Paris, but declined accepting of it. He returned in 1180; and great confusion prevailing at St. David's, on account of the tumultuary expulsion of the bishop, the administration of the see was committed to him for three or four years. In 1184 he was sent for to court by Henry II. who made him his chaplain, and used his advice in the management of Welsh affairs. In the next year he was sent into Ireland with prince John, as his privy-counsellor and secretary. Here he was offered the conjoined bishoprics of Ferns and Leighlin; but his disapprobation of the measures pursuing by John caused him to reject this promotion. His time was chiefly occupied in collecting materials, historical and descriptive, for two works relative to Ireland, which he afterwards published. Returning to Wales in 1187, he assiduously employed himself in writing and revising his "*Topography of Ireland*;" and when it was finished, he went to Oxford, where he publicly recited the three parts of the work on three successive days, with extraordinary circumstances of magnificence; for, on the first, he feasted all the poor of the city; on the second, the doctors and scholars of principal distinction; and on the third, the scholars of inferior rank, soldiers and burgesses. In 1188 he accompanied Baldwin, archbishop of Canterbury, in a tour through the wildest and most mountainous parts of Wales, for the purpose of preaching up a crusade. The best fruit of

this expedition was an "Itinerary in Wales," which he published, and which contains some curious descriptions of the sequestered regions he visited. Girald himself took the cross; but he was wise enough to obtain a dispensation from the pope's legate for staying at home, when Richard I. undertook his expedition. He was, indeed, much better employed in keeping affairs quiet in Wales, and in aiding William Longchamp, bishop of Ely and chancellor, to manage the government of the kingdom during the king's absence. Upon some disgust, however, he retired from court in 1192, and took up his abode at Lincoln, where he remained six or seven years, pursuing his theological studies, and composing various writings. A vacancy in the see of St. David's in 1198 occasioned an application to him from the chapter and leading men of the country, to canvass for the promotion; but he first declined it, making use of a saying which has become memorable, "Virum episcopalem peti, non petere, debere"—that a man fit for a bishopric ought to be sued to, and not to sue. In the next year, however, he changed his mind, and being unanimously chosen by the chapter, he went over to Ireland to obtain the support of his great relations there for the pursuit of his claim. During his absence a mandate came from the archbishop of Canterbury and the justiciary, for the election of Geoffrey, the prior of Llanthony. Girald appealed to the pope; and this business cost him three journies to Rome, and a long attendance there, the conclusion of which, in 1203, was, that the claims of both candidates were vacated, and a new election appointed. This terminated in favour of Geoffrey; whereupon Girald resigned his archdeaconry of Brechin to his nephew, and thenceforth seems to have withdrawn from all public concerns, and to have attended solely to his studies. He was offered the bishopric of St. David's in 1215, but on terms that he did not chuse to accept. Probably ambition was by this time extinguished in him. He was alive after 1220, but the year of his death is not known.

Giraldus Cambrensis deserves some admiration for the universality of his writings, which comprehend most of the literary topics of his age, and would fill a large catalogue. He appears, too, from his quotations, to have read the best Latin poets; and some of his own descriptions are not void of a degree of elegance. Yet in general his style is in a very bad taste, puerile, affected, diffuse, and full of quibbles and conceits. He is also extraordi-

narily addicted to fables, and cannot be relied upon as to facts, either in relation to himself, or to the subjects of his enquiries. His taste in narration may be judged of from the title of *Vaticinal*, which he gave to his "History of the Conquest of Ireland," on account of his having interwoven into the events, all the prophecies he could collect of Caledonius, Merlin, and various other impostors. That work, and his "Topographia Hibernica," excited much severe censure from the Irish writers, several of whom have exposed their numerous errors and falsities. They were both printed for the first time by the learned Camden at Frankfort, in 1602. His "Itinerarium Cambriæ" was printed with the annotations of David Powel. A remarkable work which he wrote was entitled "Ecclesiæ Speculum, sive de monasticis ordinibus, ex ecclesiasticis religionibus variis distinctionum, lib. iv." The purpose of it was to expose the vices of the monks, against whom he bore an inveterate hatred, so that he was used to add to his litany, "From the malice of the monks, good Lord, deliver us." *Biogr. Britan.*—A.

BARTAS, WILLIAM DE SALLUSTE DU, was born in 1544, at Montfort, in Armagnac. His father was a treasurer of France. He himself entered into the service of Henry IV. for whom he commanded a company of cavalry in Gascony, under the marshal de Matignon. He was a Calvinist, and Henry employed him in commissions to England, Denmark, and Scotland, in which last country James VI. would gladly have retained him. His celebrity was in the character of a poet, and his extraordinary success is a sufficient proof of the bad taste of the times. His works were numerous, and written in a style sometimes mean and barbarous, sometimes tumid and extravagant. His figures are strained, and often ludicrous and disgusting. His most famous work was entitled, "Commentaire sur la Semaine de la Creation du Monde," "A Commentary on the Week of the Creation of the World, in seven books." This passed through more than thirty editions in five or six years, and was attended by all the train of translators, commentators, critics, abbreviators, and imitators, that grace the most capital performances. It appeared in most of the languages of Europe, and no religious library was without the "Week of du Bartas." Though so affected a poet, du Bartas was a plain and modest man. The great de Thou, who was familiarly acquainted with him in Guienne during the civil wars, attests his candour and

simplicity of manners, and says that he always spoke of himself and his works with great modesty. He retired from the hurry of business to his little estate of du Barras, in Armagnac, where he devoted his leisure to study. He celebrated in verse the victory of his master Henry at Ivry, in 1590, and died the succeeding year. As his works are now forgotten, it is unnecessary to particularise them. They were published all together in folio, at Paris, in 1611. *Moreri. Nouv. Dict. Hist.*—A.

BARTH, JOHN, a famous sea-captain in the service of France, born in 1651, was the son of a fisherman at Dunkirk, and was brought up to the same humble calling. He was ignorant of reading or writing, rude in his manners and appearance, and possessed no other means of rising to celebrity than his courage and naval skill. He had arrived in 1675 to the command of an armed galliot, with which he cruized upon the Dutch with great success, taking many vessels of greater force than his own. It would be tedious to relate all the enterprises in which he displayed the most intrepid bravery, and equal conduct, and rendered himself the terror of the narrow seas. He was taken into the royal navy, and by degrees raised to higher and higher commands, till in 1692 he was made commodore of a squadron of seven frigates and a fire-ship. With this he passed through an English and Dutch fleet, which was blocking the harbour of Dunkirk, took and destroyed a great number of merchantmen, made a descent near Newcastle, where he burned 200 houses, and returned triumphantly to port with prizes to a vast amount. In 1693 he had the command of the *Glorieux* of sixty-six guns, part of Tourville's squadron, which surprised the Smyrna fleet. Cruising separately, he took and destroyed several rich Dutch ships. The same year he brought safe into port a fleet laden with corn, which several English and Dutch frigates were sent to intercept. His greatest action was in 1694, when being sent with six ships of war to escort home a fleet of corn vessels, he found it in possession of the Dutch rear admiral Hidde, with a squadron of eight men-of-war. Without hesitation, he attacked the enemy, took the admiral-ship and two more, and recovered all the prizes. This distinguished success caused him to be ennobled by Louis XIV. In 1696 he fell in with a large fleet of Dutch merchantmen, and took thirty of them, with four frigates of the convoy; but on the approach of a stronger squadron of the enemy he was obliged to burn his prizes, and with difficulty got off in safety.

John Barth, notwithstanding his acquired gentility, was never more than a rough tar. When the chevalier de Forbin took him to court, the laughers about Versailles called on one another to go and see the chevalier leading his bear. On this great occasion, John is said to have worn a pair of breeches of cloth of gold, most uncomfortably lined with cloth of silver. "John Barth, (said the king) I have made you a commodore." "You have done right, sire," replied John. This answer exciting the mirth of the courtiers, the king sensibly observed, that, properly interpreted, it was the reply of a man who felt his own value, and intended to give new proofs of it. His proper station was on board his ship, and his talents fitted him rather for daring and prompt enterprises, than for any extensive and complicated plan. He died in 1702 aged 51, and was buried in the great church of Dunkirk. *Moreri. Nouv. Dict. Hist.*—A.

BARTHE, NICHOLAS-THOMAS, son of a merchant of Marseilles, was born in that city in 1733. He had his education under the fathers of the Oratory; and on leaving college, obtained a prize from the academy of Marseilles, of which he afterwards became a member. His father destined him for the bar; but his attachment to poetry and polite literature drew him to Paris, where he consecrated his talents to the theatre. He began in 1764 with an after-piece called "*L'Amateur*," which was well received. This was followed by "*Fausse Infidélité*," which also proved successful. Two other pieces, "*La Mère Jalouse*," and "*L'Homme personnel*," notwithstanding they were written with elegance, and contained delicate strokes of character, had not strength and vivacity enough to please the public. Barthe then ceased to write for the stage, and engaged in a translation of Ovid's "*Art of Love*." He also published a collection of fugitive pieces in verse, in which species of poetical composition he excelled. His epistles are particularly admired for their philosophical gaiety. Barthe was of an impetuous temper, but possessed a friendly heart. He was attached to the pleasures of society, and passed his time chiefly at Paris, where he died in 1785, after undergoing the operation for an incarcerated hernia. He had been married, but was obliged to obtain a separation from his wife. *Nouv. Dict. Hist.*—A.

BARTHE'LEMY, JOHN-JAMES, ABBE', a distinguished literary character, was born in Jan. 1716 at Cassis, a small port in Provence. His family was fixed at Aubagne, a town between Marseilles and Toulon, where his father lived universally respected by his townsmen.

At the age of twelve, John-James was sent to pursue his studies at Marseilles, and entered into the college of the Oratory, where he met with an excellent instructor in father Renaud. Being destined to the ecclesiastical profession, he removed to the Jesuits' college for the studies of theology and philosophy. As he was not satisfied with his masters in this seminary, he formed to himself a plan of private study, comprehending the Greek, Hebrew, Chaldean, and Syriac languages. This he pursued with such ardour, that he brought upon himself a dangerous illness, from which he only recovered at the time when he entered into the seminary where he received the clerical tonsure. Here he contracted a friendship with a young Maronite, by whose assistance he learned the Arabic language; and such was his proficiency, that he was able to deliver, before an auditory of eastern strangers at Marseilles, some Arabic sermons composed by a jesuit of the Propaganda, in such a manner as to give them entire satisfaction. This, and some other incidents, raised his character for learning extremely high in Marseilles, and procured him an intimacy with the principal academicians in that city. After leaving his seminary, he retired to his family at Aubagne, pursuing his studies in a domestic retreat, which, however, he frequently left for a visit to his friends at Marseilles. One of these, M. Cary, possessed a choice cabinet of medals, and a library adapted to the enquiries connected with it. The abbé Barthelemy passed whole days with this friend, in conference upon subjects relative to ancient history and literature; and here he seems to have imbibed that predilection for this branch of study by which he was ever after distinguished.

In 1744 he went to the great theatre of literature, Paris, carrying with him a letter of recommendation to M. de Boze, keeper of the royal medals, and secretary of the academy of inscriptions. This learned man received him with politeness, and introduced him to the most eminent members of the three academies. He afterwards served him in the most essential manner by procuring his appointment as assistant to himself in the care of the cabinet of medals. The activity of Barthelemy had now full scope. The age and infirmities of M. de Boze had left much to be done in arranging and catalogueing large additions which had been made to the medals; and the difficulties of the task only served to animate the exertions of his assistant. In 1747 Barthelemy was chosen to succeed M. Burette as associate to the academy of inscriptions, M. le Beau generously abstain-

ing from a competition on the occasion. This generosity was returned by Barthelemy on the vacancy in the secretaryship of the academy, when, though nominated by the minister, he declined the place in favour of le Beau. When the latter, some years afterwards, resigned it, he gave his interest to Barthelemy, who in consequence succeeded him; and thus these illustrious rivals set the example of an emulation in goodness of heart, as in literary talents. As a member of the academy, Barthelemy amply performed his duty by enriching its memoirs with many learned papers relative to the monuments of antiquity; among which, a dissertation on the inscriptions found at Palmyra by the English travellers gained him peculiar honour.

On the death of M. de Boze in 1753, the abbé succeeded him as principal keeper of the medals. Though he was informed that another person was making interest for the place, he took no personal step to secure it for himself, satisfied with the obvious claims his merit and situation gave him. Some illustrious friends, however, interested themselves in his favour, and easily set aside the competition. One of these was M. de Stainville, afterwards duke de Choiseul and prime-minister, who, being appointed in 1754 ambassador at Rome, pressed Barthelemy to accompany him. This offer of so favourable an opportunity of visiting the country beyond all others abounding in the most precious relics of antiquity, was too flattering to be refused. The abbé, whose engagements would not permit him to depart along with the ambassador, joined him at Rome in the autumn, and after being presented to the pope, Benedict XIV., made a tour to Naples. The subterraneous treasures of Herculaneum and Pompeia were here most interesting objects to his curiosity. He viewed them with the utmost attention, and exerted himself in a peculiar manner to prevent the destruction of the Greek manuscripts. As there was a rigorous order to prohibit copying any thing, he was obliged to exercise some contrivance, together with the strength of his memory, in order to bring away a specimen of the most ancient mode of writing used by the Greeks. Here, as in every other part of Italy which he visited, he was received with great respect, and was favoured with every advantage that could gratify his ardent thirst for information. On his return to Rome he obtained great applause for a new and very ingeniously supported explanation of the famous Mosaic at Palestrina, the ancient Præneste. According to him, it related not to Sylla, but to the emperor Adrian. In 1757 Barthelemy

returned with Mad. de Stainville to Paris, and found his patron appointed to the embassy of Vienna. In order to induce the abbé to accompany him thither also, he had formed a most tempting project of procuring him a commission to visit, at the king's expence, all Greece and the French factories in the Levant, for the purpose of accumulating new treasures of antiquity. But Barthelemy, thinking it contrary to his duty to keep the cabinet of medals so long shut, refused the offer.

When M. de. Stainville, now the duke de Choiseul, became minister in 1758, one of his first cares was to provide for his friend the abbé. The expectations and desires of Barthelemy were very moderate, and they were more than gratified by various successive pensions, and finally by the place of secretary-general of the Swiss. He had for a short time the privilege of the French Mercury, which had been taken from Marmontel; but he resigned it as soon as possible into the hands of de la Place. When, in 1771, Choiseul was banished to his seat of Chanteloup to make way for d'Aiguillon, Barthelemy followed him in his exile; and at the same time that the duke was obliged to send in his resignation of the post of colonel-general of the Swiss, the abbé proposed to send his, of the secretaryship. But the duke advised him to go himself to court and make an offer of it. This brought on some negociations, which, on the unalterable resolution of Barthelemy to retreat, and return to Chanteloup, terminated in an accommodation, by which he retained a pension of 10,000 livres on the post. His income was now about 35,000 livres per annum, reduced, by various cessions to indigent men of letters, to 25,000. This he enjoyed as became a philosopher, without luxury or ostentation, chiefly employing it in settling advantageously three nephews in Provence, supporting the rest of his family, and collecting a numerous and well-chosen library. Thus twenty years of his life elapsed in literary affluence. At length, when advanced age brought with it infirmities, he found himself, by the suppression of places and pensions, reduced to strict necessities; and even these he could not secure without parting with his library. He supported this change without complaint, and even with gaiety; and was seen to walk, stooping with years, from one end of Paris to the other, to pay his accustomed homage to his dear friend Mad. de Choiseul, who on her part never ceased to treat him with every mark of respectful attention.

In 1788 appeared his celebrated work, "The Travels of the Younger Anacharsis," the plan

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of which had been laid in 1757, and which had constantly occupied him for a period of thirty years. It was received with universal applause, and procured him an entrance into the French academy by acclamation. His discourse at reception was distinguished by its modest simplicity. It received a very elegant reply from the director, M. de Boufflers. In 1790 the minister, M. de Saint Priest, offered Barthelemy the vacant post of king's librarian, which he refused, as being inadequate to the requisite duties. He still continued to employ himself in the cabinet of medals, assisted by his nephew Barthelemy Courçay, who had been his associate from 1768. The cabinet had received such augmentations under his superintendence as to have doubled its number of ancient medals. Barthelemy found in it 20,000, and left 40,000; and no fewer than 400,000 had passed through his hands during that period. The operation which was to crown his labours on this favourite object, was that of drawing up a catalogue of its treasures for the information of the learned throughout Europe. An extensive plan for this purpose was formed by him, which, from the multitude of engravings required, would need the assistance of government for its execution. He obtained in 1787 the concurrence of the ministry; but the embarrassment of the finances, and the critical events that began to crowd upon the nation, put a stop to this as well as to many other projects.

In 1792 the failure of his strength became manifest, and it increased to such a degree the next year as to subject him to frequent faintings. These infirmities were cruelly aggravated by a participation in the calamities of the times, which one of his age and character might have hoped to escape. He was denounced on pretence of the crime of aristocracy, together with his nephew, and several other persons in the library-department, by one Duby, a clerk belonging to the library, whom he had never seen. He was taken from the house of Mad. de Choiseul on September 2, 1793, and conducted to the prison of the Magdelonettes. He submitted to his fate with exemplary patience, and was received with particular respect as well by the gaoler as by his fellow-prisoners. A cell was prepared for him, in which he went quietly to repose. Meantime Mad. de Choiseul, assisted by other faithful friends of the abbé, were exerting themselves with the government to get the order reversed. The committee, ashamed of what had been done, and exculpating themselves from any knowledge of it, gave an immediate order for his liberation, in consequence of which he

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was awaked at eleven, and carried back to the house of his tender patroness. Soon after, by way of reparation, he was offered the place of librarian in chief, vacant by the death of Carra and the resignation of Chamfort, but his infirmities were too good an excuse for declining it. The year 1794 made a visible progress in enfeebling his frame, though without rendering his life burthensome. The severity of the winter 1795 hastened the extinction of the vital principle. He nevertheless lived on to April 30th, on which day, two hours before his death, he was reading Horace, till the book fell from his cold hands. He then appeared to go to sleep, and in that state expired unobserved. A large well-proportioned body, and a sound constitution, had carried him through all his mental labours, and all the afflictive scenes of his latter days, to the commencement of his 80th year. As he was a devoted lover of antiquity, so his form was impressed with an antique character. His bust, sculptured by Houdon, and expressive of the simple tranquillity and candour of a great mind, might suitably be placed between those of Plato and Aristotle.

The works of the abbé Barthelemy are a number of memoirs and dissertations on numismatical and other learned topics, inserted in the "Collection of the Academy of Inscriptions," from vol. 21 to vol. 41; some letters to the authors of the "Journal des Savans;" and a few other detached papers. Above all, his "Anacharsis," of which we proceed to give a more particular account.

The "Voyage de Jeune Anacharsis en Grèce," 3 vols. 4to. or 7 vols. 8vo. is a general work on the history, manners, customs, literature, &c. of Greece, presented in the novel and elegant form of the supposed observations of a traveller, Anacharsis, an imagined descendant of the ancient Scythian philosopher of that name. This person is represented as visiting Greece in the year 363 B.C. and fixing his residence in Athens, whence he makes excursions, not only to the other Grecian cities, but to Egypt, Asia Minor, Persia, and the islands of the Ægean sea. Admitting this basis of fiction, every thing else is supported by the authority, exactly referred to, of ancient writers. An infinite number of detached circumstances derived from them are digested into a lively and connected narrative, which, by the help of retrospects, is made to comprise every thing curious and important relative to a people undoubtedly the most interesting in the history of mankind, down to the period fixed upon for the

philosopher's travels, which is that of Epaminondas, Phocion, Plato, Aristotle, Demosthenes, and other men of extraordinary merit. The narrative of Anacharsis is addressed to Arsames and Phedime, a Persian satrap and his lady, whose characters are meant as portraits of the duke and duchess of Choiseul. It is preceded by an introduction, in which a rapid but luminous view is given of the previous history of Greece. The elegance of style, the beauties of narration, and the judiciousness of reflection, render this the first work, in point of entertainment and instruction, that so brilliant a subject has produced. It has added a capital piece to the literary cabinet of Europe, and its value has already been recognised by various editions, and translations into different languages. A collection of miscellaneous pieces of the abbé Barthelemy in 2 vols. 8vo. was published at Paris in 1798.

The biographical facts respecting Barthelemy are taken from an "Essay on his Life," in French, written by the ci-devant duc de Nivernois.—A.

BARTHIUS, GASPAR, a very learned philologist and copious writer of the 17th century, was born at Custrin, in Brandenburg, in 1587. His father, Charles de Barth, was professor of law at Frankfort on the Oder, and the elector's chancellor at Custrin. Gaspar was sent for education first to Gotha, and afterwards to various academies in Germany and Italy. He distinguished himself so much in early youth, as to attract the notice of several men of learning. He began at twelve to translate David's Psalms into Latin verse; and he printed in 1607 a collection of all his Latin poems, written from his thirteenth to his nineteenth year. In his sixteenth year he composed a dissertation on the method of reading the Roman authors, which displayed a prodigious stock of erudition for his age. At eighteen he wrote a learned commentary on the *Ciris* of Virgil. To the knowledge of the ancient languages he added that of several modern ones, and he made translations from the French and Spanish. He devoted himself entirely to literature, and renouncing every other employ, passed a retired life at Leipsic. The history of his life is merely that of a scholar, who occupied himself so fully in writing, that Bayle supposes few clerks in an office have transcribed so much as the amount of all the works of Barthius, printed and left in manuscript. His morals are said to have been not the most correct; and like most men of letters, he was engaged in several literary squabbles. During

the latter years of his life, however, he entirely detached himself from profane studies, and attended solely to his religious duties. He died, after having been twice married, in 1658, aged seventy-one.

Of his very voluminous works it is unnecessary to give a complete list, as most of them have sunk into neglect. Some of those best known are his "Adversaria," a large volume in folio, printed at Frankfort, 1624. It is divided into sixty books, and contains an immense mass of emendations and illustrations of a vast number of authors, sacred and profane. It is more commendable for erudition than judgment and precision. He left behind him two more such volumes in MS. A Latin version of "Æneas Gaza, on the Immortality of the Soul;" with an edition of the original, joined to the work of "Zachary of Mitylene," *Lips.* 4to. 1655. "Notæ in Claudiano," 4to. *Frankfort*, 1650. "Comment. in Statio," 3 vols. 4to. 1660. Barthius frequently fell into errors and contradictions from trusting entirely to his memory. He made no memorandums, and scarcely ever corrected what he had written. *Bayle Dict. Hist.—A.*

BARTHOLINE, GASPARD, an eminent physician of Copenhagen, was born at Malmoe in 1585, where his father was minister. He became very early distinguished for his progress in the Greek and Latin languages, studied at Rostock and Wittemberg, and afterwards travelled through the greatest part of Europe on foot. He studied medicine and anatomy at Basil, Padua, and Paris, and graduated in physic at Basil in 1610. After laying in a great stock of knowledge in various parts, he fixed at Copenhagen, where he was first made professor of Latin, and in 1613, of medicine. He principally distinguished himself as an anatomist, and published a compendium of this science, which became very popular. It is entitled, "Anatomicæ Institutiones, Corporis Humani utriusque sexus historiam & declarationem exhibentes, cum plurimis novis observationibus & opinionibus, &c." 8vo. first printed in 1611, and many times reprinted, particularly by his son Thomas, with large and valuable additions. Bartholine likewise published "Controversiæ Anatomicæ & affines nobiliores & rariores," 8vo. and some other works in medicine, surgery, and physics, of no considerable consequence. After having occupied the medical chair for eleven years, he made a vow in a severe illness, that should he recover he would devote himself solely to theology; and he kept his word. He became theological professor in the same university in

1624, had a canonry at Roschild, and died on a journey in 1629, in the 45th year of his age. *Moreri. Vander Linden, Haller Bibl. Anat.—A.*

BARTHOLINE, THOMAS, one of the most celebrated anatomists of his age, second son of the preceding, was born in 1616. Few persons have enjoyed more advantages for the acquisition of literary and medical knowledge. He studied at Leyden under Saumaise, Vossius, Heinsius, and other eminent scholars, and there acquired the Arabic language. Thence he went to Paris and Montpellier, and afterwards spent three years in the flourishing university of Padua. He travelled through all Italy, visited Malta, and took the degree of doctor of physic at Basil in 1645. Returning to Copenhagen, his native place, he was first made professor of mathematics in 1647, and in the next year obtained the anatomical chair, which he filled with so much reputation. He had already made himself known by some improved editions of his father's "Anatomical Institutions," and some controversial writings on these topics. He soon distinguished himself by offering to the world new and important discoveries, either made by himself, or derived from his extensive connections with all the anatomists in Europe. The lacteal vessels had some years before been discovered by Asellius, and it was scarcely possible that the other parts of this system should long escape the investigation of so many ardent enquirers. Pecquet first pursued the lacteals into the thoracic duct, and thence into the subclavian vein; but Bartholine had his share in the discovery, and is said first to have traced the thoracic duct in the human subject. The first knowledge of the lymphatics is ascribed by most English writers to Jolliffe; but as he published nothing on the subject, the anatomical world in general has divided the discovery between Olaus Rudbeck, a Swede, and Thomas Bartholine. Their respective claims are accurately stated by Haller (*Elem. Physiol. T. I. Lib. II. Sect. 3.*), who on the whole gives to Rudbeck the honour of having first seen and demonstrated the vessels, and to Bartholine that of having first clearly understood their course, named and described them. His earliest work on this subject, entitled "Vasa lymphatica nuper in animantibus inventa & hepatis exsequiæ," was published in May 1653, in which he gives a share of the honour of the discovery to his dissector Michael Lyser. This involved him in controversies, as well respecting his claim to the discovery, as in defence of it against the supporters of old opinions; and a numerous list

is given by Haller (*Bibl. Anatom. I.*) of his publications on the lacteal and lymphatic vessels. He pursued his anatomical studies with great vigour, and published a variety of works in the science. Of these the most considerable are his "*Historiæ Anatomicae*, in six centuries," printed from 1654 to 1661. They contain a great variety of curious observations, mixed with some tokens of credulity, and some mistakes. He wrote likewise on "the Integuments;" on "the Use of the Thorax;" on "the Substance and Motion of the Lungs." He was among the first who received and defended the Harveian doctrine of the circulation of the blood. The fruits of his correspondence appeared in a collection of letters, entitled "*Epistolarum medicinalium a doctis vel ad doctos scriptarum*, Cent. I. et II. 1663; Cent. III. et IV. 1667." These are replete with curious and interesting matter.

In 1661 Bartholine resigned his employment in the schools, and having obtained the title of honorary professor, retired to the country for the purpose of enjoying literary leisure in his well-furnished library. This, together with his house, was unfortunately burned in 1670; and he wrote a dissertation on the subject, which he addressed to his son. To alleviate his loss, the king, Christian V. gave him the title and emoluments of royal physician, and exempted his estate of Hogestatt from taxes. The university also made him chief inspector of their library. In 1671 he began to publish the "*Acta Medica & Philosophica Hafniensia*," in which are many things of his own and his disciples'. A great number of essays and dissertations, medical, physical, and philological, came from his pen, and were published either separately, or in collections. They form a numerous catalogue, to be met with in Mangetus and Vander Linden. One of these was on "the Abuse of Blood in Food," in which point he thought the Mosaic prohibitions still binding. Other treatises on theological arguments are to be found in his works, which shew the religious turn of his mind. A book "*De Peregrinatione Medica*" contains some curious information concerning his own travels, and the medical schools of his time. He represents Padua and Paris as the principal seats of anatomical study.

Thomas Bartholine died in 1680, and left five sons and three daughters. All the sons were brought up to literature, and obtained professorships in different branches. Margaret, one of his daughters, acquired great reputation as a poetess in the Danish language.

Gaspard Bartholine the younger, his eldest son and successor in the anatomical chair, was industrious in the pursuit of science, but is said by Haller not to have been scrupulous in attributing to himself the discoveries of others.

Thomas Bartholine the younger, another son, studied jurisprudence in various universities, and returning to his own country, had the professorships of law and history, and was antiquarian and archivist to the king. He wrote several pieces on Danish history and antiquities, of which one of the best known is entitled "*De causis mortis a Danis gentilibus contemptæ*." *Moreri. Vander Linden de script. Med. Haller Bibl. Anat.—A.*

BARTHOLOMEW, OF THE MARTYRS, a Dominican monk, and archbishop of Braga, deserves commemoration as a model of zeal and benevolence in the performance of the pastoral office. He was born at Lisbon in 1514, and entered into the Dominican order at the age of fourteen, at which time he quitted his family name of Fernandez, and assumed that of the church in which he had been baptized. He became a doctor in theology, and was a teacher of that science for twenty years, having had, during part of the time, for his pupil, don Antonio, nephew to king John III. who was destined to the church. Queen Catharine, regent of the kingdom in the minority of her son Sebastian, appointed him, at the recommendation of her confessor, to the archbishopric of Braga, but it was with great difficulty that his reluctance to undertake such a charge could be overcome. Not long after his consecration, he was deputed to the council of Trent in 1561, where he strongly insisted on commencing all reforms with that of the clergy. As it was made a question whether this should include the cardinals, and some thought these illustrious personages did not need a reform, Bartholomew asserted that "the most illustrious cardinals wanted a most illustrious reform." He also by his remonstrances to the pope procured the abolition of a custom which appeared to him scandalous, that the bishops at the assembly should stand uncovered, whilst the cardinals were seated and covered. On his return to his diocese he devoted his whole time and revenue to the doing of good. "I am (he was used to say) first physician to 1400 hospitals, which are the parishes of my diocese." In 1567 Portugal was visited with a severe famine, which lasted seven years. In this calamity, the sole consolation of Braga was the bounty of its archbishop, who daily assembled the poor at the hour of dinner,

and after a short exhortation, distributed among them food, money, and necessaries. In the evening he extended his donations to persons of condition, reduced by the hardship of the times. Pestilence was a sequel of the famine. The archbishop was on a visitation when he heard of its reaching Braga. He hastened thither, and by his prudence and activity preserved the poor from many of the evils attending such a calamity. Most of the canons of the cathedral took to flight; but the example of the archbishop prevented any one of the parish priests from forsaking his charge. Occupying a station which gave so much scope to his benevolence, it may be lamented that this good man was constantly desirous of retiring from it. After many applications, he at length obtained permission to resign his archbishopric, and retire to a monastery of his order at Viana. He passed there the last eight years of his life in study and religious exercises, and died in 1590, aged seventy-six. He was beatified in 1773 by pope Clement XIV. and few could better deserve that mark of veneration. He left behind him several writings, which were published at Rome in 2 vols. folio, 1744; but the record of his life is his most valuable relic. *Moreri. Nouv. Dict. Hist.—A.*

BARTOLI, DANIEL, a learned Jesuit, was born at Ferrara in 1608. He entered into the Society of Jesuits at Novellara in 1623, and rendered himself celebrated as a preacher, in various cities of Italy. After employing many years in this office, he was called to Rome by his superiors, in order to engage in writing the history of the society. This task, together with the composition of various other works, exercised his industry and talents till his death, which happened at Rome in 1685. The great historical work of this writer appeared in 6 vols. folio, printed at Rome in succession, from 1650 to 1673. He follows the method of writing separately the history of the several provinces; and having precluded with the life of St. Ignatius, he begins with the establishments and labours of the society in Asia, comprised in 3 vols. and divided into those of the East Indies, Japan, and China. Two other volumes treat of England and Italy. The work is written in Italian, and in a style peculiar to itself. It possesses an elegant choice of words, a singular vivacity and energy, elevation of sentiment, acuteness of reflection, force of argumentation, and occasionally a keen and ingenious turn of satire; but the writer is always upon the stilts, always desirous of shining, and never descends to the simple and

familiar. This performance was translated into Latin by father Giannini, and printed at Lyons. Bartoli likewise undertook to illustrate natural philosophy; and wrote "upon Freezing and Coagulation; upon Tension and Pressure; upon Sound, harmonic Tremors and Hearing:" but although he relates some new experiments made by himself, his attachment to the ancient peripatetic philosophy misleads him, and renders his labours on these topics of little value. Haller, indeed (*Bibl. Anat. I. 666*), speaks favourably of the latter of these works, that on sound and hearing, which was first printed at Rome in 1679, 4to. He was more within his sphere when writing on subjects relative to grammar and language. Some criticisms made by the academy Della Crusca on his style drew from him a celebrated little work, entitled "Il torto, e il diritto del non si puo," in which he vigorously combated the freedoms taken by the academy in rejecting and condemning the expressions used by authors of repute. He also wrote a work on "Orthography. *Tiraboschi. Nouv. Dict. Hist.—A.*

BARTOLI, COSIMO, a celebrated writer of the 16th century, was of a noble family at Florence. He was some time in the service of Cardinal John de Medici, and resided with him at Rome, about 1650; after which he was sent by the great duke Cosmo, as his resident to Venice, where he remained five years. He was provost of the church of St. John the Baptist. The year of his death is uncertain. His principal works are: "Vita di Federigo Barbarossa Imperatore Romano;" *Florence, 1559, 8vo.* "Modo di misurar le distanze, le superficie, i corpi, le piante, le Provincie, le Prospettive e tutte le altre cose terrene secundo le regole di Euclide;" *Venice, 1564, 4to.; also 1589, and 1614.* "Discorsi istorici universali;" *Venice, 1569, 4to.; Genoa, 1582, 4to.* "Ragionamenti Accademici sopra alcuni luoghi di Dante;" *Venice, 4to. without date.* Two other editions were published at the same place, in 1567 and 1607. He translated also into Italian the "Banquet of Plato," and several other works. *Adelung's Cont. of Jöcher's Gelehrte. Lex.—J.*

BARTOLO, a lawyer of the 14th century, of such eminence as to have acquired in his time the pompous titles of "Light and Star of Jurisconsults; Master of Truth; Lamp of Right; Guide of the Blind, &c." was born in 1313, at Sassoferrato (the ancient *Sentinum*), in the marche of Ancona. He was the son of Francis di Buonaccorso; but the legitimacy of his birth has been disputed. His first master

was Fra Pietro d'Assisi, a Minorite, a man of great piety and benevolence, by whom he was so well instructed, that at the age of fourteen he was thought qualified to study the law at Perugia. Thence he removed to Bologna, where, in his twenty-first year, after having sustained the usual public disputations, he received the honour of a doctor's degree. He was soon after appointed assessor, first at Todi, and then at Pisa. In 1339, on the opening of the university in Pisa, he was elected professor of laws. In this station he is supposed to have passed about eleven years, and then to have accepted an invitation to Perugia. Here he opened a school of law, which became famous throughout Italy, and was frequented by a great number of students. The Perugians honoured him with the privilege of citizenship, though in so doing they dispensed with a rule which ordained that none of their citizens should be a professor of law. When the emperor Charles IV. in 1355 came to Pisa, Bartolo was deputed by the university of Perugia to compliment him; on which occasion he ingratiated himself so far with Charles, as to obtain for Perugia all the privileges usually granted to universities; and for himself the titles of counsellor and domestic commensal of the emperor, with permission to bear the family arms of the king of Bohemia. Bartolo is by some writers asserted to have taught the law also at Padua, but this is not confirmed by the best authorities. He seems to have passed the remainder of his days at Perugia, where he died probably in 1359, at the age of forty-six; but neither the year of his death, nor his age, are agreed upon among authors. Bartolo was small in stature, of a feeble constitution, and so temperate, from choice or necessity, that he is said to have weighed his food. He left a widow and several children, and is reported to have acquired great wealth. His learning was not confined to his proper profession, but embraced most of the objects of study pursued at that time, even the Hebrew language, which his regard for the scriptures induced him to acquire. His works on legal and other topics fill ten folio volumes, printed at Lyons, 1545. They are composed in the style of the times, full of distinctions and scholastic subtleties, but contain curious matters not elsewhere to be met with. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

BARTOLOCCI, JULIUS, a Cistercian monk, born at Cellano, in Abruzzo, in 1613, rendered himself famous for Hebrew and Rabbinical learning. He was thirty-six years professor of

Hebrew in the college of Neophytes in Rome, and was also Hebrew writer in the Vatican. He died in 1687. His great work is entitled "Bibliotheca Magna Rabbinica de scriptoribus & scriptis Hebraicis," 4 vols. folio. It was printed by the college of *Propaganda*; and the volumes appeared successively in 1675, 1678, 1683, and 1693. The 4th volume was completed by his scholar, father Imbonati, who in 1694 added a 5th, under the title of "Bibliotheca Latino-Hebraica." This ample collection contains many dissertations of great utility for the understanding of the Hebrew scriptures. Bartolucci likewise left annotations on the book of Tobit. *Moreri. Tiraboschi.*—A.

BARTON, ELIZABETH, commonly called the *Maid of Kent*, an enthusiastical impostor, who was made to act a considerable part in the reign of Henry VIII. was first known in the character of a servant at Aldington, in Kent, in 1525. Some hysterical fits of an uncommon kind excited in the ignorant people a notion of her being inspired. Masters, the parson of the place, thinking he could make use of this persuasion to the advantage of the declining cause of Rome, or, at least, to the benefit of his own chapel, resolved to set her up for a prophetess; and by his tuition, and the aid of some of his brethren, the Maid came to act her part so well, that not only the common people became firm believers in her supernatural powers, but some men of great sense and learning, among whom were sir Thomas More, Fisher bishop of Rochester, and Warham archbishop of Canterbury, were led to imagine something extraordinary in the case. Warham appointed some commissioners to examine into the affair, who being monks, and ecclesiastics, readily concurred in the support of the imposture. The nun (for such she was become) was suffered to make a public visit to the chapel of the Virgin at Court of Street, accompanied with a large mob, in a kind of triumphal procession. Hitherto, and some time longer, she seems to have been contented with urging, in her trances and inspirations, the use and importance of adhering closely to the Romish doctrines, and practising its superstitions; but at length her instructors thought proper to set her upon direct censures of the king's divorce from Catharine, and his marriage of Ann Boleyn, and violent denunciations against him for his enmity to the church; even proceeding so far as to declare his subjects absolved from their allegiance to him. Henry was not of a tem-

per long to endure this attack upon his crown and authority; and therefore, in Nov. 1533, he ordered the apprehension of the Maid and her accomplices, who all upon examination in the Star-chamber confessed the imposture, and publicly confirmed their confession before the people at St. Paul's Cross. The machinations of the party who wished to persuade the nun to retract all she had said, caused the culprits to be treated with more severity than seems at first to have been intended; and a bill was passed in parliament, attainting them of high treason, as concerned in a conspiracy against the king's crown and life. In consequence, Eliz. Barton and five more were executed at Tyburn, in April 1534; the nun, who appears to have been a simple ignorant woman, making a free acknowledgment of the justice of her sentence. *Biogr. Britan.—A.*

BARUCH, one of the Jewish prophets, son of Neri, or Nerias, was disciple and servant of Jeremiah. By his master's order he wrote a prediction of the calamities which were to fall upon the Jewish people, and read them before the assembled nation, B.C. 638. He followed Jeremiah into Egypt; and after the death of that prophet went to Babylon, and disclosed his own prophecies to the Hebrews of the captivity. No Hebrew copy of Baruch is extant, but only a Greek and two Syriac versions. The Jews have not received the prophecy of Baruch among the canonical books, nor is it contained in many of the earlier catalogues of the sacred writings; but in several of the later ones it is annexed to that of Jeremiah; and various fathers cite it as a part of Jeremiah. The church of Rome has admitted it, but it is left among the apocryphal books by the protestants. *Du Pin. Moreri.—A.*

BASEDOW, JOHN BERNARD, author of various works relating chiefly to the instruction of youth, was born at Hamburgh in the year 1723. The early part of his education was very defective on account of the rigid disposition of his father, by trade a peruke-maker, who endeavoured to correct the childish levity of his son by punishment and severity. This conduct entirely alienated the affections of young Basedow, so that when he grew up he absconded one day in consequence of some harsh treatment, and lived almost a year with a physician of Holstein as his domestic. By the persuasion of his father he was however prevailed on to return to Hamburgh, where he was put to school, and afterwards pursued his studies in the gymnasium from the year 1741 to 1744,

under professor Reimarus, whom he always spoke of with respect. By giving private instruction while at this seminary he was able to support himself after his sixteenth year, without receiving any aid from his father; but as the young men who employed him to assist them in their school exercises admitted him to partake in their pleasures and dissipation, he was led to neglect many hours of study, and acquired a taste for irregular living, traces of which appeared even at a late period of his life, and often proved hurtful to his health as well as his character. His father being desirous that he should become a clergyman, he went to Leipsic; in 1744, to study theology, and remained there two years. He then returned to Hamburgh, where he resided in great poverty till the year 1749, when he was appointed tutor to the son of a gentleman at Berghorst, in Holstein. In 1752 he was admitted to the degree of master of arts at Kiel, and the year following was chosen to be professor of moral philosophy and the belles lettres in the academy at Soroe, in Denmark. Here he wrote, besides other works, his "Practical Morality for all Conditions," which was much commended by Gellert, and which contained some hints respecting his ideas on the improvement of school education. His lectures on morality and religion were much frequented by the young nobility and their tutors, but Basedow, though convinced of the truth of Christianity, expressed himself with so much freedom concerning many points of theology, that the Danish court, on a representation made by the inspector of the academy, removed him to the gymnasium, at Altona, with a continuation of the salary which he had enjoyed as professor. During his residence at Soroe, he was patronised by count Bernstorff, and acquired the friendship of Cramer, Klopstock, Schlegel, Sneedorf, and other men of worth and eminence at Copenhagen. Though the suspicions entertained of his principles had been the cause of his dismissal from Soroe, he began in the fortieth year of his age, contrary to the advice of his friends, to attack publicly many received tenets of the church, and published his "Philaethy," in which he speaks, but in a modest manner, against the eternity of future punishment; his "Methodical Instruction in Natural and Revealed Religion," in which he declares his dissent from the common doctrine respecting Jesus Christ, the Holy Ghost, inspiration, baptism, the Lord's supper, &c.; his "Theoretic System of sound Reason;" and other works, which appeared in succession

soon after each other. A laudable desire of freeing Christianity from corruptions which he thought had crept into it, gave him sufficient courage to expose himself to persecution. Götze, Winkler, and Zimmerman, clergymen at Hamburgh, preached and wrote with violence against him; his opinions were represented as hostile to revelation, and he was declared to be a man void of principle, and an enemy to religion. Such was the prejudice thus raised against him, that the people even began to talk of stoning him, and for a long time he was obliged to abstain from appearing in public. Bad health, occasioned by excessive labour, persecution, and family distress, rendered his life now very uncomfortable, and had it not been for the support of count Bernstorff, and other liberal-minded friends at Copenhagen, he might have become a victim to intolerance. His genius, however, always active, directed itself to a less hazardous enterprise, that of improving the usual method of school education, and in this attempt he was encouraged by all his friends, as they saw that it might be attended with better consequences to himself. In the end of the year 1767, or the beginning of 1768, he drew up a plan for this purpose, which met with the approbation of count Bernstorff; and the court of Denmark released him from all attendance at the gymnasium of Altona, and at the same time allowed him a pension of 800 dollars. Next year he published proposals, addressed to the benevolent and wealthy, on schools and study, and their influence on the public good, with the plan of an "Elementary Book of Knowledge," and by a small extract from it made his ideas more generally known. In these works he enforced the necessity of altering the usual method of education, and recommended the establishment of a seminary for breeding up teachers, together with a school to serve as a pattern for others, and promised an "Elementary Treatise," agreeable to the nature of his plan. To defray the expences of printing, engraving, &c. he required the sum of 2500 dollars, promising to return the money if the work should not be published. To promote subscriptions he addressed letters with his plan to kings, princes, ministers, free-mason lodges, men of letters, &c.; and as his correspondence on this subject was very extensive, he published it every quarter as a proof of the excellence of his views. In the month of November 1769, having already collected the above sum, six or seven hundred dollars of which were presents, he published the heads of his "Elementary Book," which was highly spoken of in

various journals; and as he had already submitted his plan to Klopstock, Cramer, and other friends at Copenhagen, he made a tour to Berlin the same month to confer on the subject with Spalding, Lambert, Sulzer, Gillet, Mendelshon, and the rest of his friends in that capital. Presents and subscriptions after this flowed in upon him from all quarters, and in May 1771 the whole sum amounted to 15,000 rix-dollars, of which a thousand had been contributed by the empress of Russia, who read his plan and even invited him to Petersburg. Among the contributors were likewise the grand duke, the king of Denmark, the hereditary prince of Brunswick; and by the exertions of his friend Lavater, a considerable subscription had been collected in Swisserland. By the recommendation of professor Busche, he admitted Mr. Wolke, afterwards professor, to assist him in the departments of the mathematics, natural history, and technology; and in the spring of the year 1770 he gave to the public the first volume of his "Methodical Book," for the use of fathers and mothers of families, and of the common classes of mankind in general, and half a year after, the first part of his "Elementary Book," with fifty copper-plates. This work was soon translated into French, by professor Huber, and by Mangelsdorf into Latin; and in 1773 a third edition of it was published in German. It was highly praised in some respectable journals, and by many men of letters, but as his ideas tended to overturn the system of education hitherto adopted, it was severely condemned by others, and particularly by Scotzer, who declared the whole plan to be nothing else than a scheme to raise money. The continuation of his "Elementary Book" was interrupted by a tour which he undertook in 1771 to Brunswick, Leipsic, Dessau, Berlin, and Halle, to make himself acquainted with the principal seminaries there, that he might be better able to form the plan of his school, which he intended to serve as a pattern for others. As the prince of Dessau wished that this school might be established in his territories, and promised him a pension of 1100 rix-dollars; and as the Danish court not only granted him permission to accept that offer, but continued his pension; the reformer of schools removed with his whole family to Dessau, which afterwards became the principal place of his residence. In 1772 he began to think seriously of the continuation of his work. The year following he published the principles of "Arithmetic and the Mathematics," and in 1774, his grand treatise in four volumes, with

a hundred copper-plates, to which he gave the title of "Elementary Work," to distinguish it from his "Elementary Book," published in 1770. It met with a favourable reception from the public, and was soon translated into Latin, and also into French. By the six years' labour bestowed on this work, his health had suffered so much that he conceived his end to be approaching. He therefore gave himself totally up to meditation, and had so many religious ceremonies performed in his house, that some began to suspect he intended to make himself the founder of a new sect. In this state he wrote his "Legacy for the Conscience," a work on the principles of natural and revealed religion, though he had still reason to apprehend that the persecution raised against him, and scarcely yet allayed, might be revived. In 1774 he wrote his proposal to the public, for a private academy at Dessau, and as the prince gave him leave to establish his school in any other place if he could find one more proper for his purpose, he travelled to Franckfort on the Mayne, where on his fifty-first birth-day he determined to put his long-projected plan in execution, and, on account of its humane object, to give his seminary the name of the *philanthropinum*. But though the prince of Neuwied assigned over to him a palace for that purpose, he met with no other person who would contribute towards the expence of it. He returned, therefore, to Dessau, in the month of November, and published his plan, under the title of the "Philanthropinum, or School of Humanity," &c. which he transmitted to all the German princes, and to many of the Imperial towns. This school was intended to be a seminary for breeding up young teachers and professors, and a pattern for all the other schools of Germany. The children of wealthy parents were to be admitted into it for the sum of 250 rix-dollars per annum; all the former errors in education were to be carefully guarded against; and the children of poor people were to be educated in it also, either to render them fit for becoming teachers themselves in schools of lower rank, or for being useful servants in respectable families. On the 27th of December, 1774, the sixth birth-day of the hereditary prince of Dessau, Basedow opened his "Philanthropinum," and for the expences of the first year required 22,000 rix-dollars. He appointed Wolke the head master of his new institution, undertook himself the direction of it for three years, and promised to read lectures, and give a few hours' instruction daily to the pupils without any emolument.

In 1776 he had nine boarders of the first class, and six of the second, or children of poor people, four of whom were supported by the prince of Dessau; but notwithstanding all his labour, he soon found that his hopes were not likely to be realised. The money which he required came in very slowly, and, as few new pupils presented themselves, he declared that if he did not obtain the necessary sum by Easter he would abandon his Philanthropinum altogether. About this period he was joined in his undertaking by Simon and Schweighauser, two able and active men, recommended to him by Iselin and Lavater; and to prove to the world the advantages of his institution, he announced a public examination on the 14th of May. His scholars acquitted themselves so well on this occasion, that Basedow gained much credit, and the number of his pupils increased every week. This success revived his hopes, and he announced his intention of forming, should he find support, an establishment of the like kind for females also, to which out of gratitude for the assistance afforded him by the empress of Russia, he meant to give the name of "Catharineum." Basedow's zeal, however, for his Philanthropinum did not long continue: a proper building had not yet been procured to accommodate all the pupils, who were becoming very numerous, and about the middle of the above year every thing was in the utmost confusion. Being therefore disgusted with the coolness of the public towards him, and as he found his health declining, and was apprehensive, that if he persisted longer in his plan he might lose his whole property, he gave up the management of the Philanthropinum to Campe, a clergyman, who had some time been his assistant. In the summer of 1777 the pupils amounted to fifty; but as the institution soon began to decline, owing to some disagreement among the teachers, Basedow resumed the management at the request of the prince: in the following spring, however, he quitted it entirely, and never took any more concern with it. A quarrel which he had after this with Wolke rendered his life for some years very uncomfortable, and he endeavoured to find relief in the joys of the bottle, which produced a very bad effect, and hurried him into acts of misconduct, that hurt his reputation, and became sources of new misery. In the melancholy period from 1778 to 1783, he employed himself in examining the nature of pure Christianity; and the works which he published on that subject, while they display acuteness of thought, prove their au-

thor to have been a warm friend to truth, and a strong advocate for religion and virtue. In 1785 Basedow published a small work, containing a plan by which children might be more easily taught to read, and caused above 500 copies of it to be distributed in various schools. This method he introduced himself into two schools at Magdeburg, on which he laboured three or four hours daily, and he had the pleasure of finding it not only successful, but universally approved and employed. The great friendship Basedow had met with at Magdeburg attached him strongly to that city, and having at last removed thither entirely, he died there in 1790, in the 67th year of his age. By his biographers he is represented to have been a man of acute judgment and penetration, possessed of great sensibility and a lively imagination. His works are very numerous. They relate chiefly to religious subjects, or education, and amount to upwards of fifty different tracts, or treatises. *Schlichtegroll's Necrology*.—J.

BASHUYSEN, HENRY JAMES VAN, a learned divine, well versed in the oriental languages, born on the 26th of October, 1679, in Hanau, where his father was a Dutch reformed clergyman. He studied at Bremen, Leyden, and Franeker; in 1701 he was appointed professor of the oriental languages and ecclesiastical history in the Gymnasium of Hanau; afterwards professor of theology; and in 1712 he was chosen a member of the Royal Society of Berlin. He was afterwards professor of theology, the oriental languages, and history, in the Gymnasium at Zerbst, where he died on the 31st of December, 1758. About the year 1709 he established in his own house a printing-office, in which he printed a great many Hebrew and Rabbinical works. Among his writings are: "Observationum Sacrarum, Lib. I. de integritate sanctæ Scripturæ;" *Franckfort*, 1708, 8vo. "Commentar. R. Isaaci Abarbanelis in Pentateuchum Mosis. ed. secunda, Veneta a M. 5339 multo correctior, cum additione locorum Bibl. et Talmudicorum, quos auctor non citat, ut et punctis distinctionum et tribus indicibus;" *Hanov.* 1710, fol. "Disp. III. de Kabbalâ vera et falsa;" *Hanov.* 1710, 1711, 1712, 1713, 4to. "Systema antiquitatum Hebraicarum minus;" *Hanov.* 1715. 8vo. "Miscellanea sacra, seu Disputationes Hanovicæ, et Servestanæ, maxime ad loca S. S. curiosiora, ex philologia et historia explicata;" *Witteb.* 1719, 4to. "Diss. de Iside, magna dearum matre, ad locum Suetonii, in Othone;" *Serv.* 1719, 4to. "Clavis Talmudica maxima con-

stans ex R. Josuæ libro et R. Samuelis, cum versione et notis l'Empereur;" *Hanau*, 1740, 4to. *Hirschings Hist-liter. Handbuch*.—J.

BASIL I. surnamed THE MACEDONIAN, emperor of Constantinople, was the son of a person who cultivated with his own hands a small farm near Adrianople, but who is said (perhaps through flattery) to have been a descendant of the royal house of the Armenian Arsacides. When an infant, Basil with his family was carried into captivity by the Bulgarians, among whom he was brought up as a slave; but at length, along with a number of other Roman captives, he was restored to his own country. Finding himself, on his father's death, destitute of support, he came to Constantinople with no other property than his staff and wallet, and on the first night of his arrival slept on the steps of a church. He was relieved by the charity of a monk; and being a tall and personable youth, was recommended by him to the service of a nobleman, who made him master of his horse. He attracted the regard of a wealthy matron of Patras, who adopted him, and bestowed on him large presents. At length, by his success in vanquishing, at a royal banquet, a barbarian in wrestling, and taming a vicious horse, he was introduced to the notice of the emperor, Michael III. who gave him an honourable post in his stables. He also married him to one of the royal concubines, and took the sister of Basil as her successor. These sure, though dishonourable, means of advancement procured him the office of great chamberlain of the palace, and the highest place in the emperor's favour. He soon became an object of jealousy to Cæsar Bardas, Michael's uncle, who really reigned in the weak emperor's name; and though he had at first aided the progress of Basil, he resolved to ruin him. Basil, however, was beforehand with him. Supported by female influence, he excited Michael's fears of Bardas, and obtained an order to stab him in the imperial tent. Soon after this event Basil was raised to a partnership in the empire, which terminated as might be expected from such a commencement. Basil's attempts to reform the emperor and the state occasioned only aversion in Michael, who, it is said, had resolved to rid himself of his censurer, when Basil anticipated the blow by assassinating him, when drunk and asleep in his chamber.

Thus put in possession of sovereignty, A.D. 867, Basil showed himself not unworthy of the high station; and he may be reckoned among the most estimable of the emperors in that

late period. He governed with so much justice and moderation, that his subjects looked upon him as a father. He improved and rendered less burthensome the administration of the finances; reformed the disorders of the imperial household; and gave a new system of jurisprudence, by digesting and recomposing in the Greek language such of the voluminous body of institutes, pandects, codes, &c. in the Justinian law, as suited the circumstances of the time. This collection, under the name of *Basilics*, was perfected by his son and grandson.

He renewed the military glory of the empire, by forming a well-disciplined army, with which he marched to the banks of the Euphrates, and curbed the Saracens, who, in conjunction with the persecuted Manicheans, had made irruptions into his territories. He pursued the Manicheans into Armenia, laid waste their country, and brought back great spoil, and a multitude of captives. Their great leader, Chrysocheir, on a new inroad, was surprised and slain; but Basil disgraced himself by the unworthy revenge of shooting three arrows into the severed head of the rebel, as it was suspended from a tree. In the emperor's subsequent expedition he entirely broke the power of the Manicheans, and destroyed their strong fortress Tephric. He then turned his arms against the Saracens in Asia, from whom he took many fortresses, and a vast number of prisoners. The latter were so numerous, that he was obliged to put a multitude of them to the sword, through the impossibility of securing them: an act of rigour not unsuitable to his temper, which seems to have been repugnant to no useful exercise of severity. Through the treachery of a monk, he was induced to imprison his son Leo, and was with difficulty prevented from depriving him of sight.

The ecclesiastical writers praise Basil for displacing the schismatic patriarch Photius, and restoring Ignatius; but he forfeited this praise by reinstating Photius, and supporting him against the censures of the pope. He built, however, a great number of churches, many of which he dedicated to St. Michael, in expiation for his murder of the emperor of that name. In the latter part of his life he addicted himself greatly to the conversation of religious men, and the devotion of the times. His death was occasioned by an accident he met with in hunting a stag. The animal, making a push at him, engaged his horns in his belt; and the injury Basil met with on the occasion (the nature of which is not clearly

related) proved fatal. If he rewarded with death the attendant who drew his sword to disengage him by cutting his girdle, his fate cannot excite compassion. He died in 886, when about seventy-two years of age. A short time before, he had liberated and restored to favour his son Leo, who succeeded him, and for whose direction he drew up a set of valuable maxims in the art of governing. His son Constantine, whom he had associated to the empire, died before him. *Univers. Hist. Gibbon.*—A.

BASIL II. emperor of Constantinople, the son of Romanus II. succeeded to the empire in conjunction with his younger brother Constantine, at the death of John Zimisces, in 976, being then nineteen years of age. During several years, the administration was left by the young emperors in the hands of a minister, and the empire was distracted by the alternate enmity and friendship of two generals, Phocas and Sclerus, who in turn, or in concert, aimed at usurping the sovereignty. Basil, as he grew up, displayed the qualities of courage and military spirit; and after the rebellion of Sclerus was suppressed, he took into his own hands the management of affairs, which he ever after conducted without the participation of his brother Constantine, who gave himself up to luxurious indolence. He marched into Bulgaria, but was forced by domestic dangers to retreat with loss; and soon after he had to contend against the united forces of Sclerus and Phocas. The latter of these chiefs being killed in battle, or taken off by poison, Sclerus was received to pardon and favour by the emperor, and the civil contentions were terminated. Basil then made a progress through his Asiatic provinces, and having brought them to a state of tranquillity, returned to Constantinople. Here he was soon informed of an incursion of the Bulgarians into the Macedonian and Grecian provinces, under their king Samuel. Basil's general drove back the invaders with great loss; and the next year the emperor himself entered Bulgaria, defeated Samuel, and having made a great number of prisoners, inflicted on them the cruel punishment of putting out their eyes. Leaving only a one-eyed guide for every hundred, he sent them to their king, who was struck with such horror at the sight, that he soon after expired. Basil, still pursuing the war against the Bulgarians, at length entirely subdued the whole country; and by this success, which was the most important to the empire of any obtained from the time of Beli-

sarius, he acquired the just title of conqueror of this ferocious nation. He returned from his conquests loaded with wealth; and he may be deemed one of the richest of sovereigns, if what historians record be accurate—that after paying and rewarding his troops, he retained a hoard of 200,000 pounds of gold, equal to eight millions sterling.

Basil was utterly ignorant of science, and careless of art. When the fervour of military exploits was suspended, he therefore naturally fell into the superstition of the age. He devoted himself to the penance of a hermit, wore the monastic habit under his robes and armour, observed a vow of continence, and practised a rigorous abstinence from wine and flesh. At the same time the severity of his disposition was not mollified; and on occasion of a revolt, which took place during his absence in an expedition to Iberia, he filled Constantinople with blood and confiscation. Jealousy of power, and avarice, seem to have been the predominant passions of his advanced years. We have but meagre and obscure accounts of the transactions of his long reign; but we find that his martial ardour was unabated in his 68th year, when he resolved upon a holy war against the Saracens, who had settled in Sicily, and ravaged all the south of Italy. His designs, however, were cut short by his death, which occurred in 1025, after a reign of forty-nine years. He left the sole sovereignty to his brother Constantine. *Univers. Hist. Gibbon.*—A.

BASIL, surnamed THE GREAT, an eminent father of the church, and saint, was born in 326, at Cæsarea, in Cappadocia. His father instructed him in the principles of polite literature; and for further improvement he took lessons from the celebrated Libanius, at Antioch and Constantinople, and finished his studies at Athens, in which place he became acquainted with Gregory of Nazianzen, and Julian, afterwards emperor. He returned to his native country in 355, where he seems to have been a professor of rhetoric, and a pleader. He did not, however, long continue this course of life, but was induced by religious zeal to visit the monasteries in the deserts of Egypt and Lybia. The austerities of these pious solitaries so impressed his imagination, that on his return, though he had been appointed a reader by his bishop, he withdrew to a sequestered spot in the province of Pontus, not far from Neo-Cæsarea, and embraced a monastic life. He was soon joined by his brothers and several other friends, who imitated

his example, and to whom he gave a set of ascetic rules. Many other religious colonies were founded by him on the coast of the Black sea; and Basil is looked upon as the father of all similar institutions in Pontus and Cappadocia. His monastic life, which continued ten or twelve years, was interrupted by frequent avocations. He separated himself from communion with his bishop Dianius, who had incurred some suspicion of heterodoxy; and after being ordained priest by the succeeding bishop, Eusebius, on some difference with him, Basil again withdrew to his solitude. Meantime his fame went on increasing; so that on the death of Eusebius, in 370, he was elected to the see of his native city. In this station he appeared as the successor of the great Athanasius, in maintaining the orthodox faith on the subject of the Trinity. The emperor Valens, who was an Arian, made various attempts to overcome the constancy of Basil. He first employed the solicitations of Modestus, the prefect-pretorio, in order to induce the bishop to communicate with Eudoxus, the Arian bishop of Constantinople, but without effect. He himself twice came to Cæsarea for the same purpose, and threw out menaces of depriving Basil of his bishopric, and sending him into exile for non-compliance. Some miraculous events are recorded as having occurred, to divert the emperor from putting his threats into execution; the fact, however, was, that Basil was left in the free possession of his see, and that the emperor assisted at a solemn service in his cathedral, and bestowed a considerable estate on a charitable foundation established by Basil, in the neighbourhood of Cæsarea. This *persecution*, therefore, as it has been called, of the holy bishop, appears to have been no more than a course of importunate solicitation, rendered ineffectual by the firmness of the prelate. Basil next assiduously employed himself in endeavouring to reconcile the churches of the east and the west, which had differed on account of the two rival bishops of Antioch. He also attempted to put an end to the disputes between the two churches, respecting the three *hypostases*. But he was unable to bring these ecclesiastical quarrels to a termination. He was involved, likewise, in disputes more personally interesting to him; for the emperor having divided his province of Cappadocia into two parts, Anthimus bishop of Tyanea, the metropolitan of the new moiety, attempted to enlarge his limits. Basil vigorously resisted this usurpation; and in order to secure his bound-

daries, he erected the little border-town of Sasima into a bishopric, and appointed his friend Gregory Nazianzen to the see. Gregory could scarcely regard his delegation to this wretched spot in any other light than as an insult, and he gladly withdrew from it on finding that Anthimus had already taken possession. Some other theological contentions fill up the remainder of Basil's life, which closed 379.

This eminent prelate is represented as possessing all the virtues peculiarly belonging to his station, tarnished only by what has frequently accompanied them in others, a considerable mixture of spiritual pride. In point of literary and intellectual qualifications, few of the fathers have ranked higher. His style is pure, elegant, and dignified, and Erasmus makes no difficulty in equalling, or even preferring, his eloquence to that of Demosthenes, and the greatest orators of ancient Greece. His erudition was very extensive, comprehending the poets and writers of antiquity, as well as the sources of Christian doctrine and discipline. He argued with more closeness and force than is usual among writers of his class; and his explanations of scripture are more natural than those of many of the fathers. Many editions of the works of Basil have been published; of which the first, in Greek, was that of Froben at Basil, in 1532, under the inspection of Erasmus. The best modern edition of all his works, consisting of "Homilies, Epistles, Commentaries, and moral treatises," is that of the learned Benedictines, D. Garnier and D. Prudent Morand, at Paris, 3 vols. folio, 1721 to 1730. With a correct Greek text, it contains a faithful and elegant Latin version, and valuable notes. The "Life of St. Basil" was written at large by M. Hermant, 2 vols. 4to. 1674. *Dupin. Moreri. Nouv. Dict. Hist. Gibbon.*—A.

BASIL, bishop of Ancyra, was consecrated to that see in 336, by the bishops of the party of Eusebius, in place of Marcellus, whom they had deposed. At the council of Sardicus he was afterwards excommunicated, and his election declared null; but he notwithstanding continued in possession of his see. In 351 he was present at the council of Sirmich, and disputed against the heretic Photinus. He was a great adversary of the anomæan Arians, or those who deny the likeness of the Son to the Father; but is reckoned the head of the Semi-arians, whose leading tenet was "that the Son was *ὁμοιόμορφος*, similar to the father in his essence, not by nature, but by a peculiar privilege." This opinion Basil

procured to be established by the authority of a council held at Ancyra in 358. He held many disputes concerning it against the Eudoxians and Acacians, in presence of the emperor Constans, who interested himself in these subtleties; and at length the Acacians procured his deposition in the council of Constantinople in 360, after accusing him of many crimes. He still, however, kept his see, and was recognised as a lawful bishop by the orthodox prelates; nor was it ever decided that he should be considered as a heretic. In fact, the doctrine of the Semi-arians has by many of the nicest judges been regarded as only in words different from that of the orthodox. It is not known when this bishop died, but it is supposed to have been either at the end of Jovian's reign, or the beginning of that of Valens. None of his writings remain; but from his actions he may be concluded to have been an acute and contentious disputant. *Moreri. Mosheim Eccl. Hist.*—A.

BASILIDES, a heresiarch of Alexandria, about the beginning of the second century, was one of the earliest of those who corrupted Christianity by additions taken from the system of the Egyptian Gnostics, and prepared the way for Manicheism. He taught his opinions in Alexandria, in the reigns of Trajan and Adrian. He pretended to have had for master a certain Glaucias, interpreter of the doctrines of St. Peter, and that he possessed the doctrine of St. Mathias. He composed several works, the most considerable of which was a "Commentary on the Gospels," divided into twenty-four books. None of his works have reached modern times, and our only knowledge of them is obtained from those writers who have undertaken to expose his errors; among whom are Irenæus, Tertullian, Clemens Alexandrinus, Epiphanius, &c. His system appears to have been founded on the notion of one supreme and all-perfect God, from whom proceeded a series of æons, or beings of inferior nature, terminating in angels, the formers of so many distinct heavens. Those who occupied the lowest of these heavens, touching upon *malignant matter*, formed out of it our world and its inhabitants. The effects of this *matter* were to cause the depravation of the angels, who governed the world made out of it; whence they came to endeavour to efface from men's minds the knowledge of the supreme God, and to set up themselves as objects of worship in his stead. The most arrogant and turbulent of all these fallen angels was he who presided over the Jewish

nation. At length, the supreme Deity, touched with compassion at the disorders introduced by these contending powers, sent from heaven his son NUS, or CHRIST, the chief of the æons, joined in substantial union with the man Jesus, in order that he might restore the worship of the Supreme, and destroy the empire of the fallen angels, particularly of the proud ruler of the Jewish nation. The man Jesus, in the execution of this divine commission, suffered death; but the heavenly being, Christ, could not be subjected to the malice of his enemies. He ascended into heaven, whither the spirits of all his faithful disciples shall follow him, while their bodies return to the mass of corrupt matter whence they were formed. The spirits of the disobedient, on the contrary, shall successively pass into new bodies. The moral system of Basilides and his sectaries has by most of the ancient writers been represented as extremely loose and impure; but this seems to be in consequence of the prejudices entertained by the orthodox against every thing connected with heresy. There is more reason to conclude that the morality of Basilides, like that of most founders of sects, was uncommonly rigid, and rather erred in aiming at a purity incompatible with the material nature of man. It is true, indeed, that he allowed of things held in abhorrence by Christians in general; such as concealing, and even denying, their religion, and partaking of heathen feasts and sacrifices; and that he greatly depreciated the merit of martyrdom, and even looked upon the sufferings of martyrs as punishments inflicted on them by divine justice—a consequence of his notion that the calamities of this life were of a penal nature. It is probable too, that in some of his disciples his principles might really produce a careless and depraved conduct. The Basilidians were also accused of magical practices; and the gems, or figures, bearing the name of *abraxas*, are supposed to have originated from Basilides. Many of these Egyptian talismans, however, appear to have an earlier date; and the magic of this sect was probably no more than the practice of certain superstitions, rather of a foolish, than a malignant nature. Basilides had many followers, and his sect survived to the fifth century. A very learned and candid examination of his doctrine, in all its particulars, is given by *Beausobre*, in his “*Hist. du Manichisme*,” tom. II. See also *Mosheim Eccl. Hist.*—A.

BASILISCUS, emperor of the East, was brother to the empress Verina, wife of Leo

the elder. By her interest he was intrusted with the formidable fleet sent in 468 against the Vandal Genseric, in Africa. Through his ill conduct, or treachery, the expedition wholly failed, the greatest part of the fleet and army was destroyed, and he fled to Constantinople, in the utmost disgrace. He took sanctuary in the church of St. Sophia, till the influence of his sister had obtained his pardon. When Zeno, the Isaurian, was raised to the empire, Basiliscus, instigated by Verina, headed a conspiracy against him, and drove him from the throne, on which he was himself placed by the senate and people of Constantinople, in 475. It was not long, however, before he lost every support. He alienated his sister by the assassination of her lover; he disgusted the people by his cruelty and extortions; and, above all, he mortally offended the clergy, by daring to condemn the council of Chalcedon, taking the part of the Eutychians, recalling the exiled heretical prelates, and issuing an edict in their favour. The soldiery in Isauria openly declared for the deposed Zeno, and began their march for Constantinople. Harmatius, the kinsman of Basiliscus, whom he had sent against Zeno, after obliging him to swear fidelity by his baptism, did not scruple to join the enemy; and Zeno entered Constantinople without opposition, while Basiliscus with his wife and children fled to the great church, and laid down his crown on the altar. Zeno got them into his power, and sent them to a castle of Cappadocia, where they soon perished miserably with cold and famine. The reign of this fugitive emperor lasted only about twenty months, and ended in 477. *Univers. Hist. Gibbon.*—A.

BASILIUS, a physician and monk of Bulgaria, in the 12th century, was the founder of the sect called *Bogomiles*, a name signifying in the Slavonian language, “God be merciful unto us.” This sect is said to have sprung from that of the *Massalians*, or *Euchites*, which prevailed at different periods in the east. The doctrine of Basilius partook considerably of the system of the ancient Gnostics and Manichæans. He maintained that this world and all animal bodies were formed by an evil demon, cast down from heaven for rebellion; and that therefore the human body was to be reduced and weakened by fasting, contemplation, and other religious exercises, in order to restore the soul to its primitive liberty. He rejected the law of Moses, denied the reality of the body of Christ, disapproved of marriage, and fell into several fanatical notions

and practices, which, probably by the calumnies of the clergy, whom he bitterly censured, have been exaggerated into gross impieties and immoralities. After teaching his doctrine many years in secrecy, through various parts of those regions, he was entrapped to Constantinople by the emperor Alexius Comnenus, who was not ashamed, under pretence of learning his doctrines at a private audience, to place a secretary behind a curtain, to write down all that Basilus said. The emperor then convoked a council, which, on the refusal of Basilus to retract, readily condemned him to the flames, in 1118. *Moreri. Nouv. Dict. Hist. Mosheim Eccl. Hist.*—A.

BASKERVILLE, JOHN, an ingenious English artist, particularly deserving commemoration for his improvements in printing and type-founding, was born at Wolverley in Worcestershire, in 1706, and inherited a small paternal estate. He was brought up to no particular profession, but early acquired a taste and skill in fine writing and cutting in stone. At the age of twenty he settled as a writing-master in Birmingham; and the rising manufactures of that town giving scope to his inventive talents, he entered into a branch suited to his love of design, that of japanning, which he followed with peculiar ingenuity and success as long as he lived. It was in 1750 that he turned his thoughts to letter-founding; and aiming at nothing less than perfection in whatever he undertook, he pursued it with great labour, and at an expence which long consumed much of the profits of his other manufactories. His first great performance was an edition of Virgil in royal 4to. 1756, which has since trebled its original price. Afterwards, many others of the Latin classics, and several English ones, came from his press, as well in 4to. as in smaller sizes. The paper and ink were also of his own preparation; and certainly nothing in England had before appeared which could rival the beauty of his workmanship. The type had a peculiar fineness and sharpness, which gave the printing a strong resemblance to fine print-hand writing; and the paper had a remarkable gloss, which set off the type, but was rather offensive to the eyes. Baskerville's editions, however, are not in general remarkable for correctness. Not meeting with the encouragement he expected from booksellers, he latterly set up a type-foundry for sale, which business was for a time carried on by his widow, after his death in 1775. Various attempts, however, were made to dispose of his types and matrices; and at length,

not much to the credit of this country, they were suffered to go to Paris, where a literary society purchased them for 3700l. and employed them on a very splendid edition of Voltaire's works.

Mr. Baskerville was possessed of a natural elegance of taste, which distinguished every thing that came from his hands. His house, planned by himself, was more decorated with architectural ornament than any in Birmingham. The pannels of his carriage were elegant pictures, and he was drawn by a beautiful pair of cream-coloured horses. He loved fine clothes, and indeed seems in all respects to have been fond of show, united with something of singularity. He was extremely polite and hospitable to strangers, and cultivated acquaintance with several ingenious men. He was indolent in the common routine of life, but active in every thing of novelty and invention. He kept apart from all religious sects, and was buried under a mausoleum in his own grounds. *Biogr. Britan. Hutton's Hist. of Birmingham.*—A.

BASNAGE, a family of French Calvinists, has produced several persons worthy of commemoration for their learning and abilities.

BASNAGE, BENJAMIN, son of a French minister first at Norwich, and afterwards at Carentan, was born in 1580. He devoted himself to his father's profession, and succeeded him in the church of Carentan, which he held during life, notwithstanding the solicitations of more considerable congregations. He assisted at the national synod of Charenton in 1623, as deputy of the province of Normandy; and such were the tokens of capacity and prudence which he displayed, that he was chosen moderator of the national synod of Alençon in 1637. He was adjunct to the moderator of the synod of Charenton in 1644, and being deputed to the queen-mother, received from her marks of esteem. He was likewise a deputy from the French protestant churches to James VI. of Scotland, and with the permission of this prince visited that country, and usefully served the temporal interests of his party. He engaged in a variety of controversial disputes with the catholics; and wrote a "Treatise on the Church," which was much esteemed. A work which he begun "Against the indiscreet Devotion paid to the Virgin Mary," remained unfinished. He died in 1652, the 51st year of his ministry; and left two sons, Antony and Henry, who both contributed to render the name illustrious. *Bayle.*—A.

BASNAGE, ANTONY, eldest son of Ben-

jamin, followed his father's profession, and was minister of Bayeux. In the last persecution of the protestants he signalised his firmness, which was not shaken by the imprisonment he underwent at Havre-de-Grace at the age of seventy-five. He was liberated after the revocation of the edict of Nantes, and took refuge in Holland, where he died at Zutphen, in 1691, aged eighty-one. *Bayle*.—A.

BASNAGE, HENRY, DU FRAQUENAY, younger son of Benjamin, was born in 1615. He was brought up to the law, and was received into the parliament of Normandy, of which he became one of the most able and eloquent counsellors; and there was no great cause in which he was not employed. He was deputed more than once to Paris on affairs of importance; and in 1677 was named a commissary for the affairs of religion. Notwithstanding his adherence to the protestant sect, he obtained the friendship and esteem of the leading members of the parliament, and was consulted on various public occasions. He was a writer in his profession; and in 1678, published the "*Coutume de Normandie*," with very ample commentaries, which was so well esteemed that it came to a second edition in 2 vols. folio, in 1694. Of his "*Traité des Hypothèques* (Treatise on Mortgages)," a third edition was at the same time published. He died at Rouen in 1695, aged eighty. *Bayle*.—A.

BASNAGE, SAMUEL, DE FLOTTEMANVILLE, son of Antony, was first co-pastor with his father at Bayeux, and afterwards at Zutphen. He was a man of distinguished learning; and published in Latin a continuation of Casaubon's "*Criticisms on the Annals of Card. Baronius*," 4to.; and also "*Annales Ecclesiasticæ*," 3 vols. folio, 1706. This work is less esteemed for impartiality than the "*History of the Church*" of his cousin, next to be mentioned. He died in 1721. *Bayle. Nouv. Dict. Hist.*—A.

BASNAGE DE BEAUVAL, JAMES, eldest son of Henry, the most illustrious of the name, and of whom Voltaire (*Siècle de Louis XIV.*) says "that he was more proper to be a minister of state than of a parish," was born at Rouen in 1653. He was brought up to the ecclesiastical profession, which he exercised first at Rouen, and afterwards in Holland, whither he retired on the revocation of the edict of Nantes, and settled as minister at Rotterdam. He acquired so much reputation for political sagacity, that when the abbé Dubois came to the Hague in 1716, he was directed by the

duke of Orleans to follow in all things the advice of Basnage; and as a reward of his services, he obtained the restitution of all the property he had left behind him in France. The very learned and laborious works by which he has made himself celebrated are principally, a "*History of the Church*," in French, 2 vols. fol. *Rotterd.* 1699. "*The History of the Reformed Churches*," which is part of the above work, has been printed separately in 2 vols. 4to. 1725. This performance is accounted rather controversial than historical, but it is written with great candour and moderation, and is reckoned among the best of the protestant works on the subject. "*The History of the Jews, from Jesus Christ to the present Time*; being a continuation of the history of Josephus." This is written in French. The best edition is the 2d of the Hague in 15 vols. 12mo. 1716. It is a work of consummate erudition and critical sagacity, and is still quoted as the first authority on the subject. "*The Republic of the Hebrews*," 3 vols. 8vo. *Amst.* 1705. "*Jewish Antiquities*," 2 vols. 8vo. 1713. "*Dissertation on Duels and Chivalry*," 8vo. 1720. "*Annals of the United Provinces, since the Peace of Munster*," 2 vols. fol. *Hague*, 1719 and 1726. This is a valuable historical and political work, especially in relation to the later transactions of the republic. "*A Treatise on Conscience*," 2 vols. 8vo. "*Sermons*." "*On the Holy Communion*." "*Thesaurus Momentorum ecclesiasticorum & historicorum, &c.*" fol. 4 vols. *Amst.* 1725. This last is a new edition of the "*Lectiones Antiquæ*" of Henry Canisius, enriched with learned prefaces and remarks. Basnage is more esteemed for the matter than the style of his works, which wants ease and elegance, though it is sufficiently clear. He removed in the latter part of his life to the Hague, where he died in 1723. He was a man of politeness and affability, ready to perform acts of friendship, charitable, and more mild than the generality of controversialists. His writings are, many of them, esteemed equally by catholics and protestants. *Bayle. Nouv. Dict. Hist.*—A.

BASNAGE DE BEAUVAL, HENRY, younger brother of the preceding, born at Rouen in 1659, was a counsellor in the parliament of Normandy. His attachment to his religion caused him to quit his fair prospects at the bar, and take refuge in Holland, where in 1684, he published a small but valuable tract "*On Religious Toleration*." Bayle having at that time discontinued his "*Nouvelles de la République des Lettres*," Basnage wrote a sequel of

them under the title of "L'Histoire des Ouvrages des Savans," which commenced in 1687, and was concluded in 24 vols. 12mo. in 1709. It is reckoned judicious, temperate, and impartial; but a fault found with it is, that the writer mingles his own reflections with those of the author on whom he is treating, so that it is sometimes difficult to distinguish them. He also gave a new edition of "Furetiere's Dictionary," in 3 vols. fol. 1701. He died at the Hague in 1710. *Bayle. Nouv. Dict. Hist.*—A.

BASSANI, GIAMBATTISTA, a celebrated musical composer of the 17th century, was Maestro di Capella of the cathedral of Bologna. His works, which are very voluminous, consist of masses, psalms, motets with instrumental parts, and sonatas for the violin, on which last instrument he was an excellent performer, and master to the famous Corelli. Bassani's compositions display great learning, a fine invention, and a pure and pathetic taste. They contain many of the soft accents and melting tones for which Corelli's music is distinguished. *Hawkins's Hist. Mus. IV. Burney's do. III.*—A.

BASSANO, the usual name of an eminent painter, properly called *Giacomo da Ponte*, a native of Bassano, where his father lived, who followed the same profession. Giacomo was born in 1510; and after learning the rudiments of painting at home, was sent to Venice to study under Bonifacio. After passing some time there in copying the works of Titian and Parmegiano, he returned to Bassano, where he followed the bent of his genius in imitating nature herself, and opening a new path in the art. His subjects were usually taken from such parts of scripture as afford the rural scenery of animals and landscape associated to some story; such as the journeyings of the patriarchs, the Israelites in the desert, the flight of Joseph and Mary into Egypt, and the like. One might suppose that the pictures of this master had suggested to Thomson some beautiful lines in his "Castle of Indolence:"

Those pleas'd the most, where, by a cunning hand,
Depainted was the patriarchal age;
What time Dan Abraham left the Cheldee land,
And pastur'd on from verdant stage to stage,
Where fields and fountains fresh could best engage.

Milton has likewise introduced some imagery of this kind into his "Paradise Lost."

Bassano's models for these designs were his wife, children, and servants, and the animals in his court yard. His draughts were therefore full of nature, and his colouring was admirably lively and natural. He perfectly understood the effect of lights and shades, and gave singular

truth and harmony to his pieces. With such a turn, it was not likely that he should excel in dignity and elevation. His figures are those of common life; and in the disposition of them, he often places the most important part of his subject in the distance. Bassano painted much and with facility, and generally sent his pictures by wholesale to merchants, who dispersed them all over Europe. He also practised in portrait, and made excellent likenesses of several doges of Venice, of Ariosto, Tasso, and other eminent persons. His reputation caused him to be solicited by the emperor Rodolph to visit his court, but he preferred his retreat of Bassano, where he enjoyed a good air, and amused himself with his garden. He was visited by several persons of distinction, and his house was a receptacle of the arts, especially music, of which he was a master. His life was regular, and he was so much addicted to charity, that his wife thought it necessary to check his liberalities. He lived to the age of 82, and on his death-bed affirmed that he only began to see how far the wonders of painting could extend, and how difficult it was to attain perfection in the art. His death happened in 1592. Several of his capital pieces are in the churches of Bassano, Venice, Vicenza, and other towns in that part of Italy. His smaller works are to be seen in most of the principal collections in Europe. Many of them have been engraved.

Bassano had four sons who practised painting.

Francesco, the eldest, was the most eminent. He settled at Venice, and painted at the palace of St. Mark, in concurrence with Tintoret and Paul Veronese. He fell into a melancholy state, and died in consequence of throwing himself out of window, aged 44.

Leandro also settled at Venice, where he attained great reputation as a portrait painter. He lived an irregular kind of life, and had the fancy of always suspecting his companions of an intention to poison him.

The other two chiefly employed themselves in copying their father's works. *D'Argenville, Vies des Peintres.*—A.

BASSANTIN, JAMES, a Scotch astronomer of note in the 16th century, was the son of the laird of Bassantin in the Mers, and was born in the reign of James IV. He acquired his first knowledge of the mathematical sciences in the university of Glasgow, and afterwards travelled for improvement through various parts of the continent. He taught mathematics for some time in the university of Paris; and there

chiefly seems to have imbibed that attachment for the delusions of judicial astrology which was so common in that age, and in which few astronomers had then philosophy or honesty enough to forbear interfering. Having acquired a great reputation and some fortune in France, he returned to his native country in 1562. Passing through England, he met at York with sir Robert Melvil, brother of sir James (who relates the fact in his *Memoirs*), and addressing him spontaneously, he communicated to him certain predictions as to the affairs of his mistress, Mary queen of Scots, who was then treating with Elizabeth after taking refuge in her dominions. These predictions proved partly true, partly false. The former displayed a good share of political sagacity in Bassantin; and the whole affair shews that he was very willing to pass as an adept in the *high sciences*. We are not informed of the manner in which he spent his remaining years in Scotland; but he is said to have been a zealous protestant, and a partisan of the earl of Murray. He died in 1568. Bassantin was slightly tinctured with polite literature, being scarcely acquainted with any language besides his mother-tongue, except the French, in which he wrote and taught, but very incorrectly. In astronomy he possessed a considerable share of real knowledge for his time. His principal work in this science was written in French, and afterwards translated into Latin by John Tornæsius, and published at Geneva, under the title of "*Astronomia Jacobi Bassantini Scoti, opus absolutissimum*," &c. &c. fol. 1599. He also published "*Paraphrase de Astrolabe, &c.* (an Explanation of the Astrolabe and its Uses);" *Lyons*, 1555, 8vo. "*Super Mathematica Genethliaca* (or, the Art of Casting Nativities);" "*Arithmetica*;" "*Musica secundum Platonis principia*;" "*De Mathesi in genere*." *Biogr. Britan.*—A.

BASSI, ANGELO, see POLIZIANO.

BASSI, LAURA, an Italian lady of distinguished acquirements, was wife of Dr. Joseph Verati of Bologna. She understood the Greek, Latin, and French languages, as well as her own, and was well versed in many branches of literature and science. She was honoured with the doctorial dignity in 1732, in the presence of the cardinals Lambertini and Polignac, who gave their testimony to her merits. She maintained a correspondence with many of the learned throughout Europe, and was the object of general admiration. In 1745 she began to give lectures on natural philosophy, which she continued to her death. Her morals were pure,

and her character amiable; and she particularly exercised charity towards the poor and orphans. She died at Bologna in an advanced age, in the year 1778. *Nouv. Dict. Hist.*—A.

BASSOMPIERRE, FRANCIS DE, marshal, descended from a distinguished family in Lorraine, was born in 1579. He early engaged in the military service, and rose to the office of colonel-general of the Swiss, and in 1622, to that of marshal of France. He was also employed in a diplomatic capacity, to Spain, England, and Switzerland. In all these employs he signalled his courage and conduct; but he was perhaps still more indebted for his elevation to his agreeable talents in society, his ready wit, noble air, politeness, and generosity. He spoke all the languages in Europe, was an adept in gallantry, and much addicted to play. His *bons mots* were caustic and satirical, and often not very delicate. Cardinal Richelieu, who had smarted from them, and feared his influence, caused him to be put into the Bastille in 1631, where he continued for 12 years, till the death of this minister. This retirement gave him an opportunity of improving his mind, and he passed most of his time in reading and writing. It was chiefly in prison that he composed the historical works which have perpetuated his name. They are, "*Memoirs, containing the History of his Life, and of the most remarkable Occurrences at the Court of France from 1598 to 1631*," 3 vols. 12mo. "*An Account of his Embassies*," 2 vols. 12mo: and "*Remarks on the History of Louis XIII. by Dupleix*," 12mo. These works abound in curious particulars and occasional strokes of satire. The marshal was restored to his colonelcy of the Swiss after his liberation; and he himself says that he was fixed upon for governor of the young king, Louis XIV. but excused himself on account of his age and infirmities. He grew extremely corpulent, and died of an apoplexy in 1646.

BASTA, GEORGE, COUNT, a military man of eminence, was an Epirote by descent, but was born at la Rocca, a village near Taranto. He was commander of an Epirote or Albanese regiment of horse, when the prince of Parma took possession of the government of the Low Countries in 1579. He perfected himself in the art military in the school of this great general, who, discovering his merit, made him commissary-general of cavalry, and employed him in many enterprises of importance. He accompanied the prince into France in 1590, when he went to succour the League; and

commanded the rear-guard at the first retreat in 1592. He made some campaigns in Hungary, but returned to the Low Countries in 1596, where he succeeded in the difficult attempt of throwing provisions into la Fere when besieged by Henry IV. His principal theatre, however, was the war in Transylvania and Hungary, where, in 1601, he gained a signal victory over Sigismund Battori, and afterwards took the town of Clausenburg. Finding a rival to his glory in the wayvode of Walachia, he caused him to be killed in his tent on suspicion of intelligence with the Turks. In the next year he completed the ruin of Battori, and compelled him to sue for peace, which was only granted on his renunciation of all rights over Transylvania. The severities Basta afterwards exercised against the protestants of that country caused much injury to the emperor's affairs, by means of Stephen Potskai, who took up arms, and defeated the Imperialists under the count of Belgioioso. In 1605 Basta was unable to prevent the Turks from taking Strigonium or Gran; but by his judicious encampment before Comorra he impeded their further advances, and attacked them with advantage when proceeding to winter-quarters. Soon after he made a peace, which he did not long survive, dying in 1607. Basta was the author of two professional works greatly esteemed; the "*Maestro di Campo generale* (Quarter-master-general)," printed at Venice in 1606; and "*Governo della Cavalleria leggiera* (Discipline of the Light-horse)," *Frankf.* 1612. *Bayl. Dict.*—A.

BATE, GEORGE, an English physician and historian of the 17th century, was born at Maid's Morton in Buckinghamshire in 1608. He was educated at Oxford; and pursuing the physic line, he obtained a licence, when bachelor of physic, and practised for some years about Oxford, chiefly among the puritan party. He took his doctor's degree in 1637; and such was his reputation, that during the king's residence at Oxford in the civil wars he acted as his principal physician. On the decline of the king's cause, he came to London, where he was received into the college of physicians, and made physician to the Charter-house. Though he chose to pass for a concealed royalist with that party, he so well ingratiated himself with the existing powers, that he was sent by the parliament, along with Dr. Wright, in 1651, to attend general Cromwell, then dangerously ill in Scotland with an intermitting fever. During the protectorate of Oliver, he was his principal physician; and he has left a circumstantial account of his last illness, which com-

pletely vindicates him from any suspicion of his having shortened Cromwell's days by a secret dose, according to a report spread (says Anthony Wood) by his own friends, after the restoration, in order to give him a merit with the new rulers. His medical reputation and complying disposition, however, caused him to be continued at court in the office of first physician; and he was made a member of the newly constituted Royal Society. He died in 1669, and was buried at Kingston-upon-Thames.

Dr. Bate's services to his own profession were confined to the assistance he gave to Dr. Glisson in composing his work "*De Rachitide* (on the Rickets)," printed in 1650, and to the recipes of his private practice, collected after his death, and published by Mr. James Ship-ton, apothecary, under the title of "*Pharmacopœia Bateana*." This first appeared in 1688; and was so well received, that it underwent various editions in Latin and English. Even to the present day, some of its prescriptions are retained in common use.

As a political and historical writer, Dr. Bate is known by a Latin work entitled "*Elenchus motuum nuperorum in Anglia, simul ac Juris Regii ac Parlamentarii brevis narratio* (an Account of the late Commotions in England, together with a brief Relation of the royal and parliamentary Prerogatives)." Of this work, the first part was printed at Paris in 1649; the second part at London in 1661; and both were translated into English. It has been reckoned one of the most impartial narratives of those unhappy transactions, written by an author so near the time; and indeed its impartiality seems confirmed by the charge brought against it, even after the restoration, of being too favourable to the puritans, and the strictures it met with from the papists and high cavaliers. Its style is elegant and classical, but not without affectation. A third part, of inferior merit, was added by Dr. Skinner in 1676. To Dr. Bate is also ascribed "*The Royal Apology; or, the Declaration of the Commons in Parliament, Feb. 11. 1647*," printed in 1648. *Biogr. Britan.*—A.

BATECUMBE, or BADECOMBE, WILLIAM, an eminent mathematician, is supposed by Pits (De Illustr. Angl. Scriptor. ann. 1420, n. 784.) to have flourished about the year 1420, in the reign of Henry V. He studied at Oxford, where he applied himself to natural philosophy in general, but chiefly to the mathematics, in which he made a very great proficiency, as is evident by his writings in that science, which

introduced him to the acquaintance and intimacy of the greatest men of those times. It is not known where he died.

He wrote, 1. "De Sphæræ Concavæ Fabrica et Usu;" *i. e.* "Of the Formation and Use of the concave Sphere." This treatise Bale saw in the library of Dr. Robert Recorde, a learned physician. 2. "De Sphæra Solida;" *i. e.* "Of the Solid Sphere." 3. "De Operatione Astrolabii;" *i. e.* "Of the Use of the Astrolabe." 4. "Conclusiones Sophiæ;" *i. e.* "Philosophical Conclusions." *Biogr. Britan.*—N.

BATES, WILLIAM, an eminent nonconformist divine, was born in 1625. He received his academical education at Cambridge, and after taking his degree of B.A. in 1647, became a distinguished preacher among the presbyterians in London. Upon the restoration he was appointed chaplain to Charles II. and received a degree of doctor in divinity, by royal mandate from Cambridge. He was one of the commissioners at the Savoy conference for reviewing the liturgy, and was afterwards chosen one of the disputants on the presbyterian side against Dr. Pearson and others on the episcopalian. He took the oath required of nonconformists by the five-mile act, and was concerned in some fruitless attempts to effect a comprehension of the dissenters by certain alterations and concessions. His character as a moderate man, as well as a polite scholar, rendered him peculiarly fitted for such conciliatory plans, and he always preserved the respect and esteem of several persons of consequence in the establishment. King William treated him with regard, and queen Mary was a frequent reader of his works. Dr. Bates during the latter part of his life resided at Hackney, where he died in 1699. He published various works in divinity, consisting chiefly of sermons and discourses, which after his death were collected into one vol. fol.; and, besides these, a posthumous volume appeared in 8vo. consisting of "Sermons on the everlasting Rest of the Saints." He was likewise the editor of a volume of the lives of eminent persons written in Latin, entitled "Vitæ Selectorum aliquot Virorum, qui doctrina, dignitate, aut pietate inclaruere" *Lond.* 1681, 4to. The English style of Dr. Bates is distinguished among that of his brethren for its elegance; and it appears that he was a great reader of books in polite literature, as well as in theology. *Biogr. Britan.*—A.

BATHURST, RALPH, M.D. an eminent scholar and man of letters in the 17th century, was descended from an ancient family, and born at Howthorpe, near Harborough, in North-

amptonshire, in 1620. He received the early part of his education at the free-school in Coventry, where his progress was so rapid, that at the age of 14 he was sent to Oxford, and entered first at Gloucester-hall, but soon after removed to Trinity-college, of which his grandfather was president. He was elected scholar of the house in 1637, and proceeding in the divinity line, was ordained priest in 1644. Some theological lectures which he read in his college in 1649 are said to discover an unusual spirit of research, and acquaintance with the works of divines. The ensuing confusions and changes of the times affording little encouragement to pursue the clerical profession, Bathurst followed the example of his friend the celebrated Dr. Willis, and applied to the study of physic. His success and interest were sufficient to obtain him the appointment of physician to the sick and wounded of the navy, under the new government, which office he exercised with credit. He took his degrees in physic in 1654, and settled at Oxford, where he practised in conjunction with Dr. Willis. By a prudent compliance with the times, he retained his fellowship, and did not scruple by his writings to ingratiate himself with the ruling powers, as appears from his congratulatory verses in the "Musæ Anglicanæ," on the peace between Cromwell and the United Provinces in 1654. Yet he by no means renounced either his clerical character or his attachment to the episcopalian church, and frequently assisted Dr. Skinner, the deprived bishop of Oxford, in the dangerous office of examining candidates for orders. At the restoration he resumed the clerical character and studies, and entirely relinquishing the practice of physic, was made king's chaplain in 1663, and in the next year, president of his college. He had before attended to the philosophical pursuits carried on at Oxford, under the patronage of the hon. Robert Boyle, and was a member of that society of philosophers which afterwards concluded in the establishment of the Royal Society of London. A branch of this was for some years existing at Oxford, and Dr. Bathurst was one of its presidents. A Latin poem which he had written in commendation of "Hobbes's Treatise of Human Nature," in 1650, having introduced him to the notice of the Devonshire family, he was nominated in 1670, by the interest of the duke, to the deanery of Wells, which was the highest clerical preferment he obtained; for he refused the bishopric of Bristol, which was offered him in 1691. He passed his life almost entirely in

residence at his college, to which he was in various ways a great benefactor, and the discipline of which he supported in such a manner as to raise it to high reputation, and fill it with students of rank and family. In 1673 he was appointed vice-chancellor of the university, which office he held three years, and during its execution reformed many abuses, and introduced various improvements in the academical system. He had a large acquaintance among men of literature, and was much visited by persons of the first distinction. Thus he lived to a good old age, subject at last to various infirmities, from which he was released in 1704, in his 84th year.

Dr. Bathurst had some singularities of disposition, which grew upon him as he advanced in years. He was, however, in his general character, a friendly, obliging, and pleasant man, fond of company, particularly that of young persons, whose merits he liberally encouraged, and possessed of much college facetiousness. He disregarded all external accomplishments as unworthy of the scholar, and had a particular dislike to music, though called the sister of his favourite, poetry. His literary attainments were extensive, but he principally shines as a Latin scholar, and especially a proficient in Latin poetry. Some of the best pieces in the "*Musæ Anglicanæ*" are of his composition; and they are not only excellent as classical productions, but have a vein of thought superior in dignity and liberality to that in most of the collection. His vigorous iambics in praise of the philosophy of Hobbes subjected his theological opinions to some suspicion, and certainly bespeak a votary of reason, rather than of the schools. Those on Cromwell's peace with the Dutch speak of liberty as the compensation of all the evils sustained by the nation, and artfully praise the protector for the favour shown by him to learning. The verses on the restoration of Charles venture to give much sound and manly advice, and, like the celebrated dedication of "*Barclay's Apology*," dwell on the advantage of having known adversity, and being able to derive useful lessons from it:

—O magnis nequicquam erepte periclis,
Si non afflictis tanto in discrimine rerum
Creveris, & patriæ te suspirantis in usus.

Ovid is said to have been the favourite poet and the chief model of Dr. Bathurst, who had a luxuriance of imagination, and a fondness for point, rather accommodated to the Ovidian than the Virgilian strain. His iambics, however, are remarkable for energy and pregnant brevity. His Latin orations have all the smart-

ness and quick turns of Seneca, and are proofs of his wit, if not of the purity of his taste. His works, under the title of "*Literary Remains*," have been annexed to an account of his life published by Mr. Warton. *Biogr. Britan.*—A.

BATONI, POMPEIO, the most eminent Italian painter of the 18th century, was born at Lucca in 1708. His father was by profession a goldsmith, and Pompeo was destined to the same employment. This, in Italy, has ever been exercised as a branch of the fine arts, and Pompeo was in consequence instructed in drawing. He early attained such reputation in his art, that when his countrymen had resolved to present pope Benedict XIII. with a golden cup of extraordinary workmanship in gratitude for his raising their episcopal chair to an archbishopric, young Batoni was entrusted with the execution. He succeeded so well, that a subscription was entered into for supporting him at the Roman school of painting, for which art he manifested a decided predilection. When at Rome, he avoided falling into the manner then adopted by the most celebrated masters; and employed himself in studying the antique, and copying the works of Raphael, and likewise in forming a style of his own from a diligent observation of nature. His merit as a designer soon distinguished itself; but he was yet to be known as a colourist, when the marquis Gabrielli di Gubbio gave him the opportunity of fully displaying his powers, in an altar-piece for his family chapel in the church of St. Gregory in Rome. This obtained general admiration; and thenceforth Batoni was employed in many works of consequence. He painted altar-pieces and other pictures for various churches in Rome, Milan, Brescia, Lucca, Parma, Messina, and other cities; as well as history-pieces for private persons. One of his most admired works is a holy family, purchased for a large sum by the grand duke of Russia. In all these he displayed great powers of colouring, and wonderful facility of pencil; and if he did not excel in grandeur of conception, he executed in a masterly manner what he designed. Many of his ideas were truly picturesque, and he seems to have been peculiarly an artist of nature's creation.

But it was as a portrait painter that he acquired his principal fame, and few eminent persons visited Rome in his time who were not desirous of possessing their likenesses from his pencil. Besides three popes, he painted several of the imperial families of Austria and Russia. In 1770, when the emperor Joseph had an interview in Rome with his brother, the grand

duke of Tuscany, Batoni was employed to commemorate the event; and his picture met with so much approbation, that he was not only magnificently rewarded by presents, but was ennobled with all his male issue, by the emperor. He afterwards, in an advanced age, received a visit from the grand duke and duchess of Russia, whose portraits he sketched with so much expedition and success, as to prove that he still possessed all his characteristic facility of pencil. Batoni married young the beautiful daughter of the surveyor of the Farnese palace. He had several children, and two of his daughters were highly celebrated for their taste and proficiency in music. In character he was simple and modest, an enemy to pomp, sincere, friendly and charitable; much attached to religion, and extremely industrious in the practice of his profession. He rarely appeared in public, and even avoided the meetings of the academy of St. Luke; which was probably owing to a consciousness of deficiency in education, and of an awkwardness in person and demeanour, approaching to deformity. He was solely a painter, and by the force of genius alone arose to that eminence which left him no rival but the celebrated Mengs, who, if he surpassed him in knowledge and learning, was inferior to him in natural talents. Batoni died in 1787, having completed his 79th year. *Pilkington's Dict. of Painters. Elogé by Boni, Germ. Merc. for May 1789.—A.*

BATORI, STEPHEN, king of Poland, was born in 1532, of a noble family in Transylvania, and brought up from his early youth to arms. His courage and capacity acquired him a great authority among his countrymen, and he was employed in transacting some important affairs at the imperial court. On the death of the wayvode or prince, John Sigismund, in 1571, he was chosen by the general voice to succeed him, without any solicitation on his part. In 1576, when Henry of Valois abdicated the crown of Poland for that of France, the emperor Maximilian was declared his successor by the diet, but in the mean time a powerful party, supported by the Grand Seignior and the French interest, elected Stephen Batori, on the condition of his marrying the princess Ann Jagellon. By his celerity he secured the crown, and Maximilian dying soon after, he was acknowledged by all parties. Poland was soon involved in difficulties, first by the revolt of the Dantzickers, then by an irruption of the Russians. Dantzick, after a vigorous resistance, was brought to a submission. The war with Russia was carried on some time with

variety of success, and a vast loss of men on both sides, till it terminated in peace. On the restoration of tranquillity, Batori employed himself in reforming abuses, and particularly in the useful task of establishing order and discipline among the Cossacks, and attaching them to the Polish government. He also made an attempt to secure the succession to the crown to his brother, himself having no issue; but the states would not admit of this infringement of the right of election. As he was preparing a severe chastisement for the inhabitants of Riga, who had been driven to revolt by the impolitic measure of sending Jesuits to convert them, Batori was seized with a violent epileptic fit, which carried him off in 1586, at the age of 54. He was, on the whole, greatly beloved and esteemed by his people, who long held his memory in high veneration. His greatest defect was violence of temper; and a fit of rage, caused by the sight of the envoys from Riga, was supposed to have brought on the attack which carried him off. He had an extreme fondness for the chase; but the ardour with which he pursued it was partly attributed to a desire of absenting himself from his queen, who was considerably older than himself. *Mod. Univers. Hist.—A.*

BATTEUX, CHARLES, a French writer of eminence, was a native of the diocese of Rheims, in the church of which he possessed an honorary canonry. He fixed his residence in Paris, where he was made professor of philosophy in the royal college, and distinguished himself by his learning and judgment. The Academy of Inscriptions chose him for one of its members in 1759, and the French Academy, in 1761. He was respected as much for his moral character as his literary talents. His manners were grave, without austerity; his conversation was instructive, and abounding in knowledge drawn from the best sources of antiquity. He died at Paris in 1780; and his death was supposed to have been accelerated by chagrin for the want of success of the elementary works which, by order of the government, he drew up for the use of the military school. The principal of his publications are the following, all written in French. "A Translation of the Works of Horace;" 2 vols. 12mo. This is accounted faithful, but deficient in spirit. "The Morals of Epictetus, extracted from his own writings;" 12mo. 1758: a valuable performance, discovering a fund of sound and unostentatious erudition. "A Course of the Belles Lettres;" 5 vols. 12mo. 1760. To this work are joined his

treatises before published, entitled "The Fine Arts reduced to a single Principle," and "On Oratorical Construction." All these pieces, though more methodical and exact than Rollin's "Directions for Study," are written in a less pleasing and elegant style. The language has a sort of metaphysical dryness, relieved, indeed, by the quotations used for examples. "History of Primary Causes," 8vo. 1769. In this the author has employed considerable labour in elucidating some of the principles of the ancient philosophy. "The four Poetics, of Aristotle, Horace, Vida, and Boileau, with translations and remarks;" 2 vols. 8vo. 1771. This performance displays an excellent taste in literature, and is written in a more agreeable manner than some of the former. "Elements of Literature, extracted from the Course of Belles Lettres;" 2 vols. 12mo. "Elementary Course for the Use of the Military School;" 45 vols. 12mo. He also translated "Ocellus Lucanus, and Timæus Locrensis," in a superior manner. *Nouv. Dict. Hist.—A.*

BAUDELOT DE DAIRVAL, CHARLES-CÆSAR, was born at Paris in 1648, and studied first at Beauvais, then at Paris. The solicitations of his family induced him against his inclination to follow the law, and he pleaded at the bar as a counsellor of the parliament of Paris for some time with success. On a journey to Dijon, having employed his leisure in visiting the libraries and cabinets of the place, he began a collection of books and medals for himself, which ever after was his chief gratification. This journey was the occasion of his writing a book "On the Utility of Travelling;" 2 vols. 12mo. 1686; which treated chiefly on inscriptions, medals, statues, bas reliefs, and other relics of antiquity. It was well received, and passed through several editions in French, and was translated into English. It procured him the acquaintance of the most celebrated antiquaries in Europe, and admission into the academy of Ricoverati at Padua. He had the charge of the valuable cabinet of the duchess of Orleans; and in 1705 was made a member of the academy of Belles Lettres. He wrote a number of dissertations on subjects of medallic history and antiquities; both as separate works, and as academical memoirs; and also translated some pieces from the Latin. The first travels of Paul Lucas are said to have been drawn up by him. He died in 1722, with the character of a mild, modest, and benevolent man. *Moreri. Nouv. Dict. Hist.—A.*

BAUDIER, MICHAEL, historiographer of

France under Louis XIII. was of a noble family in Languedoc, where he was born. Of his life little is known, but he has perpetuated his name by a great number of works, which display industry rather than taste or genius, but are valuable for information sometimes not to be met with elsewhere. The principal are: "A general History of the Seraglio and Court of the Grand Seignior;" 8vo. *Par.* 1633. "A general History of the Religion of the Turks, with the Life of their Prophet Mahomet, and the four first Caliphs," &c.; 8vo. 1636. "A History of the administration of Card. d'Amboise, Minister of State under Lewis XII.;" *Par.* 1634, 4to. The origin of this work deserves recording for the writer's credit. Sirmond, of the French academy, a servile flatterer of card. Richelieu, by way of exalting his patron above all past ministers, wrote, under a feigned name, a life of card. d'Amboise, for the purpose of a degrading comparison. Baudier, who was no parasite, undertook to vindicate the memory of that virtuous minister; and the success of his work caused that of Sirmond to be forgotten. "History of Marshal de Thoiras;" *Par.* 1644, fol.; and 1666, 2 vols. 12mo. This work contains many curious particulars of the military transactions in the reign of Louis XIII. The histories of the administrations of Romieu, of the abbé Suger, and of card. Ximenes, are not much esteemed. Baudier left in MS. a history of Margaret of Anjou, wife of Henry VI. of England, which is said to have been translated and published as an original work in England. It is a leading fault of all his productions that the facts are buried in a mass of reflections which are neither novel nor exact. Baudier was a lover of the polite arts, and cultivated the friendship of the principal artists of his time. He possessed a collection of medals and rareties, as ample as his fortune would afford. The time of his death is not known. *Moreri. Nouv. Dict. Hist.—A.*

BAUDIUS, DOMINIC, a learned jurist and philologist, was born in 1561 at Lille in Flanders, and early accompanied his parents, who were of the reformed religion, to Aix-la-Chapelle, whither they had retired from the persecution of the duke of Alva. He studied at Leyden, Geneva, Ghent, and other places; and returning to Leyden, he applied closely for some time to the study of jurisprudence, and was made doctor of laws in 1585. He then accompanied the ambassadors sent by the States-general into England, and in that country made himself known to several persons of conse-

quence, among the rest to sir Philip Sidney. On his return he was placed on the list of counsellors at the Hague; but taking a disgust to this employment, he travelled into France, where he resided for ten years, and met with some great patrons. One of these was Achilles de Harlai, first president of the parliament of Paris, who caused him to be received a counsellor in parliament, and sent him, in 1602, into England, with his only son, who was appointed ambassador thither. During that year Baudius fixed at Leyden, where he was nominated professor of eloquence. He also gave lectures in history and jurisprudence. The States, in 1611, made him their joint historiographer with Meursius; and in this capacity he wrote in Latin, a "History of the Truce." His Latin style was very polished; and he acquired great reputation both as a poet and a prose writer in that language. In the latter part of his life he received some mortifications, principally owing to his harangues in favour of peace, which proved displeasing to prince Maurice. His verses in praise of the marquis Spinola were likewise ill taken; and his sentiments both in political and religious matters gave offence to many. Neither were his temper and his moral conduct such as were likely to gain him friendship and respect. He was truly one of the *genus irritabile*, and his poems abound in classical abuse and defamation of the most exquisite kind. He was particularly severe on the enemies of the great Scaliger; and volleys of poetical shot were continually flying between Leyden and Antwerp on this subject. Baudius, moreover, was boastful, vain, importunate, and selfish. He was addicted to irregularities both with respect to wine and women; and his licentiousness in the latter point, though a married man, involved him in disgraces, which the curious reader may see displayed with all the minuteness of tea-table scandal in the notes to Bayle's account of this learned man. Baudius died at Leyden in 1613, at the early age of 52. His poems were in considerable esteem at a time when scholars composed more in the Latin than in their native languages. They are numerous, and of various kinds. He was thought to succeed better in his iambics, than in his odes, elegies, and epics. He is grave and sonorous in diction, and elevated in sentiment. The first collection of his poems was printed in 1587; but the whole were first published together at Leyden in 1607, and were reprinted at Amsterdam and elsewhere. The verses in praise of Spinola did not appear till the Leyden

edition of 1609. The "Letters," of Baudius, of which a large number was published after his death, are still more esteemed for their style than his poems; and containing much private anecdote, were read with avidity at the time, though now neglected. He likewise published "Harangues," and some other pieces, all in Latin. *Bayle*.—A.

BAUDOUIN, FRANCIS, in Latin *Baldwinus*, an eminent lawyer and man of letters, was born in 1520 at Arras, where his father was king's counsellor. He studied at Louvain; and while young resided some time in the court of the emperor Charles V. A curiosity to become acquainted with the most celebrated reformers led him to Germany and Geneva, in which latter place he became intimate with Calvin, and publicly embraced the reformed religion. He afterwards went into France, complied with the religion of the country, and taught the law at Bourges, from 1538 to 1545. He then revisited Germany, and gave lectures at Strasburg, Heidelberg, and other places; again, as it is asserted, professing himself a protestant; but joining with Cassander in the project of bringing about a coalition of religions, he was violently censured by Calvin and Beza, and ever after lived on bad terms with their party. He cultivated the good graces of the cardinal of Lorraine, the inveterate enemy of the Calvinists; and was supposed to have had a considerable share in drawing from that party the weak Antony king of Navarre. That prince greatly favoured him, entrusted the education of a natural son to his care, and appointed him his delegate at the council of Trent. The death of Antony in 1562 ruined the court prospects of Baudouin, who was afterwards invited to Douay and Besançon, and finally returned to Paris. Here his reputation was so high, from the fame of many learned works he had published, that persons of the first distinction were often among the auditors at his lectures. The duke of Anjou, afterwards Henry III. called him from Angers, where he was teaching, and wished to employ his pen in justification of the massacre of St. Bartholomew's; but he is said to have spoken to that prince like an honest man, and to have inspired him with so much esteem, that he created him one of his counsellors of state. As he was preparing to follow Henry to his kingdom of Poland, Baudouin was seized with a fever, and carried off in his 53d year, 1572. He left several esteemed works on the civil law, and also in ecclesiastical history and controversy. His Latin style was pure and elegant;

and he is said to have been among the first who wrote on jurisprudence with dignity. The protestant writers have charged him with embracing and then quitting their religion four several times. He appears, however, to have been a man of moderate and tolerating principles, equally blaming the severities exercised against the protestants in the Low Countries, and the fiery zeal of Calvin in his persecution of Servetus. *Bayle. Moreri. Nouv. Dict. Hist.—A.*

BAUHIN, JOHN, son of an eminent physician of the same name, who quitted his native country, France, on account of religion, and finally settled at Basil; was born at Lyons in 1541. In his youth he travelled with the celebrated naturalist Gesner, and collected a great variety of plants in the Alps and the adjacent parts of France and Italy, for the purpose of the great botanical work which afterwards made him illustrious. He practised medicine first at Basil, where he was also elected professor of rhetoric in 1566. He resided some time at Yverdon; and was at length invited to be physician to the duke of Wirtemberg at Montbelliard, in which situation he passed the remaining forty years of his life. He devoted his studies principally to botany, in which he expended infinite labour, comparing authors ancient and modern with each other, and with nature, and collecting information from all quarters. He likewise attended to other branches of natural history, and published an account of "Medicinal Waters throughout Europe," and especially in the duchy of Wirtemberg; and a particular account of the mineral spring of Boll, and the natural history of its vicinity. His great work on plants was not finished at his death, in 1613. A society at Yverdon published in 1619 the "Prodromus" of it; but it was not till 1650 and 1651 that the work itself appeared, in three vols. fol. entitled "Historia Plantarum nova & absolutissima, cum auctorum consensu & dissensu circa eas;" edited by Dominic Chabré, a physician of Yverdon. The name of Bauhin's son-in-law, Henry Cherler, is joined as a contributor to the work. This is a great performance; and, with all its defects, is said by Haller to be hitherto without an equal. The plants are very numerous, generally well described and distinguished, and many of them new. It is still referred to as a standard work; and the names of John Bauhin and his brother rank high among the founders of botanical science. *Moreri. Haller Bibl. Botan.—A.*

BAUHIN, GASPARD, brother of the pre-

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ceding, was born in 1560. He was early devoted to physic, and pursued his studies at Padua, Montpellier, and the most celebrated schools of Germany. In his journies he collected a number of plants which had escaped his brother's notice. Returning to Basil in 1580, he took the degree of doctor, and gave private lectures in botany and anatomy. In 1582 he had the Greek professorship in that university, and in 1588, the anatomical and botanical chairs. He was in the sequel made city-physician, professor of the practice of medicine, rector of the university, and dean of his faculty. Full of honours and reputation he died in 1624. Gaspard had the advantage of much more extensive connections than his brother, and he was aided in his botanical researches by the contributions of his disciples and friends through various parts of Europe. The character given him as a botanist by Haller is that of great labour in collecting, by which he surpassed his brother in number of plants, and also in the exactness of his figures; but much less acuteness of judgment in distinguishing varieties, and detecting the same species under different names. He published a number of works relative to botany, of which the most valuable is his "Pinax Theatri Botanici, seu index in Theophrasti, Dioscoridis, Plinii, & botanicorum qui a seculo scripserunt opera, plantarum fere sex millium nomina cum synonymiis & differentiis. Opus XIV. annorum." 4to. first printed in 1623. The confusion that began to arise at this time from the number of botanical writers who described the same plant under different names, rendered such a task as this highly necessary; and though there are many defects in the execution, the "Pinax" of Bauhin is still a most useful key to all writers before his time, and is in perpetual request among the votaries of the science. Another great work which he planned was a "Theatrum Botanicum," meant to comprise twelve parts, fol. of which he finished three, but only published one. He also gave a very copious catalogue of the plants growing in the environs of Basil; and he edited the works of Matthioli, with great additions.

Gaspard was likewise a considerable author in anatomy, which he studied under Hieronymus ab Aquapendente, and pursued with vigour during his youth, though he afterwards deserted it for botany. His works are chiefly compilations, though not without observations of his own. The principal is "Theatrum Anatomicum infinitis locis auctum," 4to. Frankf. 1621; which is a kind of pinax of anatomical

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facts and opinions. He also published a collection of anatomical plates. *Moreri. Haller Bibl. Botan. et Anatom.*—A.

BAUMER, JOHN WILLIAM, a naturalist and physician, was born at Rheweiler, in 1719. He studied philosophy and theology at Jena and Halle; in 1742 was settled as a clergyman at Krautheim, but by the advice of a physician of that place returned to Halle, to study medicine; and in 1748 took the degree of doctor. He afterwards established himself at Erfurt, where he at length was appointed first professor of medicine, and died on the 4th of August, 1788. His principal works are: "Natural History of the Mineral Kingdom, particularly in regard to Thuringia;" *Gotha*, 1763, 1764, 8vo. 2 vols. "Historia naturalis lapidum pretiosorum omnium, nec non terrarum et lapidum, hactenus in usum medicum vocatorum, additis observationibus mineralogium generatim illustrantibus;" *Frankf. ad M.* 1771, 8vo. "Fundamenta politice medicæ cum annexo catalogo commodæ pharmacopolium visitationi inserviente;" *Frankf. et Lips.* 1777, 8vo. "Fundamenta geographiæ et hydrographiæ subterraneæ;" *Gis.* 1779, 8vo. "Historia naturalis regni mineralogici, ad naturæ ductum tradita," 1780, 8vo. *Grokmann's Hist. Biograph. Handwörterbuch.*—J.

BAUMGARTEN, ALEXANDER GOTTLIEB, an eminent philosophical writer, was born on the 17th of June, 1714, at Berlin, where his father, at that time, was chaplain to the garrison. Having acquired a great readiness in Latin poetry at the school of Berlin, he studied theology at Halle, under the direction of his brother, and applied also to philosophy under Wolf. After taking the degree of master of arts in that university, and reading lectures on philosophy with great approbation, he was appointed extraordinary professor of philosophy; but in 1740 he was invited to be professor of the same at Franckfort on the Oder. Being of a delicate constitution, his health was so much injured by close study and professional labours, that before 1751 he had to struggle with incessant bodily infirmity, which was aggravated by the loss of a great part of his property during the bombardment of the fortress of Custrin, whither he had fled for shelter. In this state of suffering he employed himself in theological disquisitions, and observations on the History of Brandenburg, the last of which, however, were never published. In 1760, as his health seemed in some measure restored, he resumed his labours with new ardor; but in the month of May, 1762, he

became confined to his bed, and died on the 26th in consequence of a stroke of the apoplexy. He retained the use of all his faculties, in full vigour, to the last moment of his life; and left behind him the character of a sound and acute philosopher, who, to the greatest accuracy and precision of ideas, united all those attractions which could be given to him by an extensive knowledge of the sciences, and the natural cheerfulness of his disposition. His principal works are: "Metaphysica," *Halle*, 1739, 1743, 8vo; which was published afterwards in German, by Meyer, with many alterations, and in that form republished by professor Eberhard, who always considered it as the best compendium on this subject. "Ethica philosophica," *Halle*, 1740, 1751, 8vo. "Aesthetica," *Franckfort on the Oder*. Part. I. 1750; Part II. 1758, 8vo. "Initia philosophiæ practicæ primæ," *Franckfort*, 1760, 8vo. *Hirsching's Hist.-litér. Handbuch*—J.

BAUMGARTEN, SIEGMUND JACOB, brother of the above, a distinguished member of the Lutheran church, was born on the 14th of March, 1706, at Welminstädt on the Ohra; studied at Halle, where in 1734 he was appointed public professor of theology; and died on the 4th of July, 1757. His writings, chiefly on theological subjects, are extremely numerous. He translated also various French and English works into German. *Hirsching's Hist.-litér. Handbuch.*—J.

BAUR, VON, FREDERICK WILLIAM, in Russian FEDOR WILHELMOWITSCH, a celebrated Russian general, was born at Biber in Hessian Hanau. From an early period he shewed a great inclination for a military life; and in 1755, on the breaking out of the war between England and France, entered in the Hessian artillery, which at that time were taken into the pay of Great Britain. In 1757, on his return from England, he was promoted to the rank of adjutant-general and engineer in the allied army of observation. In the beginning of the year 1758 he established a corps of pioneers, who were of great service; and in 1759 he was appointed major-commandant of a body of hussars, which he had obtained permission to raise for the service of the allies. This corps being afterwards given to Frederick II. king of Prussia, he was ennobled by that monarch, and promoted to the rank of colonel. After the seven years' war, he left the Prussian service, and lived on his estate of Bockenheim near Franckfort, till 1769, when he was appointed a major-general by Catherine II. empress of Russia. In 1770 and 1771 he served

under General Romanzow against the Turks; but in the latter year, the empress recalled him to Petersburg, where he applied himself to the formation of plans for improving the different salt-works in the Russian empire. In consequence of this service he was named director of all the salt-works in the district of Novogrod, with an annual salary of 6000 rubles. After making the necessary regulations at these works, he returned to the army, and in 1773 was promoted to be lieutenant-general, and in 1780, engineer-general. At the same time he was permitted by the empress to carry into execution two plans, one of which was, to supply the city of Moscow with good water; and the other to deepen the Fontanka canal, near Petersburg, which proceeds from the river Neva; to line it with hewn stone, to erect bridges over it, and to construct at the end of it a new harbour. He died on the 4th of February, 1783. He was the author of the two following works: "*Mémoires historiques et géographiques sur la Valachie, avec un Prospectus d'un Atlas géographique et militaire de la dernière Guerre entre la Russie et la Porte Ottomane, publiés par M. de B.*" *Fr. et Leips.* 1778, 8vo. "*Carte de la Moldavie, pour servir à Histoire militaire de la Guerre entre les Russes et les Turcs;*" *Amsterdam,* 1781: of this chart, consisting of seven sheets, 300 copies only were printed. *Hirsching's Hist-litr. Handbuch.*—J.

BAXTER, RICHARD, the most eminent of the English non-conformist divines of the 17th century, was the son of a small freeholder in the county of Salop, where he was born, at the village of Rowton, in 1615. He laboured under various disadvantages in his early education, the schoolmasters in his neighbourhood being men of little learning and loose morals; but the example and instruction of his father, who, though of the established church, was branded with puritanism, on account of his sober and religious demeanour, gave his youthful mind a decided propensity to serious contemplations. The most favourable situation he enjoyed for study appears to have been with Mr. Wickstead, chaplain to the council at Ludlow, where he had access to a good library, of which he made a most diligent use, always having in view a preparation for the ministerial office. This plan was for a time relinquished on the persuasion of Mr. Wickstead, and he was sent to London to pursue his fortune under the patronage of Sir Henry Herbert, master of the revels; but the view of plays acted, instead of sermons preached, on Sunday even-

ings, soon disgusted him with this way of life, so unsuitable to his disposition; and he returned into the country with a resolution to resume his studies in divinity. He was made master of the free-school at Dudley; and falling into a very weak state of health, which brought death in immediate prospect before him, his serious disposition was confirmed into that deep and settled sense of religion, which thenceforth formed the ruling principle of his life. In 1638 he received ordination into the church of England, having then no scruples as to subscription, and he frequently preached at Dudley and in the neighbouring villages. It was not long, however, before the controversies then so earnestly agitated concerning the government and ordinances of the church began to excite doubts in his mind respecting the lawfulness of conformity; and he would naturally be inclined to side with a party distinguished like himself for religious zeal and strictness of morals. What particularly served to detach Baxter, as well as some others, from the establishment, was the imposition of that oath of universal approbation of the doctrine and discipline of the church of England, usually termed the *et cetera* oath; which he found himself unable conscientiously to take, though he might have passively submitted to the ecclesiastical jurisdiction which he found established. In 1640 he received an invitation from the leading people of Kidderminster to reside with them as a preacher, with which he complied; and for many years that town was the theatre of his principal services as a minister, which proved extremely efficacious in amending the morals of the inhabitants, and promoting a strict regard to religion among them. When the civil war broke out, he sided with the parliament, and recommended their protestation to be taken by the people. During the course of events he was obliged more than once to shift his residence, and at length took shelter in the garrisoned city of Coventry, where he officiated to the town's people and the soldiers. After the battle of Naseby, he accepted of the post of chaplain to Colonel Whalley's regiment, and was present with it at several sieges. He seems, during these times of confusion, to have been a zealous friend to order and regular government, both in church and state; and we are told that he took great pains to repress the sectaries: it is to be hoped that arguments alone were the means he employed. A violent bleeding at the nose in 1647 reduced him to a state of languor, which prevented his taking an active part in the scenes

which followed. He seems, however, when able, to have opposed the measures of those who afterwards became possessed of power. He resisted taking the covenant, and preached against the engagement; and dissuaded the soldiers from fighting against the Scotch troops who came into the kingdom with Charles II. Whether Baxter and the other presbyterian clergy did not exceed the limits of their office, by intermeddling as they did with political concerns, may be a matter of question; but the sincerity and disinterestedness of Baxter can scarcely be doubted by a candid estimator. He did not hesitate to express an open dislike of Cromwell's usurpation; and in a private conference, plainly told him that the people of England regarded the ancient monarchy as a blessing. To that form of government, indeed, Baxter always asserted his attachment; and just before the return of the king, he maintained the duty of loyalty to the sovereign in strong terms before the parliament. It was probably the case with him, as it has been with many warm religionists, that he regarded the cause of civil liberty as of subordinate importance to that of what he deemed true religion; and from a sermon he preached before Cromwell, it appears that the free licence given by that politician to separatists and sectaries of all kinds was considered by him as a crying evil.

After the restoration, Baxter was made one of the king's chaplains, and was treated by him with singular respect. He was one of the commissioners at the Savoy conference, and drew up the reformed liturgy. About this time he was offered the bishopric of Hereford by lord chancellor Clarendon, but refused it. He wished to return to his friends at Kidderminster, but was not permitted. He preached for a time occasionally in London, and then, upon the passing of the act against conventicles, retired first to Acton, afterwards to Totteridge. As the persecution of the non-conformists was more or less severe, he more or less openly performed the ministerial functions, sometimes suffering for his zeal, sometimes unmolested. After the year 1672 he chiefly resided in London, preaching either in meetings of his own, or in other places of worship. His state of health was extremely delicate, and the evils of sickness were frequently added to the sufferings he underwent in person and fortune, all which, however, he bore with admirable patience and fortitude. The most serious attack upon him was in 1685, when he was committed to the king's-

bench by warrant from lord chief justice Jefferies, for some passages in his commentary on the New Testament, supposed hostile to episcopacy; and was tried for sedition. On the trial, he was treated with all the brutal insolence and tyranny usual to that ruffian of the law, Jefferies, who reviled him in the grossest terms, and would scarcely suffer any thing to be said for him by his council; and he was on most frivolous grounds brought in guilty, and subjected to a very heavy penalty, from which the king afterwards released him. Henceforth he lived in a retired manner, not interfering in the affairs of his party, nor joining in any of the addresses presented to James II. on his religious indulgences. He continued, however, to perform the duties of a minister, till increasing weakness absolutely confined him to his chamber. A man who had so lived could not be at a loss how to die. He bore his last pains with pious resignation, and closed his life in peace, on December 8, 1691, at the age of seventy-six. He had married at a middle age the daughter of Francis Charlton, esq. a justice of the peace in the county of Salop, a woman of great piety, who perfectly entered into her husband's views of religion, and approved all the sacrifices he made to duty. She accompanied him in prison, and cheerfully underwent all the hardships consequent on his persecutions. She died ten years before him.

Richard Baxter was a man whose whole soul was engaged in his profession. Ardent piety towards God, and zeal for the best interests of his fellow-creatures, were the active springs of his conduct, and few men have ever devoted more time and labour to these objects. He passed a life of much contention and obloquy; but at this cool distance no candid enquirer can mistake his true character. His early studies in divinity were not, perhaps, the best adapted to form a theologian. They consisted chiefly of the schoolmen and metaphysicians of a dark age, and gave him a turn to subtleties of distinction, which made him stand apart in some theoretical points from all his contemporaries. Yet in practical religion, the devotional warmth of his temper allied him to the pious of all denominations, and inspired him with an enlargement of mind, which set him above the differences resulting from petty controversies. He was a most voluminous writer, and his works are sufficient to make a library of themselves. Above 145 distinct treatises of his composition have been reckoned up, of which four were folios, seventy-three quartos, and forty-nine octavos. They com-

prise bodies of theology, practical and theoretical, besides a vast number of tracts on particular topics. One of these works is a folio in Latin, entitled "*Methodus Theologiæ*," printed in 1674: the greater part of the rest are in English. The practical pieces have been most read and valued, as being adapted to a greater variety of readers, and they have been collected in four volumes folio. Two of these, the "*Saints' Everlasting Rest*," and the "*Call to the Unconverted*," were extraordinarily popular. Of the latter, 20,000 were sold in one year, and it was translated into all the European languages. One of his works is an account of his own life and times, in which he tells his story with great simplicity. No man of his age had so many literary adversaries; a consequence of his freedom of thinking, and the course he steered amid so many parties without entirely joining with any. Indeed, he was himself a warm controversialist, and opposed many prevailing systems, particularly that of the Antinomians. Few persons have undergone more rancorous abuse; but on the other hand, few have been so highly respected; and he could name among his friends and admirers some of the most worthy characters of the age, many of them members of the establishment, as chief justice Hale, sir John Maynard, Dr. Barrow, and bishop Wilkins. Dr. Barrow has said of his works, that "his practical writings were never mended, his controversial seldom confuted;" and a learned doctor of the English church gave him the singular praise of being "the only man that spoke sense in an age of nonsense." Bishop Burnet bestows upon him less unmixed, yet considerable applause. "He was (says he) a man of great piety, and if he had not meddled in too many things, would have been esteemed one of the most learned men of the age. He had a very moving and pathetic way of writing, and was his whole life long a man of great zeal and much simplicity, but was most unhappily subtle and metaphysical in every thing." He was one of the latest divines that gave his own name to a religious denomination, that of *Baxterians*. The system of *Baxterianism* is a kind of medium between Calvinism and Arminianism, in which the schemes of both are endeavoured, with more subtilty than consistency, to be united. Baxter's modifications of Calvinism appear to have arisen from the benevolence of his disposition; and they were adopted for a time by a large party of the nonconformist divines. And so popular was his name, that when the dissenters who

were friends to free enquiry came to hold opinions which went beyond those of Baxter, they still chose to retain the appellation of *Baxterians*. It is now, together with a great portion of the writings of this once eminent man, almost sunk into oblivion. *Biogr. Britan.*—A.

BAXTER, WILLIAM, a philologist and antiquarian of eminence, nephew and heir of Richard Baxter, was the son of parents in a mean condition of life, in the Welch part of Shropshire, at an obscure village of which, called Llanlugany, he was born in 1650. So much was his education neglected, that when he was sent to Harrow school in Middlesex, at the age of eighteen, he knew not one letter, nor could speak a word in any language except Welch. To have become after this an eminent linguist must have been the result of extraordinary application and abilities. In 1679 he had acquired so much knowledge of Latin as to publish a grammar, under the title of "*De Analogia, seu arte Latinæ linguæ commentariolus, &c.*" 12mo. In this work he particularly labours the point of etymology, a part of grammatical science to which he was always greatly addicted. The profession he followed was the congenial one of a schoolmaster, in which the greatest part of his life was occupied. For some years he kept a boarding-school at Tottenham High-cross, in Middlesex; whence he was elected master of the Mercers' school in London. From time to time he made himself known by learned publications. In 1695 he published a new and correct edition of "*Anacreon*" with notes; reprinted in 1710. In this he made use of the scholar's licence of language, by gross abuse of Tanaquil Faber; and in his turn he has undergone the same classical contumely from Pauw, who holds his comments on *Anacreon* in great contempt. An edition of "*Horace*" in 1701, reprinted with improvements in 1725, has obtained more lasting reputation. It contains notes from some of the ancient commentators of *Horace*, as well as a selection from several of the modern ones; and the text is in various places restored and corrected. Of this edition Dr. Harwood pronounces that it is by far the best ever published; and the learned Gesner has stamped it with his approbation, by making it the groundwork of his excellent edition. Even the severe Bentley, in speaking of it, calls Baxter "*vir reconditæ eruditionis*;" yet this compliment did not secure Bentley from censure in Baxter's second edition of the work. Baxter's chief fault as a commentator is indulging his fancy too far in the pursuit of supposed alle-

gories and secret meanings. In 1719 Baxter published his dictionary of British Antiquities, entitled "Glossarium Antiquitatum Britannicarum, sive Syllabus Etymologicus Antiquitatum veteris Britanniae atque Iberniae, temporibus Romanorum," 8vo. The author's skill in the British language led him to attempt the determination of all geography by etymology, and he has been able to correct Camden in many places, but probably not without numerous errors of his own, to which all etymological deductions are peculiarly liable. He pursued the same method in a "Glossary of Roman Antiquities, which he carried, however, no farther than letter A. It was published after his death, with some other relics, by the Rev. Moses Williams. Baxter also wrote four Latin letters on subjects of antiquity, to Dr. Geakey, inserted in the first volume of the "Archæologia." He left behind him notes on Juvenal and Persius, and was the translator of some of Plutarch's *Lives done into English* by several hands. This learned man died in 1723, in the seventy-third year of his age. *Biogr. Britan.—A.*

BAXTER, ANDREW, an ingenious writer in metaphysics and natural philosophy, was the son of a merchant of Aberdeen, where he was born in 1686 or 87. He was educated at King's-college in that city, and afterwards undertook the care of private pupils, some of whom were youths of rank and fortune. About 1730 he made himself known to the world by the publication of a work entitled "An Enquiry into the Nature of the Human Soul; wherein the Immateriality of the Soul is evinced from the Principles of Reason and Philosophy." This was first published in 4to. without a date; and afterwards in 2 vols. 8vo. 1737, and 1745. This work obtained great applause from many men of eminence, among whom it is sufficient to mention Dr. Warburton, who, in his "Divine Legation," speaks of it as a book containing "the justest and precisest notions of God and the soul," and as "one of the most finished of its kind." The great principle on which the author builds his reasoning is the *vis inertia* of matter, whence he deduces the necessary immateriality of the soul, of which opinion he was a most strenuous defender. His argumentation, though acute, has been thought to be pushed too far; and has been controverted metaphysically by Hume, and physically by Colin Maclaurin. An essay in it on the phenomenon of dreaming maintains, what many will think, the fanciful hypothesis, that dreams are the operation neither

of the body nor the soul, but are prompted by separate immaterial beings. In 1741 Mr. Baxter went abroad with one of his pupils, and for some years fixed his residence at Utrecht, where he passed a very agreeable life, much connected with the literati of that country, and making occasional excursions to the neighbouring parts of the continent. For the use of his pupils he published a work under the title of "Matho; sive Cosmotheoria Puerilis; Dialogus;" the purpose of which was to deduce the principles of natural religion from the phenomena of the material world. He afterwards published it, much enlarged and improved, in English, in 2 vols. 8vo. This performance was well received by the public; though a mistake in the astronomical theory, which the author did not live to correct, somewhat prejudiced it in the opinion of critical readers. Mr. Baxter returned to Scotland in 1747, where he resided till his death, at Whittingham in East Lothian. An "Appendix to the first part of his Enquiry into the Nature of the Soul," vindicating it from some objections, was published by him in 1750, dedicated to Mr. Wilkes (afterwards so celebrated in the political world), with whom he had contracted an intimate acquaintance abroad. In that year, after great sufferings, from the gout and dropsy, which he bore with exemplary patience, he died about the sixty-third year of his age. He left behind him several unfinished MSS. on philosophical topics; and one in a finished state, concerning the controversy between the English and foreign philosophers on the force of bodies moving in free spaces, which however was never brought to the press.

Andrew Baxter was of a cheerful and sociable disposition; studious, modest, unassuming, disinterested, and impressed with the most reverential sentiments towards the Deity. His learning was extensive, and his reasoning powers strong and acute. *Biogr. Britan.—A.*

BAYARD, PETER DU TERRAIL DE, surnamed *the knight without fear or reproach*, was one of the most perfect as well as the latest examples of that spirit of genuine chivalry which once decorated the annals of history, as well as the pages of fiction. The chevalier Bayard was descended from a noble and military family of Dauphiné. In early youth he was placed as page with Philip count of Bauge, governor of Dauphiné, and afterwards duke of Savoy. Charles VIII. passing through Lyons took young Bayard along with him, in 1495, on his expedition to Naples, in which

he gave incredible proofs of valour, especially at the battle of Foranova. He served Louis XII. in the conquest of Milan; and was sent back by that prince to Naples in 1501, where, like Cocles of old, he once sustained for some time the attack of 200 horse upon a narrow bridge. He continued some years in Italy, employed in various actions. At the capture of Brescia, in which he received a dangerous wound, he generously returned to the two daughters of his host the sum of 2000 pistoles offered by him as an acknowledgment for being preserved by Bayard from pillage. When returned to France, the year afterwards, he gave a still more striking proof of his greatness of soul. Being smitten with the charms of a young woman of Grenoble, whom he thought not likely to object to a soldier's bargain, he caused the matter to be proposed to her mother. The unhappy woman, taking counsel only from her poverty, herself led her daughter to the chevalier's apartment. The daughter, in whose mind virtue still predominated, when left alone with Bayard, threw herself at his feet, and with a flood of tears requested that he would not dishonour a wretched victim of want, whose chastity he ought rather to protect than violate. This remonstrance awakened the dormant love of virtue in Bayard's soul. He raised and commended her, assured her of his protection, took her to a safe asylum, and the next day sent for her mother. After reproving the woman for the part she had acted towards so virtuous a daughter, he gave her 600 francs as a portion to enable her to marry a worthy man who loved her, and added 100 crowns for the expence of the nuptials.

In 1513 Bayard was at the disgraceful *battle of the spurs*, in which, all his efforts to stop the fugitives being vain, he remained a prisoner to the English. In 1514 he was made lieutenant-general of Dauphiné. At the terrible combat of Marignan against the Swiss, the ensuing year, he fought by the side of his king, Francis I. Such an impression did his valour make upon the gallant monarch, who had himself a large portion of the spirit of chivalry, that he obliged the chevalier to confer upon him the order of knighthood on the spot, after the manner of ancient times. After this glorious ceremony, Bayard, holding his naked sword in his hand, thus addressed it: "How happy art thou this day to have made a knight of so valorous and potent a king! Certes, my good sword, thou shalt henceforth be kept as a most honoured relic, and never

again will I draw thee, except against the Turks, Moors, and Saracens." He then, in the joy of his heart, twice leaped up, and returned the sword into its scabbard. In 1521 he defended Mezières for six weeks against the emperor Charles V. with a powerful army. When it was proposed in council rather to burn this ill-fortified place than attempt to keep it, Bayard strongly opposed the measure, and said to Francis, "There is no place weak that has men of courage to defend it." Bayard in 1523 accompanied the admiral Bonnivet in his unfortunate expedition to Italy. At the retreat of Rebec in the following year, he received a musket-shot which broke his backbone. Perceiving the wound to be mortal, after kissing the cross of his sword, and repeating some prayers, he requested to be placed under a tree with his face towards the enemy; "for," said he, "since I have never yet turned my back to a foe, I will not begin to do it in my last moments." He desired a friend to acquaint the king that the only regret he felt in dying was, that he should not do him longer service. The revolted constable Charles of Bourbon coming up, expressed how much pity he felt on seeing him in that condition. "It is not I who am to be pitied," replied the hero, "dying like a man of honour in the service of my king; you are the object of pity, who bear arms against your king, your country, and your oath." Not long after, he expired, universally esteemed and regretted by both armies. Several French officers and soldiers surrendered themselves prisoners for the purpose of a last view of him; but the enemy generously restored them to liberty without ransom. His body received all the honours that could have been paid to a sovereign prince, and the duke of Savoy caused it to be accompanied to the frontier by all his nobility. Bayard was forty-eight years of age at his death. Though he had never commanded in chief, the soldiers confided in him as one of the greatest of captains. His character had all the frankness and simplicity of the ancient times. It was composed of heroic courage, honour, loyalty, and a strong principle of religion, according to his conceptions of it. Before he fought a duel he always heard mass; and his first action on receiving a wound was to kiss the cross made by the hilt of his sword. No man ever acquired more general reputation; and his name lives in popular fame among the first of his age and country. *Moreri. Nouv. Dict. Hist.—A.*

BAYER GOTTLIEB SIEGFRIED, a ce-

celebrated philologist, born on the 6th of January, 1694, at Königsberg in Prussia; studied in his native city, afterwards at Dantzic, Berlin, and Leipsic, and applied chiefly to languages. In 1717 he took the degree of master of arts at Leipsic; and on his return to Königsberg, the year following, was appointed librarian of the public library. In 1726 he removed to Petersburg, to be professor of the Greek and Roman antiquities in the Academy of Sciences, and acquired a great knowledge of the Chinese and other Asiatic languages. In 1730 he was chosen a member of the Academy of Sciences at Berlin, and in 1731 was invited to be professor of eloquence at Halle. He, however, could not obtain leave to quit Russia; but on this occasion a considerable addition was made to his salary. For the benefit of his health he resolved to undertake a tour to Courland, and to proceed thence to his native country; but he died at Petersburg on the 10th of February, 1738. He wrote a great many dissertations on different subjects, inserted in Lilienthal's "Select. Histor. & Literar.;" the "Acta eruditorum;" the "Commentar. Acad. Petropol." &c. His "Museum Sinicum," published in 1732, 2 vols. 8vo. is a work of great learning and ingenuity. He was grandson of the subject of the following article. *Adelung's Cont. of Jöcher's Galehrt. Lex.—J.*

BAYER, JOHN, a German astronomer of the latter part of the sixteenth and beginning of the seventeenth centuries, concerning whom little is with certainty known. The *Nouveau Dictionnaire Historique* affirms that he was born at Augsburg, and was the grandfather of Theophilus Sigefroid Bayer; but according to Moreri, this grandfather flourished as late as 1669, which, compared with the date of the first appearance of Bayer's great work, renders the identity of the two individuals considerably doubtful. John Bayer will ever be remembered by astronomers, from that great and excellent work, entitled "Uranometria," which he published in 1603. It is a large celestial atlas, consisting of folio charts of all the constellations, with a nomenclature, collected from all the tables of astronomy, ancient and modern, improved by his own useful invention of denoting the stars in each constellation by letters of the Greek alphabet in their order according to the magnitude of each. By this excellent mode of classification, the stars are as readily denoted as if an appropriate name had been given to each; and as a proof of its great advantage, it has ever since been retained

in our atlases and catalogues through the whole of the scientific world.

This work was greatly improved and augmented by his constant attention to astronomical studies; and in the year 1627 it was republished under a new title, "Coelum Stellatum Christianum," or the "Christian Stellated Heaven;" in which work the heathen names, characters, and figures, of the constellations were rejected, and others taken from the scriptures were inserted in their stead. The project was devised by one Julius Schiller, a civilian; but the innovation was too great, and too inconvenient to meet with success. The ancient names were accordingly restored in the later editions of 1654 and 1661. *Hutton's Mathematical and Philosophical Dictionary*, and the other authors referred to.—N.

BAYF (or BAIF), LAZARE DE, a man of letters in France during the earlier part of the 16th century, was the son of a gentleman of Anjou. He studied under Budæus, and other masters of reputation; and after following the profession of law some time at Paris, he travelled into Italy, and learned Greek under Musurus, a Candiot, at Rome. He passed some years abroad, and returning to his own country, devoted himself to literary pursuits, in retirement at his own estate in Anjou. Francis I. called him thence in 1531, and sent him ambassador to Venice, where he remained three years. In 1539 he went on public business to Germany; and on his return was made a master of requests. He had also the abbacies of Grenetiere and Charroux. The time neither of his birth nor of his death is exactly known. As a writer, he seems to have been one of the first who made the Greek tragedy known to his countrymen, having translated the "Electra" of Sophocles, and the "Hecuba" of Euripides, into French verse. He also wrote two learned pieces, "De re vestitaria, et de vasculis," Basil, 1526, 4to.; and "De re navali," Par. 1536, 4to. He translated some lives of Plutarch. *Moreri.—A.*

BAYF, JOHN ANTONY DE, natural son of the former, was born at Venice during his father's residence there in 1532. He is celebrated among the earlier French poets, though rather for his fertility than excellence. He had a liberal education, and studied along with Ronsard, applying very early to writing verses in different languages. This habit seems to have led him to the practice of composing French verse in the Latin and Greek measures, a piece of false taste on which he valued him-

self considerably, and which met with admirers and imitators at the time. He was a composer in music as well as in poetry, and set his own verses to counterpoint, or music in parts. He published in 1561, twelve hymns, or spiritual songs; and in 1578, several books of songs, of which both the words and music were his own. He further displayed his love for the muses, by instituting, together with Courville, a musician, a kind of academy at Paris, for the joint cultivation of music and poetry. This establishment, after undergoing opposition on account of a supposed danger to morals from it, at length took place, and was favoured by the kings Charles IX. and Henry III. The civil wars, however, interrupted it, and it did not survive the death of its founder. Bayf died in 1592. A collection of his poems in 2 vols. 8vo. was printed at Paris in 1573; but they are now sunk in total oblivion. *Moreri. Burney's Hist. Mus.—A.*

BAYLE, PETER, a very eminent critic and philosopher, and one of those who have the most contributed to the freedom of discussion in modern times, was born in 1647, at Carla, in the county of Foix, where his father was a protestant minister. The acute and lively genius he discovered from infancy was cultivated at home by his father's instructions till his nineteenth year, when he was sent to the academy of Puylaurens. Here he indulged his passion for literature to such excess that his health repeatedly suffered from it, and it was necessary to send him among his relations to recruit in retirement. His reading was very extensive, and early included works of controversy; and to these, and his favourite authors, Plutarch and Montagne, may probably be traced the peculiar cast of thinking and writing by which he was afterwards distinguished. In his twenty-second year he went for further improvement to the university of Toulouse, and there attended the philosophical lectures read in the Jesuits' College. Here appeared the first fruits of that impartial spirit of enquiry which he had imbibed. On conversing upon the controverted points of religion with a popish priest, he was attacked by arguments which he found himself unable to answer, and in consequence he fairly and freely embraced that faith which appeared to him the true one. Such a change in the mind of a youth unbiassed by interested motives, and animated only by the pure love of truth, ought to be regarded as a mark of an ingenuous disposition; and if it has been effected by arguments really

inadequate, there is little reason to doubt that maturer consideration will reverse it. This was the case with Bayle. Though the bishop of Rieux generously gave him that support which his offended family withdrew from him, and all the engines of favour and flattery were employed to make him proud of his conformity to the triumphant persuasion, yet a cool discussion of the controverted points with some well-informed friends, in whose integrity he could place confidence, soon convinced him that he had been too hasty; and in the following year he resolved to leave Toulouse, and renounce the errors into which he had been betrayed. He departed in secrecy, made his abjuration in presence of his elder brother and some other ministers, and immediately set out for Geneva. Here he resumed his studies, one of the first consequences of which was exchanging the Peripatetic for the Cartesian philosophy. He formed an intimate acquaintance with several men of learning and merit, particularly with James Basnage, with whom his union continued unimpaired till death. By way of support, he undertook the education of the children of Mr. de Normandie, Syndic of the republic; but this kind of employment, though he followed it some years longer, appears never to have suited the independence of his spirit. After residing two years at Geneva, and two more in the Pays de Vaud, at the seat of count de Dhona, to whose sons he was tutor, Bayle gladly accepted a proposal from Basnage to go to Rouen with a relation of his. In that provincial capital he passed some time; but the wish nearest his heart was to obtain a situation at Paris, the seat of the arts and sciences in their perfection, and amply provided with libraries and all other helps to the acquisition of knowledge. In the spring of 1675 he was enabled to gratify this desire; and he settled in that city as tutor to Messrs. de Beringhen. This office, however, seems now to have become so irksome to him, that in the very same year he left Paris and all its attractions, at the instance of his friend Basnage, to offer himself as a candidate for the professorship of philosophy at the protestant university of Sedan. In this project he was much encouraged by Jurieu, who was professor of divinity there, and who was extremely interested to procure the exclusion of another candidate. Jurieu, first the friend, and afterwards the bitter adversary, of Bayle, was a man of learning and talents, but with a strong disposition to bigotry and fanaticism,

and a fondness for domineering, which involved him in quarrels wherever he resided. The superior merit of Bayle above his competitors displayed itself at a public disputation, in such a manner, that he was elected, notwithstanding all intrigues to the contrary, and he began his public lectures on November 11, 1675. The assiduity with which he performed the duties of his office, and his amiable conduct in private life, gained him much reputation, and many friends at Sedan; and he occasionally employed his leisure in compositions of the critical kind, in which he inured himself to that accuracy and depth of reasoning which became his characteristic. He committed nothing to the press, however, till the year 1681; when the appearance of a remarkable comet in December, 1680, put him upon drawing up some philosophical thoughts upon these phenomena, so long the objects of wonder and terror to the superstitious, which by degrees swelled into a considerable work. Some difficulties arising as to the printing it at Paris, the first edition was printed at Rotterdam in 1682, without a name, and under the assumed character of a Roman Catholic. It was entitled, "Lettre à Mr. L. A. D. C. Docteur de Sorbonne, &c." and Cologne was the pretended place of publication. In this piece, afterwards called "Pensées diverses sur la Comete, &c." many delicate questions are discussed, relative to supposed miracles wrought, and presages given among the heathens, to the comparison of the mischiefs of atheism with those of idolatry, and to other points which gave a range to the writer's spirit of free enquiry.

Meantime, in 1681, the university of Sedan had been suppressed by an arbitrary edict of Lewis XIV. and its professors were thrown out of their employments. The attachment of a young Dutchman from Rotterdam to Bayle caused a negociation to be set on foot with Mr. Paets, a leading man of that city, for the purpose of settling him there; and before the year was elapsed, the magistrates of Rotterdam had erected a *schola illustris*, and appointed Bayle professor of philosophy and history in it. At his recommendation they likewise engaged Jurieu as professor of divinity. Bayle assumed his new office in December, 1681. His next literary undertaking was a criticism on Maimbourg's "History of Calvinism," which he composed in the form of letters, and published, without his name, in July, 1682, under the title of "Critique Générale de l'Histoire du Calvinisme de M. Maimbourg." It was written

in a lively manner, and with a vein of raillery, which rendered its serious detection of the many misrepresentations of that Jesuit the more poignant. Those of the reformed religion were much pleased with the service done to their cause by this work; and it was a particular favourite with the prince of Condé, who bore no good-will to Maimbourg. That writer procured the public condemnation of the "Criticism" at Paris; but its reception in Holland fully compensated the author. A new edition was immediately called for, which appeared in a much enlarged form. Though Bayle was now known to be the writer of the "Thoughts on Comets," it was long before he was suspected of having written this work, so well had he varied his style and manner. Jurieu likewise wrote a refutation of Maimbourg; but it was so much less popular than Bayle's, that he began to regard his brother-professor with jealousy and dislike. An attempt was made about this time by a female friend to engage Bayle in a very desirable matrimonial connection; but the habits and sentiments of a student and philosopher had taken such possession of him, that the plan did not obtain his concurrence. The happy freedom of the press in Holland caused some employment to Bayle in printing various controversial works, sent him from France; and in 1684 he published at Amsterdam "A Collection of some curious Pieces relative to the Philosophy of M. Des Cartes," with a preface, giving the history of them, and shewing the evils of the inquisitorial power exercised in France over books on scientific topics. Such occupations naturally prepared the way for his very useful design of a literary journal. Mr. de Sallo, a counsellor in the parliament of Paris, had the merit of commencing this undertaking in his "Journal des Savans," begun in 1665. This work was imitated in Italy and Germany; but Holland, a country so much better calculated for its free execution, was unprovided with such a publication, till a strange medical projector, the sieur de Blegny, set up a journal in February, 1684, at Amsterdam, under the title of "Mercure Savant." Its plan and execution, however, were by no means such as to supersede a work of real value; accordingly Bayle, by the persuasion of his friends, began in May, 1684, his celebrated monthly journal, entitled "Nouvelles de la République des Lettres." He divided each of his numbers into two parts; the first containing large extracts; the second, a catalogue of new books, with remarks. He

made his work fit for popular reading, as well as for the purposes of men of learning, and few publications of the kind have met with more universal applause. His reputation about this time occasioned him to be invited to the professorship of philosophy at Franeker, at a salary nearly double of that he received at Rotterdam; but his attachment to the latter place made him decline a removal. In 1685 he published a continuation of his criticism on Maimbourg's history of Calvinism, under the title of "Nouvelles Lettres de l'Auteur de la Critique Générale, &c.;" but this work excited little attention, and it was one of the many examples of the ill success of *continuations*. An opinion given in his literary journal concerning a dispute between Malebranche and Arnauld, involved Bayle in a short controversy with the latter; but a point merely theological or philosophical slightly interested him, in comparison with the scenes acting in France, where the repeal of the edict of Nantes, and the dragging system of conversion, occasioned much severe calamity to the Reformed, with whom Bayle was connected by all the ties of kindred and friendship. He was induced therefore, in 1686, to write an anonymous little piece, entitled "Ce que c'est la France toute Catholique sous le Regne de Louis le Grand," or a Character of France become entirely Catholic under Lewis the Great. This was a severe censure of the persecutions practised by command of that bigotted and arbitrary monarch, intermixed with reflections on the folly as well as injustice of attempts to convert by force. It was, however, only a prelude to one of the most famous works of our author, published the same year as a pretended translation from the English, entitled "Commentaire Philosophique, &c.;" A Philosophical Commentary on the Words of Christ, "Compel them to come in," &c. &c. This is a close and elaborate defence of general toleration in religious matters, in which all the objections to it are refuted with logical precision. It deserves peculiar praise as proceeding upon much more enlarged ideas than were then prevalent even among the protestants on the continent; and though a considerable weight of argument is founded upon the difficulty of distinguishing truth from error, and therefore may be supposed to originate in sceptical philosophy, yet without some such persuasion, it may be doubted whether the practice of toleration will ever gain a complete establishment. That the principles of this work did not suit bigotry of any kind, appeared from the offence it gave Ju-

rieu, who wrote a treatise against it, while the real author of it was yet unknown. An incident, which Bayle's biographer considers as one of the most memorable of his life, occurred in 1686. He had published in his journal a letter, handed about under the name of Christina the abdicated queen of Sweden, containing her sentiments in disapprobation of the persecution of the protestants in France; and he had observed, "that it was a remainder of protestantism." This remark gave high offence to Christina (the real author of the letter), who, after her conversion to popery, affected to be very nice with respect to any suspicion of its sincerity. An expostulatory letter was in consequence written to Bayle by one of that queen's defendants, wherein he was reproved with his want of decorum to a crowned head. Bayle replied; and after some further correspondence, he at length wrote a kind of apology to Christina herself, with which she had the good sense to be satisfied, and to receive the writer to her friendship. Possibly the vexation occasioned by this affair contributed, with the ill health derived from intense application, to his resolution of giving up his journal in the spring of 1687. He engaged Mr. de Beauval to continue it, under the new title of "Histoire des Ouvrages des Savans," which began to appear in September of that year. It would be a very tedious matter to pursue the history of Bayle through all his quarrel with Jurieu. That minister, having heated his imagination with applying the prophecies in the book of Revelations to the state of the French protestants, had ventured to predict the nearly approaching triumph of their cause in France; and in order to prepare the way for this great revolution, he had published some very free opinions as to the right of subjects to resist by force of arms the tyranny of sovereigns over their consciences. Many persons thought these notions, if not erroneous, at least dangerous and ill-timed; and having no confidence in the skill of Jurieu as an interpreter of prophesy, they feared that he would only expose the cause of the reformed to ridicule, and involve some of the most zealous of them in difficulties. Several pieces therefore appeared, to counteract the effect of Jurieu's publications. Of these, one of the most remarkable was entitled "Avis important aux Refugies sur leur prochain Retour en France; (Important Advice to the Refugees on their approaching Return to France):" printed in 1690. It was written in the person of a catholic; and with some keen rail-

lery as to the visionary hopes of the refugees, contained many severe observations upon the seditious disposition of the reformed in general, and a warm defence of the absolute power of princes. Though the author of the work was carefully concealed, Jurieu found reason to attribute it to Bayle; and on this account, as well as the opinions maintained in others of his works, he attacked with the utmost vehemence both his religious and political character, publicly accused him before the magistrates of Rotterdam, and endeavoured to get him dismissed from his professorship. Bayle defended himself with vigour, and many other writers joined in the quarrel. The magistrates conducted themselves with laudable moderation and impartiality; and finally the dispute subsided. There is good evidence, however, after all, that Bayle was the real author of the book; and his practice of throwing out anonymous works written on opposite sides of a question, and under fictitious characters, whatever might be his motives at the time, is no estimable part of his literary conduct. In this case, there is, perhaps, reason to suppose that education and national prejudice had really influenced him in favour of the rights and interests of the French monarchy; and it was not long after, that the suspicion of his being engaged in an intrigue to bring about a separate peace between France and the United States caused him, through the direct orders of king William to the magistrates of Rotterdam, to be deprived of his place and the salary annexed to it. This was in October, 1693; and thenceforth he lived as a private man of letters in the same city, refusing several advantageous offers that were made him to enter into new engagements.

His celebrated "Critical Dictionary" had been distantly announced as early as 1690; and in 1692 he published a work entitled "Projet & Fragments d'un Dictionnaire Critique," in 8vo. These fragments contained several articles which afterwards appeared in his great dictionary; but the "projet," or plan, was not much approved, and therefore he altered it, and began to work with great assiduity on a new one. Meantime he was still engaged in the contest with Jurieu, and the defence of his own principles. In 1694 he published "Addition aux Pensées diverses sur les Comètes, &c." in which he refutes Jurieu's charges of atheism and irreligion deduced from his work on comets. It was in August, 1695, that the first volume of his "Dictionary" appeared. Such was the pub-

lic expectation concerning it, that an English nobleman, and a minister of king William's, the duke of Shrewsbury, is said to have offered the author, by means of Mr. Basnage, 200 guineas for the dedication; but Bayle, who was never a seller of praise, and always preserved the true independence of a literary man, refused to lay himself under this obligation. The work sold rapidly, and a new impression of the first volume was requisite to answer the larger number printed of the second, which followed in 1697. This volume completed the first edition of the dictionary; but it has since appeared in a more enlarged form. Of a work so well known as Bayle's "Dictionnaire Historique & Critique," the only one to which he affixed his name, it is not here necessary to say much. It is a performance of a singular kind, and resembling no other of a similar title. The articles chosen are in some measure supplementary to those of Moreri's Dictionary, the numerous errors and defects of which Bayle undertakes to correct; but his real purpose seems to have been to make his dictionary a kind of commonplace for all the critical and philosophical knowledge, all the curious information as to fact, and all the subtlety of argumentation, he had spent his life in acquiring. To a slender thread of historical text belonging to each article, is therefore added a vast body of notes, containing discursive matter of every kind, often solid, learned, and ingenious, not seldom running out into uninteresting minutiae, and gossiping narrative. It has afforded a bad model for imitation to inferior writers; who, in copying this manner, have frequently thrown into the notes what ought to have been incorporated into the text, or have made them a vehicle for rambling digressions and frivolous matter, unenlivened by any portion of the acuteness and vivacity of Bayle.

For the freedoms of various kinds displayed in his dictionary, Bayle was not likely long to pass without censure. His bitter antagonist Jurieu, whom indeed he had incidentally criticised in various passages, not only attacked it from the press, but endeavoured to procure its condemnation from the ecclesiastical assemblies. The consistory of the Walloon-church of Rotterdam did take notice of it, though with a moderation which ill satisfied the hostility of Jurieu. They made their objections against the obscenity interspersed through many articles of the dictionary; against the article of David, which contained various free strictures on that eminent character;

against several articles relative to the Manichæans, in which their system was represented in too plausible a manner; and against the encouragement given to scepticism, and the praises liberally bestowed on the morals of atheists, in various places. Bayle promised amendment on some of these points in his second edition, and thus the matter ended. His reputation, however, was much extended by his dictionary; and in 1700, the princess Sophia, electress dowager of Hanover, making a tour with her daughter through Holland, requested an interview with the philosopher of Rotterdam, which passed with much respect and condescension on the part of the princess. In 1703, by way of relaxation from severer labours, he wrote a volume called "*Réponse aux Questions d'un Provincial; (Answer to the Questions of a Person in the Country).*" This was a kind of miscellany of historical, critical, and literary discussions; and he carried on the work to a fourth volume, in 1706. In 1704 he published another "*Continuation of the Thoughts on Comets,*" containing a vindication of some objections which had been made to several parts of the original work. This involved him in new disputes, particularly with the learned and rational le Clerc, which embraced various deep metaphysical topics, and were not concluded in the author's life-time. His adversaries, indeed, seemed to multiply with his fame; and not content with representing him as an enemy to religion, they wished to make him pass for a foe to the state. From a false report of conferences held by him with the marquis d'Allegre, a French prisoner of war, made to the English minister, lord Sunderland, there was danger of his being ordered to quit the territories of the United States; and it required all his friend lord Shaftesbury's influence to divert the storm. He might indeed have had a refuge in England, whither some persons of distinction were very desirous of attracting him by liberal offers. But he already began to feel the effects of a worn-out constitution. An hereditary pulmonary disorder, which had affected him for six months, and for which, convinced of its mortal nature, he would use no remedies, reduced him to a very low state towards the close of 1706. No man ever viewed the approach of death with more indifference. He would not intermit any of his literary occupations on account of it, but seemed only anxious to work as long as he was able. Finding that speaking gave him pain, he declined all visits, and died absolutely alone. The account given

of this event by his printer, Mr. Leers, is, that having passed a day in hard study, he gave in the evening some copy of an answer he was writing to Mr. Jacquelot, to Leers's corrector, telling him at the same time that he was very ill. In the morning, December 28, 1706, when his landlady entered his chamber, he asked her in a faint voice if his fire was kindled, and, immediately after, expired. A timely cordial might have kept the flame of life somewhat longer burning; but what remained was not worth a struggle; and he had *lived to the last*. His age was somewhat more than fifty-nine.

The moral character of Bayle was unblemished: it was that of a true philosopher, tranquil, sober, disinterested, modest, steadfast and kind in friendship, unassuming, and sincere. As a writer, he does not stand so clear in general opinion; and he is usually placed at the head of the modern sceptics, a sect by no means possessed of the public favour. It appears certain, that natural temper, and a habit of considering abstruse questions in every point of view, had made him a doubter upon most of those subjects, the determination of which is by many thought of essential moment to the interests of mankind. And he seems to have taken pleasure in propagating his doubts, and perplexing his readers with a contrariety of opinions. Yet candour would probably find, that in many instances he has only doubted of things really doubtful; and that the true philosophical spirit of impartiality has often led him to combat hurtful prejudice and unwarrantable dogmatism. The labour he employs in detecting and refuting the calumnies of party writers, on all sides indifferently, is worthy of the highest applause; and that, in most of the articles of his Dictionary, it is impossible to discern under what banners of country, sect, or persuasion, he ranges himself, may be regarded as a proof of his peculiar fitness for historical discussion. A biographer, at least, ought to acknowledge, that without a portion of his spirit, neither opinions nor characters can be represented in their real colours. Less can be said in excuse for the pruriency of ideas in which he so frequently indulges; for a mere want of the common feelings of delicacy, though it might account for some plain speaking, will not give a reason for the manifest pains he takes on various occasions to bring in offensive topics. His manner, however, is rather satirical and humorous, than inflammatory. As to his style of writing, it is natural and lively, but not always correct, and inclining

to prolixity. The best editions of his dictionary are those of 1720 and 1740. The English translation by Mr. des Maizeaux is a very good one. From the life prefixed to it, the substance of the preceding narrative is taken.—A.

BEATON (BETON, or BETHUNE), DAVID, Cardinal, and Primate of Scotland, descended from a family originally from France, but long settled in Scotland, was the son of John Beaton of Balfour, and the nephew of archbishop and chancellor Beaton. He was born in 1494, and educated at the university of St. Andrew's. Thence he was sent by his uncle to France, and pursued the studies of divinity and civil and canon law in the university of Paris. He entered into holy orders, which however did not prevent his being employed in various secular affairs by the duke of Albany, regent during the minority of James V. who appointed him resident at the court of France in 1519. Through the interest of his uncle, who was now archbishop of St. Andrew's, and primate, he obtained the rich abbacy of Arbroath; and in 1525, returning to Scotland, he took his seat in parliament as abbot of that place. He was placed about the person of the young king, with whom he so much ingratiated himself, that in 1528 he was promoted to the office of lord privy-seal. He was a great instrument in keeping that prince attached to the French interest; and in 1533 he went over to France to manage some important concerns between the two courts, and among the rest to demand for his master the king's daughter Magdalen in marriage. Francis I. found the abbot so useful to his designs, that he conferred on him all the privileges of a native of France, together with the valuable bishopric of Mirepoix, to which he was consecrated in 1537. He negotiated the king's second marriage with Mary, daughter to the duke of Guise, and in 1538, accompanied her to Scotland. During this year, the pope, Paul III. thought it conducive to the interests of Rome, to raise him to the dignity of a cardinal, which high rank in the church only one of his countrymen, it is said, had ever before attained. Not long after, on the death of his uncle, he succeeded him in the archbishopric of St. Andrew's and the primacy, and began to assume all the state and consequence of the first churchman in the realm. He also commenced that severe inquisition into heretical doctrines, for the purpose of which he seems to have been invested with such accumulated power and dignity. He caused prosecutions to be instituted against several persons, some of them men of family and distinction; and it is said, had pre-

pared a black list of 360 of the chief nobility in the kingdom, to be presented to the king, who suffered him to proceed in these matters without control. But James, having at the cardinal's instigation undertaken an invasion of England, met with a total overthrow at Solway Moss, in 1542, and died soon afterwards. The cardinal was the only person of authority with him at his death; and he is accused of forging a will for the king, by which he himself was appointed, in conjunction with three other nobles, to the regency of the kingdom, during the minority of queen Mary. But the prevalence of the English party soon dispossessed him of his share in this office, and the earl of Arran was declared sole regent. The cardinal was even apprehended, and put into custody; but such was his political ability and his influence, that he was shortly liberated, restored to the regent's favour, and even made high-chancellor of the kingdom. Soon afterwards, he obtained a legantine commission from the court of Rome; by virtue of which he proceeded with fresh vigour in his favourite scheme of extirpating heretics. Several persons were by his means condemned and executed for heresy; among the rest a very eminent and esteemed protestant preacher, Mr. George Wishart, who was burnt at St. Andrew's in 1646, the cardinal himself, as is asserted, being a spectator. This execution excited a great odium against him among all addicted to the reformed religion; and as the forms of law had not been exactly observed in the proceedings, revenge was loudly threatened. He himself, however, seemed to apprehend no danger; and such was his high credit at that period, that the earl of Crawford was well pleased to marry his eldest son to the cardinal's natural daughter: for Beaton openly entertained a concubine, by whom he had several children. In less than three months, however, from the death of Wishart, he lost his own life through a private conspiracy, in which it does not appear that religious zeal was the original motive, though it seems to have concurred in the deed. A refusal of a request made him by Norman Lesley, son of the earl of Rothes, excited the indignation of that gentleman, which was inflamed by his uncle John Lesley, an old enemy of the cardinal. These associated a few more to their design, who early one morning, with a small number of followers, surprised the castle of St. Andrew's in which the cardinal lodged, turned out his numerous servants, and forcing into his chamber, put him to death with their swords. One of the conspirators, James Melville, ex-

pressly imputed *his* revenge to the cardinal's persecution of Wishart. This event took place in the latter end of May, 1646, and proved a decisive blow to the ancient religion in Scotland.

The character of cardinal Beaton has been very differently represented by the opposite parties; but seems, on the whole, sufficiently marked. He had strong talents, especially for business, and was very fit to take the lead in political transactions. But his temper was haughty and violent, and his principles only those of an ambitious and selfish man, resolved by any measures to support the cause which was connected with his own advancement. He appears to have had little learning; and his morals were unbecoming his station. *Biogr. Britan. Robertson's Hist. Scotl.—A.*

BEATUS RHENANUS, a learned man of the 16th century, whose father, Anthony Bilde, assumed the name of Rhenanus, from Rheinach the place of his birth, was born at Schletstad, in Alsace, in the year 1485. Having received there the first part of his education, he travelled to Paris, where he attended the lectures of James le Fevre, and Clytovius. After this he studied some time at Strasburgh, proceeded to Basil, where he formed an intimate friendship with Erasmus, applied to the Greek language under J. Conon of Nuremberg, and was at the same time a corrector of the press to the celebrated Frobenius; but at the age of thirty-five he returned to Schletstad. He was the first person who published the two books of the "History of Velleius Paterculus." We are told by du Pin, that he was the first also who caused the works of Tertullian to be printed, and for that purpose he borrowed two manuscripts from two monasteries in Germany. "I have a great esteem," says du Pin "for his notes on Tertullian; these notes, however, were censured by the Spanish inquisition, and placed in the index of prohibited books, on account of some free remarks made in them on the sensuality which prevailed among the clergy in his time, but the notes for that reason ought not to be the less valued." Rhenanus was a man of extensive learning, particularly in the Greek language, church history, and the antiquities of Germany. Scaliger says that he contributed greatly to revive ancient literature; and Scioppius was of opinion that though science flourished much after his death and made a rapid progress, yet had he returned to the world, he would have been considered as one of the ablest critics. During the latter part of his life he was afflicted with a diabetes. He had recourse

to the baths of Baden in Swisserland, to try what effect these would produce on his disorder; but as it still increased, he caused himself to be conveyed to Strasburgh, where he died in the year 1547. This learned man never spoke with contempt of other writers; he possessed great integrity, was mild and modest in his behaviour, and so agreeable in conversation, that he was universally beloved. He was, however, reproached by some with being too much attached to his own interest, and hence it was said *beatus est, beatus attamen sibi*. It appears from one of his letters quoted by Seckendorf in his History of Lutheranism, that he entertained a great regard for Luther, that he hated the tyranny of the clergy of that period, and that he greatly wished Luther would go to Worms in order to defend the cause of religion. But he never openly declared in favour of the opinions of Luther, or of any other reformer; for though he was as much displeased as Erasmus with the errors that had crept into religion, he on the other hand was an enemy to schism, and desirous that by prudent reformation the unity of the Christian church might be preserved. His works are: 1. "Observationes in C. Plinii Natur. Historiæ libros." 2. "Origines Gothi-cæ." 3. "Epist. ad Bil. Pirkheimerum de locis Plinii per Stephanum Acqueum attactis." 4. "Annotationes in T. Livium." 5. "Præfatio et Annotationes in Cornel. Tacitum." 6. "Epistola Origenis operibus præfixa, in qua pleraque de vita obituque Erasmi cognitu digna continentur." 7. "Præfatio in omnia opera Erasmi." 8. "Commentarius in Senecæ ludum de morte Claudii." 9. "Vita Johannis Geileri Keiserspergii." 10. "Præfatio in Theophrastum Æneæ, et in Xisti Gnomologiam." 11. "Traductio Latina duarum Epistolarum S. Gregorii Nazianzeni ad Themistium." 12. "Præfatio in Marsilii defensorem pacis, pro Ludovico quarto contra usurpationes Ecclesiasticorum." 13. "Illyrici Provinciarum utrique Imperio, cum Romano tum Constantinopolitano, servientes Descriptio." His notes on Tacitus are esteemed, but his best work is "De rebus Germaniæ libri tres," printed at Ulm in 1693, with the annotations of James Otto. *Gen. Hist. Dict. by Luiscius.—J.*

BEAU, CHARLES LE, born at Paris in 1701, was brought up to a literary life, and became, first, professor of rhetoric in the College des Grassins, then professor in the College-royal, secretary to the duke of Orleans, perpetual secretary and pensionary of the Academy of Inscriptions. He followed the steps

of Rollin in uniting the charms of eloquence to profound erudition, and was no less beloved by his pupils than that celebrated professor. The work by which he chiefly made himself known was his "History of the Lower-Empire," in French, 22 vols. 12mo. In this performance he is thought to have shown great skill in disentangling the intricacies, and conciliating the contradictions, incident to such a story, and to have displayed a sound critical judgment; though it is acknowledged that in some parts he has too much played the orator, and deviated from the historian to the panegyrist. His style is correct and elegant. He was also the author of several learned dissertations in the "Memoirs of the Academy of Belles-Lettres;" and of some "Historical Eulogies," in which the characters of the academicians are painted with truth and force. This writer was of an amiable private character, and obtained general esteem for his worth and generosity. He died at Paris in 1778.

JOHN LEWIS LE BEAU, younger brother of the preceding, was professor of rhetoric in the College des Grassins, and a member of the Academy of Inscriptions. He published a discourse on the condition of fortune most suitable to a man of letters; and an edition of "Homer, Greek and Latin," 2 vols. 1746; and of "Cicero's Orations," 3 vols. 1750; both enriched with notes. *Nouv. Dict. Hist.*—A.

BEAUCAIRE DE PEGUILLON, a French ecclesiastic of eminence in the 16th century, descended from an ancient family of the Bourbonnois, was born in 1514. His literary reputation caused him to be chosen by the first duke of Guise, preceptor to his son, Charles cardinal of Lorraine. He accompanied the cardinal to Rome; and on his return was presented to the bishopric of Metz, though apparently on the condition of resigning it when called upon. He afterwards attended his patron to the council of Trent, where he distinguished himself by his eloquence. He was also of service by another quality not less useful to a council; for father Paul relates, that great contests having arisen concerning a decree respecting marriage, and the different opinions appearing irreconcilable, this prelate drew up the decree in such happy terms of ambiguity, that he satisfied all parties. He was not afraid, however, to maintain the independence of the episcopal order, in so direct a manner, as to give offence to the votaries of the papal power, and to produce a disavowal from the cardinal of Lorraine. In 1568, he resigned his bishopric to Lewis cardinal of Lorraine, and retired to his country-

seat of la Chrete in the Bourbonnois, where he chiefly employed himself in drawing up a history of his times. This was written in the Latin language, and comprised the events from 1461 to 1580. He ceased to labour in it two or three years before his death, which happened in 1591. Beaucaire had no intention of publishing his history during his life-time, through fear of giving offence; and it remained in MS. till Philip Dinet, finding it in his library, printed it at Lyons in 1625, in folio. It is entitled "Rerum Gallicarum Commentaria ab anno 1461, ad annum 1562." This work is accounted well written, and upon the whole, faithful, though too favourable to the house of Guise, and very hostile to the Hugonot party. This prelate, soon after taking possession of his see, engaged in a controversy with the Calvinists on the future state of children dying unborn. *Bayle. Moreri.*—A.

BEAUFORT, MARGARET, Countess of Richmond and Derby, deserves recording on account of the services she rendered to learning. She was born in 1441, and was only daughter and heiress of John Beaufort duke of Somerset, grandson of John of Gaunt. She married for her first husband Edmund earl of Richmond, by whom she had one son, afterwards Henry VII. king of England. She took two other husbands; viz. sir Henry Stafford, second son to Henry duke of Buckingham, and Thomas lord Stanley, afterwards earl of Derby; by neither of whom she had issue. She readily ceded to her son such right as she possessed to the crown; and employed her life in works of charity and piety, among which she fortunately gave a distinguished place to the encouragement of learning. In 1502 she founded two perpetual lectures in divinity at the two universities, still subsisting under the name of Margaret professorships. At Cambridge she also endowed a perpetual public preacher, whose duty should be to preach six sermons a year at certain specified churches; and she founded a perpetual chantry at Winborne-minster in Dorsetshire, for a teacher of grammar. But her noblest foundations were the colleges of Christ and St. John in Cambridge, the former in 1505, the latter in 1508. St. John's, indeed, was but just begun before her death, but was finished by her executors. If the magnitude of these foundations be considered, Margaret will appear to have been one of the principal contributors to the greatness of that celebrated university; and it is with justice that Gray, in his ode on the installation of the duke of Grafton as chancellor of Cambridge,

has made this lady a principal figure on his poetical canvas :

Foremost, and leaning from her golden cloud,
The venerable Margaret see !
" Welcome, my noble son," she cries aloud,
" To this, thy kindred train, and me ;
" Pleas'd in thy lineaments we trace
" A Tudor's fire, a Beaufort's grace."

These truly laudable instances of her munificence, and her private charities, are more to her real honour, than her austerities and superstitious devotions, and the vow of chastity she made some years before her death, after burying her three husbands. Margaret died at the age of sixty-eight, in June, 1509, and was interred in the chapel of her son Henry VII. in Westminster-abbey. A translation from the French of two devotional pieces is attributed to her, and also some rules and orders for the precedence and attire of noble ladies at funerals. *Biogr. Britan.*—A.

BEAUFORT, FRANCIS DE VENDOME, duke of, son of Cæsar duke of Vendome, and illegitimate grandson of Henry IV. was born in 1616. He early distinguished himself in the military service ; and, in virtue of his birth and reputation, aimed at a leading part in the government during the regency of Anne of Austria. He was accused of conspiring against the life of cardinal Mazarine, and was imprisoned in 1643, but escaped five years afterwards. He became the hero of the petty civil war of the *Fronde*. Being tall, well made, dextrous at all exercises, and an adept in the language and manners of the lower classes, he was adored by the populace, and was very instrumental in exciting them to revolt. He was called *the King of the Markets (des Halles)*. The tradesmen's wives of Paris used to go and see him play at tennis, and bring him purses of money to bet with. The grossness of his manners made him appear frank and generous, yet he was in reality as artful and designing as one of his limited capacity could be. He served the princes of the blood during the civil war, and signalised his courage on various occasions. A jealousy about the command involved him in a quarrel with his brother-in-law the duke of Nemours, whom he killed in a duel. He made his peace with the court along with the rest of the mal-contents, and obtained the survivorship of his father's post of admiral of France. In 1665 he defeated the Turkish fleet near Tunis. At the siege of Candy by the Turks in 1669, he was appointed to the command of the troops sent to its relief, and retarded the capture several months. He was killed in a sally from the town, and his body could not be found, the enemy hav-

ing cut off the head. This circumstance has given rise to a conjecture that he escaped, and was afterwards the famous prisoner called *the man in the iron mask* ; a supposition destitute of probability. *Nouv. Dict. Hist.*—A.

BEAUFORT, HENRY, cardinal and bishop of Winchester, was a legitimated son of John of Gaunt, by his third wife Catharine Swinford. He was educated at Oxford and Aix la Chapelle ; and was early advanced to high promotion in the church and state. He became bishop of Lincoln in 1397, chancellor of Oxford in 1399, lord high-chancellor of England in 1404, and bishop of Winchester in 1405. During the reigns of his brother Henry IV. and his nephew Henry V. he seems rather to have filled the part of a great prelate and nobleman than to have possessed much political consequence. He lived in great splendour, yet accumulated considerable wealth, since he was able to lend Henry V. the capital sum, in those days, of 20,000l. for his expedition into France, by which loan he diverted the king from a project of attacking the revenues of the church. On the death of Henry V. he was appointed one of the guardians of the young king, and in 1424 was a third time made lord chancellor of England. His ambition had now free scope, and urged him to a competition of power with the only man in the kingdom greater than himself, Humphry duke of Gloucester, the Protector. The dissensions between these potent nobles rose to such a height that it was thought necessary to call the Regent duke of Bedford from France to compromise them ; and the bishop seems to have been sufficiently confident of the goodness of his cause, since he was the first to appeal to the regent, though his antagonist's brother. At a parliament held at Leicester in 1426, the duke of Gloucester exhibited six articles of accusation against the bishop, of which he was acquitted ; and indeed they appear to be highly vague or frivolous ; the regent, however, took from him the great seal to gratify his brother. An apparent reconciliation between the two rivals succeeded, but probably with no real friendship on either side. In 1428 the bishop of Winchester, then in France, received a cardinal's hat from pope Martin V. This dignity had been thought of for him in the reign of Henry V. but was always opposed by that king, who knew his uncle's ambition, and did not wish to increase his authority. The cardinal returned to England in September, 1428, with a legantine power from the pope, which the protector would not suffer him to exercise. He had also a commission from the pope to

raise men and money for a crusade against the Hussites in Bohemia, which he had the interest to get confirmed in parliament. The cardinal himself embarked with the troops, and after employing them, against his will, for some time under the duke of Bedford in France, proceeded with them to Bohemia. Here he continued some months, till recalled by the pope. In 1430 he accompanied Henry VI. to France, with the title of his principal counsellor, and performed the ceremony of crowning him in the church of Notre Dame at Paris. During his absence, the duke of Gloucester took several steps to humble him and reduce his power. He obtained an order of council forbidding any English subject to accompany him if he should come back without the king's express permission; and he attempted to deprive him of his bishopric, under pretext that it was untenable with his dignity as cardinal. The cardinal, on his return, thought it necessary to guard himself from these hostile attempts, by suing out letters of pardon for all offences of which he might have been guilty. In this business he was aided by the intercession of the House of Commons, with which he always seems to have been a favourite. The pardon was renewed five years after; nevertheless, in 1442, the duke of Gloucester drew up articles of impeachment against him, and presented them to the king, who referred the consideration of them to his council. They related partly to his conduct as a churchman, closely connected with the court of Rome, and partly to his actions as an officer of state, especially with regard to France, the king's claims to which crown the cardinal seems wisely to have been desirous of suffering to drop. The examination of these articles was so long protracted, that the duke of Gloucester gave up the prosecution. One reason of his bitter enmity against the cardinal, seems to have been the share that prelate had in the accusation of the duchess of Gloucester, of treason, witchcraft, and other crimes.

The cardinal died in 1447, a month after the duke of Gloucester, in whose supposed murder he was strongly suspected to have taken a part. The rumours that prevailed on this occasion, and the state of horror and despair in which the cardinal was said to have expired, may be conceived from Shakespeare's most striking representation of these scenes in his "second part of king Henry VI." Cardinal Beaufort was buried at Winchester. He died immensely rich, and left great sums for pious and charitable purposes, through most parts of the kingdom. Though of a haughty and tur-

bulent character, fond of state and power, he seems to have been a faithful and capable servant of the crown. *Biogr. Britan. Humes's Hist. of Engl.—A.*

BÉAUMELLE, LAURENT-ANGLIVIEL DE LA, a modern French writer of some note, was born in 1727, at Valleraugues, in the diocese of Allais. He early obtained reputation enough to be invited to Denmark in order to undertake a professorship of French belles-lettres, and he opened his course by a "Discourse" printed in 1751. That cold climate not agreeing with him, he quitted Denmark with a pension and the title of counsellor. On his return he called at Berlin, and wished to form an intimacy with Voltaire, of whose writings he was a passionate admirer; but the impetuous and irritable character of each produced a quarrel, which was never reconciled, and occasioned a variety of personalities disreputable to both. On his arrival at Paris, in 1753, the enmities he had excited by his publication entitled "Mes Pensées," caused him to be shut up in the Bastille; whence he had scarcely been liberated, before his "Memoirs of Maintenon" occasioned him a second confinement in the same prison. When set free a second time, he wisely retired to the country, and pursued his literary schemes in quiet. He married the daughter of Mr. Lavoisier, an eminent lawyer of Toulouse. A court lady at length recalled him to Paris in 1772, and procured him the post of king's librarian, which however he did not long enjoy, being cut off by a disorder of his breast in November, 1773. The principal works of Beaumelle are: "A Defence of the Spirit of Laws," said to be inferior to that of Montesquieu himself, but thankfully received by that celebrated writer. "Mes Pensées, ou le Qu'en dira-t-on?" (My Thoughts, or What will people say?). This is a dashing kind of work, containing sentiments partly true, partly false, more lively than solid, and very capable of giving offence. It was a stroke in this piece, comparing the king of Prussia's patronage of Voltaire to the taste of the petty German princes in keeping a buffoon, or a dwarf, which irreconcilably embroiled him with that great writer. "The Memoirs of Mad. Maintenon," 6 vols. 12mo. soon followed by nine volumes of her "Letters." This work is in no great credit for its facts, and is written in a style too free and undignified for history; yet it is not devoid of strength and vivacity. "Letters to M. de Voltaire," 1761, 12mo. keen and satirical. Voltaire himself, notwithstanding their hostility, could not help saying of Beaumelle,

"The rascal has a great deal of wit." "Thoughts of Seneca," Latin and French; in the manner of Olivet's "Thoughts of Cicero," but inferior. "Commentary on the Henriade," 1775, 2 vols. 8vo. This work displays taste and justness of thinking, but is too severe and particular. Beaumelle left a MS. translation of Tacitus, of whose manner he was often an imitator; another, of the Odes of Horace; and some miscellaneous pieces. He was open and frank in character, but hasty, captious, and addicted to satire. *Nouv. Dict. Hist.*—A.

BEAUMONT, ELIE DE, was born at Carantan in Normandy, in 1732. He was admitted an advocate in 1752, and began to plead causes, but with little success, on account of the want of voice. He then retired to his chamber, where he composed pieces equally luminous and eloquent, addressed to the magistrates and the public. His memoir in favour of the unfortunate Calas family produced an effect on the nation which is still remembered. It was followed by many others, distinguished by the warmth and pathos of their style, joined with facility and precision. In mixed society, M. de Beaumont had an air of bashfulness and simplicity, which gave him the appearance of being void of talents for conversation; but before a select party of friends he displayed much wit and vivacity. Like most persons of lively imagination, he was subject to fits of dejection, which it was impossible for a time to dispel. He was lord of Canon in Normandy, where he instituted that interesting festival, called *Fête des bonnes gens*; "the good-folks' feast." He died at Paris in 1785.—A.

Madame Elie de Beaumont, wife of the preceding, whose maiden name was *Dumesnil-Morin*, born at Caen in 1730, is advantageously known by her "Letters of the Marquis de Roselle," 12mo. This novel is estimable as a faithful picture of the manners and characters of the courtiers of the day, and of their sycophants and dependants; and though vice is painted so much to the life, the writer's virtue was above suspicion. She was a person highly amiable and respectable in society, from the sweetness of her temper, the politeness of her manners, the goodness of her understanding, and the extent of her knowledge. She died at Paris in 1783. *Nouv. Dict. Hist.*—A.

BEAUMONT, FRANCIS, an eminent English dramatic poet, was the son of Francis Beaumont, a judge of the Common-pleas, and

was born at Grace-Dieu in Leicestershire, the seat of the family, in 1585, or 86. He was educated at Cambridge, and afterwards entered as a law-student at the Inner Temple, but it does not appear that he ever devoted himself to any other pursuit than poetry. In conjunction with his friend John Fletcher, he engaged in dramatic writing; and so closely and constantly were this literary pair united, that it is become impossible to assign the part taken by each in the numerous compositions, tragic and comic, which have been published under their common names; or, indeed, exactly to ascertain which was written by one alone, and which by both in concert. It is certain that Fletcher was by much the most copious writer of the two, as might be expected from a much longer life, and probably a more inventive genius. By tradition it would seem that judgment was the distinguishing quality of Beaumont, which he employed in correcting and retrenching the superfluities of his associate. However, from a masque and a few short poems known to be the separate productions of Beaumont, it appears that he was by no means destitute of poetical fancy, and that he wrote elegant and harmonious verse. The dramatic character of these writers will hereafter be considered under the article of *Fletcher*. Beaumont was intimate with Ben Jonson, who is said to have submitted all his works to his correction, and who has recorded his affection and esteem for him in a copy of verses. Beaumont died before he had reached his 30th year, in March, 1615. He left an only daughter, who lived some time in the duke of Ormond's family. She possessed several manuscript poems of her father's, which were lost in her voyage from Ireland.

Sir John Beaumont, an elder brother of Francis, distinguished himself by his poetical talents, and was the author of various pieces, which possess considerable merit for the time in which they were written. A volume of his miscellaneous poems was published by his son in 1629. *Biogr. Britan.*—A.

BEAUNE, JAMES DE, *baron of Samblançai*, and superintendant of the finances under Francis I. furnishes, by his melancholy fate, a remarkable instance of court perfidy. He was descended from an ancient family originally from Tours, and was the son of John de Beaune, silversmith to Lewis XI. and Charles VIII. Francis I. entrusted to him the care of the royal treasury on the death of Robertet, and he acquitted himself of this charge with so much prudence and fidelity, that the king usually

called him his father, and expressed the greatest esteem for him. He raised a great fortune, and yet preserved the favour both of sovereign and people, till the expedition of Lautrec into Italy in 1521, for the defence of the Milanese. This general, aware of the profusion of the court, and the little reliance to be placed on its promises, would not depart to take the command, till he had been positively assured that 300,000 crowns were in readiness to be immediately forwarded for the pay of his troops. The sum, however, did not arrive; and for want of it, the Swiss mercenaries quitted him, and he was in the end totally driven out of the country. His complaints on his return caused Samblançai to be sent for; who confessed to the king, that the queen-mother, Louisa duchess of Angoulême, on the very day that the money was prepared for the Milanese, had herself come to the treasury, and demanded it as arrears due upon her pensions and jointures, adding menaces of ruining him should he refuse compliance. The duchess, on being interrogated, acknowledged the receipt of the money, but denied that she knew of its previous destination. Samblançai repeated his assertions, on which Louisa, in great rage, gave him the lie, and required satisfaction for the affront. Sensible, however, that her receipts would be produced in justification of the superintendant, she employed one of her women, who was beloved by Gentil, secretary to Samblançai, to persuade him to purloin these vouchers; and when possessed of them, she never ceased urging her son to the prosecution of this unfortunate man. The king accordingly had him arrested, and appointed commissioners to try him for peculation, of which, after a long enquiry, he was found guilty in 1527, and condemned to be hanged. The venerable victim to female vengeance and avarice was brought to the gibbet, at the foot of which he long waited in hopes of a pardon, but in vain. At length, exclaiming that he now saw the difference between serving God and the king, he underwent his fate with firmness. The nation was convinced of his innocence, and some years afterwards his memory was restored to its honour. The traitor Gentil was hanged for another crime, pitied by none who remembered this transaction. *Moreri. Vies des Surintendans de Finances, &c. tome I.—A.*

BEAUSOBRE, ISAAC DE, a French Calvinist minister of great eminence for learning, was born at Niort, in Switzerland, in 1659. His family came originally from Provence, and

is said to have borne the name of Bossart, which one of his ancestors changed to Beausobre, on taking refuge in Switzerland, from the massacre of St. Bartholomew's. His father was intimately connected with M. de Villette, a gentleman of distinction, and lieutenant-general in the French army; and it was on his estate that young Beausobre received the rudiments of his education, which he completed at the protestant college of Saumur. A relation of his father's, who was also cousin to Mad. Maintenon, tempted him by flattering prospects to engage in the profession of the law, but he persevered in his original choice of the Christian ministry, and received ordination at the age of twenty-two. He served a church in France for three or four years, during which he married the daughter of a neighbouring pastor; but the supervening persecution caused his place of worship to be shut up. The zeal of the young divine led him to the rash action of breaking the king's seal placed upon the doors; and being condemned on that account to an *amende honorable*, he quitted his country, and took refuge in Holland. Here he became known to the princess of Orange, who obtained for him the post of chaplain to her daughter the princess of Anhalt-Dessau; and he removed to Dessau in 1686. He was greatly respected in his new situation, and employed the leisure it afforded in extending and perfecting his studies. The first fruits of his theological acquisitions appeared in 1693, in "A Defence of the Doctrine of the Reformed," which was very favourably received by his party. In 1694 he left Dessau for an establishment among the French refugees at Berlin, who were advantageously settled in that capital; and it was his residence during the remainder of his life, including a period of forty-six years. On going thither, he was first one of the pastors in ordinary who supply the parish churches appropriated to the French refugees in that city; but his distinguished talents for the pulpit caused him in the sequel to be appointed chaplain to their majesties, which office he filled till the death of the queen. His high reputation procured him various other employments of trust and honour among his brethren, of which the last was that of inspector of the French churches in Berlin, and the towns comprehended within its diocese. These functions, however, did not prevent that assiduous application to his studies which has given him the credit of so much profound and rare erudition. He began with undertaking the "History of

the Reformation;" and his laborious enquiries on this subject, which he carried down as far as the Augsburg Confession, occupied many of his first years at Berlin. This he never published, but he left his MS. in a state fit for the press. The court of Berlin employed him and his colleague the learned l'Enfant, in a French version of the New Testament. The epistles of St. Paul fell to the share of Beausobre; and the work was given to the public in 1718, in 2 vols. 4to. with an ample preface and notes. It was well received, and greatly added to the reputation of the authors. On the formation of the society called *Anonymous*, Beausobre was one of the principal members, and this engaged him to write some pieces for the "Bibliothèque Germanique," of which journal he had the direction till his death. His papers in it are: "A Dissertation on the Adamites of Bohemia," reprinted by l'Enfant at the end of his History of the Hussites; "A Dissertation on the Statue of Paneades;" "On the Virgin Queen of Poland;" and "Conversations on Images." His very laborious researches into the history of the Reformation led him into a kind of digression which produced the most curious and valued of his printed works. This is, his "History of Manicheans, and of Manicheism;" 2 vols. 4to. French: the first, published at *Amsterd.* in 1734; the second, after his death, in 1739. Few pieces have obtained more general applause from the learned, on account of uncommon erudition, and more uncommon candour. The latter quality probably caused it to be attacked by the journalists of *Trevoux*, and their censure drew from the author a long and spirited reply. The opinion of the celebrated historian Gibbon concerning this performance is worth quoting, as of a man attached to no theological system. "The *Histoire Critique du Manicheisme*, with a posthumous dissertation *Sur les Nazarénes*, of M. de Beausobre, is a treasure of ancient philosophy and theology. The learned historian spins with incomparable art the systematic thread of opinion, and transforms himself by turns into the person of a saint, a sage, or an heretic. Yet his refinement is sometimes excessive: he betrays an amiable partiality in favour of the weaker side, and, while he guards against calumny, he does not allow sufficient scope for superstition and fanaticism." (*Gibbon's Decl. and Fall*, &c. chap. 47, note). Beausobre printed nothing further during his life; but he composed a great number of sermons, of a character which implied much care and time spent in their composition. With a

great deal of original matter, moral and theological, they contained a fund of oratory of the most striking kind. He preached with his usual spirit and vivacity to his seventy-ninth year; and his powers of conversation continued as unimpaired as his talent for public instruction. Beausobre, indeed, was not one of those recluse scholars whose studies unfit them for society; on the contrary, he had all the polish belonging to a court; and adorned a person, naturally agreeable and prepossessing, with all the acquired graces of good company. His qualities of the heart were not less estimable than those of the understanding. He was kind, generous, chearful, and disinterested; always ready to perform acts of friendship, and detesting slander and malevolence in every degree. A strong constitution preserved him from the infirmities incident to advanced age till the illness preceding his death; which event happened on June 5, 1738, when he was in his eightieth year. Beausobre was twice married, and left children by both wives; of whom Charles Lewis was pastor of a church in Berlin, and made himself known by some learned works; and Leopold was colonel of a regiment in the Russian service. Of the manuscript writings of Beausobre, four volumes of sermons in 8vo. were printed at Lausanne in 1755. His "History of the Reformation," a third volume of his History of "Manicheism," and several other learned and critical tracts, have not appeared in print. *Mémoire sur la Vie, &c. de Beausobre, prefixed to the second volume of his Hist. du Manicheism. Moreri. Gibbon.*—A.

BECCADELLI, ANTONIO, commonly called, from the place of his birth, *Antony of Palermo*, or *il Panormitano*, was born in 1374, of a respectable family, originally from Bologna. He was sent on a public allowance to study the law at Bologna; and afterwards entered into the service of Philip Maria Visconti, duke of Milan, who kept him at his court with an honourable pension. He was also made professor of belles-lettres and of rhetoric in the university of Pavia; and there, probably in 1432, received the honour of the poetic laurel from the emperor Sigismond. Alphonso king of Naples, probably on leaving Milan in 1435, carried Antonio with him to his court; and he was thenceforth the inseparable companion, both in peace and war, of this prince, who heaped on him all kinds of favours. He was aggregated to the body of Neapolitan nobility; enriched with many donations, among the rest that of a delightful villa called *Sisia*; and em-

ployed in various honourable commissions. One of these, in 1451, was a deputation to Venice, in order to request from that state the supposed arm-bones of the historian Livy, which he obtained. So great was the veneration of Antonio for this famous writer, and his love for literature, that he sold a farm in order to purchase a copy of Livy written by the hand of Poggio the Florentine. After the death of Alphonso, Beccadelli was equally favoured by his son and successor Ferdinand, who made him his secretary and counsellor. This learned man died at Naples in 1471. When in an advanced age, he fell in love with and married a young woman, by whom he had several children.

Antony of Palermo was a distinguished Latin writer, both in prose and verse. As a historian, he was known by his work "De dictis & factis Alfonsi regis Arragonum" (On the Sayings and Actions of Alphonso King of Arragon), for which he was rewarded by that monarch with a thousand gold crowns: no proof of its impartiality. It has frequently been reprinted, with additions. He also undertook to write the life of the succeeding king, Ferdinand, but no part of this work ever appeared. A collection of five books of his epistles, two harangues, and some verses, was printed at Venice in 1453. But the most noted of his productions, and unfortunately one of the latest, was the collection of short poems in two books entitled "Hermaphroditus," of which the greater number were so grossly obscene, that they excited, even in that licentious age, the loudest clamours against the author. They were attacked both in writing and from the pulpit; they were publicly burned in several cities of Italy, and the writer's effigy in some places accompanied them to the flames. They have supplied a topic of bitter reproach to Antony's rancorous foe, Laurentius Valla; and were even blamed by his friend Poggio, notwithstanding the licence of his own pen. It does not appear that the worst of these pieces were ever printed; but a few copies of the whole are still preserved in some of the libraries of Italy. *Tiraboschi. Moreri.—A.*

BECCADELLI, LODOVICO, was born in 1502 of a noble family at Bologna. He studied at Padua, and afterwards attached himself to cardinal Pole, whom he accompanied in his legation to Spain. He afterwards assisted at the council of Trent, and was delegated from the papal court to Venice and Augsburg. His services were recompensed by the archbishopric

of Ragusa; but he renounced this prelacy in 1563, on being appointed by Cosmo I. grand duke of Tuscany, to superintend the education of his son. He was led to expect the archbishopric of Pisa as a reward for this employment, but his expectations were not fulfilled, and he was obliged to content himself with the provostship of the cathedral of Prato, in which office he died in 1572. He was eminent as a man of letters, and was connected with almost all the principal literati of his time. He wrote in Latin the lives of the cardinals Bembo and Pole, and in Italian a life of Petrarch, accounted more exact than all preceding ones. *Tiraboschi. Nouv. Dict. Hist.—A.*

BECCAFUMI, DOMINIC, a painter and engraver of eminence, was the son of a peasant near Sienna named Pacio, who used to call him *Micarino*, a name by which he is sometimes distinguished. He was employed to keep his father's sheep; and being one day observed while surrounded by his flock to draw figures with a stick on the sand, by a citizen of Sienna named Beccafumi, he was taken by him into his service, and taught the art of drawing. He assumed his patron's name; and after being practised in copying some pictures of Perugino, he went to Rome, and improved himself by the study of the works of Raphael and Michael Angelo. Returning to Sienna, he finished several pieces both in oil and distemper, which gained him reputation; but he was chiefly admired for his work on the pavement of the great church, which was a kind of chiaro-oscuro, done by means of a combination of white and brown stones, with pitch poured in holes for the dark shades. This kind of painting was invented by one Duccio of Sienna, as early as 1356; but Beccafumi brought it to perfection. He was also an excellent engraver in wood and metal, and a founder. He removed to Genoa when advanced in life, and there died in 1549, aged sixty-five. The St. Sebastian of this artist is accounted one of the best pieces in the villa Borghese. *De Piles. Nouv. Dict. Hist.—A.*

BECCARI, AGOSTINO, a native of Ferrara, is memorable as having been the first who introduced dramatic pastoral upon the Italian stage. His "Sagrifizio," was acted with much pomp at Ferrara in 1554, before duke Hercules II. and other princes; and afterwards in 1587, on occasion of the nuptials of two noble families. The piece has been much applauded and much criticised; but, considered as the first of its species in the language, its defects may be pardoned, and the author will retain the

glory of having furnished an example for the Aminta and Pastor Fido. He died in 1590, about the age of eighty. *Tiraboschi*.—A.

BECCARIA, CÆSAR BONESANA, marquis of, an eminent modern Italian writer, was born about the year 1720. He shewed from infancy an attachment to the study of philosophy, which was favoured by the light and intellectual freedom then beginning to make their way into Italy from France, England, and other countries. Genovesi promoted the moral and political sciences at Naples, and taught the Italians how to *think*; in gratitude for which, Beccaria always called him "his venerable and learned master." At Milan, count Firmian, the Austrian governor of Lombardy, distinguished himself as a most liberal patron of science and letters, and as the particular friend of every reform which had philanthropy for its basis. Beccaria powerfully co-operated with these and other enlightened men, by writing in 1767 his famous work "On Crimes and Punishments," which became celebrated throughout all Europe, and effected a great change in the public ideas on those subjects. It may, indeed, be considered as the immediate parent of those new codes of jurisprudence which from their humanity and sound policy have done so much honour to some of the continental legislators. Voltaire, who wrote commentaries on Beccaria's work, affirms that this short treatise is in morals, what a simple drug would be in medicine, which should be competent to the cure of every disease to which the human body is liable. The fame which the marquis acquired was not, however, unattended with danger. The principles of government indirectly supported in it, were hostile to absolute power, and were charged with being subversive of the legitimate sources of authority. A storm gathered round him, which might have overwhelmed him, had he not been taken by count Firmian under his immediate protection. But the sense of the hazards he had incurred, disgusted him with studies of this nature; and he thenceforth turned his attention to metaphysical subjects. He published some papers relative to these in a periodical work entitled "The Coffee-house." But his principal metaphysical piece was "Disquisitions on the Nature of Style," in which, with much acuteness, he endeavoured to support the notion that nature has implanted in every individual an equal degree of genius for poetry and eloquence, and that by the practice of proper rules all persons would be enabled to write

equally well. The marquis Beccaria was a great lover of men of letters, a kind patron to those who were entering the career of literature, and a cordial friend. He was charged with venality in the exercise of a magisterial office which he held, and his adversaries compared him to lord chancellor Bacon for abilities and corruption. He died, November, 1794. *Monthly Magaz.* October, 1798.—A.

BECCARIA, GIAMBATTISTA, an eminent natural philosopher of the 18th century, was a native of Mondovi in Piedmont. He entered into the religious society of the Pious Schools, and became professor of philosophy and mathematics, first at Palermo, then at Rome. His reputation caused him at length to be invited to Turin to the chair of experimental philosophy. He was tutor to the duke of Chablais, and the prince of Carignan, sons of the king of Sardinia, and was greatly honoured at the court of that sovereign; but his ardour for study remained unabated, and he employed the property he acquired chiefly in the augmentation of his library and philosophical apparatus. Though eminent in various branches of science, it was principally as an electrician that he obtained the honour of a discoverer; and Dr. Priestley denominates him one of the *heroes* of his history of electrical discoveries. His chief works on this subject were "Dell' Eletticismo artificiale & naturale," Turin, 1753; 4to; and "Lettere dell' Eletticismo," Bologn. 1758, fol. He adopted the Franklinian theory of positive and negative electricity, but with some explanations peculiar to himself. Of his experimental discoveries and observations, the principal are: the effects of electricity on air, water, and metals; the reduction of metallic calxes; phenomena of electric light; and the electricity of the atmosphere and nature of lightning, his enquiries into which far surpassed in accuracy and extent those of other electricians. He likewise wrote essays "On the Cause of Storms and Tempests;" "On the Meridian of Turin;" and on other astronomical and physical topics. Father Beccaria, who was equally estimable for his virtues and his knowledge, died at Turin in an advanced age, in 1781. *Priestley's Hist. of Electricity.* *Nouv. Dict. Hist.*—A.

BÉCHER, JOHN-JOACHIM, one of the principal founders of chymical science, was born in 1645 at Spire. He was brought up to physic, and became professor of medicine at Mentz, and physician to the electors of Mentz and Bavaria. Having a very great compass of knowledge, and a love of improvement of every

kind, he travelled to various parts, and was engaged in several projects. He was invited to Vienna, where he greatly contributed to the establishment of a variety of manufactures, of a chamber of commerce, and an India company. Having excited enemies in this place, he became a wanderer for ten years, and at length came to Haarlem, where he invented a curious machine for throwing silk. Compelled to leave this place, he went to England, in which country he died in 1685. He appears, from this sketch of his life, to have been of a restless and sanguine disposition, ardent in the pursuit of new objects, and fertile in invention. The power of his genius was fully displayed in his chymical researches. He seems to have been the first who had an adequate comprehension of the vast extent of this science, its connection with all the phenomena of nature, and its application to so many processes of art. He was the author of that theory of chymical principles which, improved by Stahl, has since been very generally received, and has laid the foundation of true chymical philosophy. He retained, however, something of the old alchymical school, and had too great a propensity to arcana and mysteries. His writings were numerous. Of the chymical ones, the most considerable are "*Physica subterranea, Institutiones Chymicæ, & Epistolæ Chymicæ.*" Among his projects was one for an universal language, which he proposed in a work entitled "*Character pro notitia Linguarum universali.*" *Moreri. Nouv. Dict. Hist.—A.*

BECKET, THOMAS, one of the most celebrated persons in the English church, famous in his life, and more illustrious after his death, was the son of a merchant in London, where he was born in 1119. After studying at Oxford and Paris, he was sent, through the favour of Theobald archbishop of Canterbury, to study the civil law at Bologna. On his return, his patron made him an archdeacon in his own cathedral, and conferred other benefices upon him. The kings of England about this period began to make attacks upon the exorbitant privileges and rich possessions of the church; and the high-spirited Henry II. seemed as likely as any of his predecessors to pursue this course of policy. Theobald, therefore, discerning the vigour and abilities of Becket, was desirous of placing about the king's person a friend on whom he could rely; and he recommended him so powerfully to the monarch, that Becket was raised in 1158, to the posts of high-chancellor, and preceptor to the young prince Henry. He accommodated himself per-

fectly to the situation of a courtier, conformed to the king's manners and inclinations in business and amusements, kept an expensive table and numerous train of domestics, affected splendour in dress and furniture, and entirely laid aside the ecclesiastical habit and character. He even, in an expedition with the king to France, assumed the military profession, headed a considerable body of men in his own pay, and commanded at various sieges. In 1160 he was sent to negotiate a marriage between prince Henry and the king of France's daughter, in which he succeeded, and brought back with him the infant princess.

He had been chancellor little more than four years, when Theobald died; and Henry, then in Normandy, determined that his favourite Becket should succeed him in the see of Canterbury. Henry supposed that by his means he should be able to manage ecclesiastical affairs to his satisfaction; but Becket is said to have forewarned him that he must not expect from him, if placed in such a situation, any compliances derogatory from the rights of that church which he should be bound to protect. It is likewise asserted, that he predicted the breach between them which would probably follow his promotion, and that he long resisted the appointment. It took place, however; and being first ordained priest (he was before only in deacon's orders), Becket was consecrated archbishop in 1162, the prince and a number of the nobility being present. His first step was to resign into the king's hands the office of chancellor; a measure which gave equal surprise and dissatisfaction. It was followed by other indications of a determined change of character. He quitted every secular gaiety and splendour, and put on all the gravity and austerity of a monk. He went, with some of his suffragans, to a council held by pope Alexander III. at Tours for the purpose of putting an end to a schism of the church. Here he was received with particular distinction; and he made a complaint before the assembly of the usurpations of the laity upon the rights and property of the church. On his return to England he began to put in practice the maxims he had inculcated, prosecuting with great zeal several of the nobility and others who had usurped the church's possessions, and proceeding to excommunicate the refractory. The king himself soon experienced the new primate's opposition to his favourite schemes of rendering the clergy subject to the judgment of the civil courts; and it was not without the mediation of the pope himself that he obtained

Becket's acquiescence to his regulations. The archbishop even swore that he would never give his consent to the famous *Constitutions of Clarendon* restricting the immunities of the clergy; and having been in a manner compelled to violate his oath, and set his seal to them, he afterwards by way of penance suspended himself from his archiepiscopal functions, till he should receive the pope's absolution. Soon after, finding himself the object of the king's displeasure, he attempted to make his escape to France, but was brought back before he could reach the French shore. Henry, to prevent further attempts of the like kind, summoned a parliament at Northampton, in which Becket was charged with violation of his allegiance to the king, and sentenced to forfeit all his goods; and to complete his ruin, a suit was commenced against him for money lent him while chancellor, and an account demanded of all profits accruing from vacant benefices while he had holden that office. He appealed to the pope, but in vain; and his episcopal brethren deserted his cause through fear.

In this desperate situation, attended only by two servants, he withdrew from Northampton in disguise, and travelled on foot with great fatigue to Lincoln. Thence he proceeded by water to a solitary island, where he lay concealed till an opportunity offered of passing over to Flanders. In that country he retired to the monastery of St. Bertin; while Henry, apprised of his flight, confiscated the revenues of his see, and sent embassies to Flanders and France to persuade the respective sovereigns not to give him shelter. Becket proceeded to the pope, at Sens; and, on his arrival, was honourably received by the pontiff, into whose hands he resigned his archbishopric, but by whom it was presently restored. He then took up his abode for nearly two years at the abbey of Pontigny in Normandy, passing his time in devotion, and issuing expostulatory letters to the king and bishops of England, and excommunications against all violators of the prerogatives of the church, some of them the principal officers of the crown. By these daring measures Henry's indignation was roused to such a pitch, that he banished with circumstances of great severity all Becket's relations; and obliged the Cistercians by threats to drive the archbishop from their abbey of Pontigny, who then went to Sens, and afterwards to the abbey of Columba, on the recommendation of the king of France, where he spent four years more in exile. Various were the efforts made by the English prelates, by the pope, and the king of France, to mediate a reconciliation between

Henry and Becket, but they were defeated by the pertinacity of the latter in refusing to make his submission without a salvo. This conduct for a time lost him the support of all his lay favourers, and the king of France withdrew his pension from him. Becket then resolved to become a direct mendicant; but before he could execute this intention, the French king, induced either by a motive of superstition or of policy, again treated him with regard. In 1169, endeavours were again used to effect an accommodation, when the refusal of Henry, in consequence of a rash oath, to give the *kiss of peace* to Becket, prevented the archbishop's compliance; and the breach was widened in consequence of the king's causing prince Henry to be crowned by the archbishop of York, without a salvo for the right of the archbishop of Canterbury, to whom that office, in virtue of his prerogative, belonged. The pope took Becket's part on this occasion, suspended the archbishop of York, and excommunicated the bishops who assisted him. At length, however, in 1170, the dispute was brought to a conclusion, and on the whole to the advantage of Becket, who was restored to his see, with all its former privileges. He had an interview with Henry on the confines of Maine in Normandy, at which the king was twice suffered by the prelate to hold his horse's bridle while he mounted and dismounted. He returned to England, where his enemies in vain attempted to prevent his landing. He entered triumphant into Canterbury amid the acclamations of the people. Soon after, receiving an order from the young king to absolve the suspended and excommunicated prelates, he refused compliance, on the pretext that the pope alone, as he had issued the censures, could take them off. The pope, however, had lodged the instruments of censure in his hands. The prelates immediately carried their complaints to king Henry in Normandy, who, in the warmth of his indignation at this fresh display of an unyielding spirit in Becket, exclaimed "What an unhappy prince am I, who have not about me one man of spirit enough to rid me of a single insolent prelate, the perpetual trouble of my life!" These rash and sufficiently intelligible words were heard by four gentlemen of the court, who resolved not to merit their master's reproach. They immediately set out for Canterbury, where they arrived on December 29, 1170; and repairing to the archbishop's palace, forced their way into his apartment, and told him that they brought a command from the king to absolve the censured prelates. Becket made the same answer he had done

before; on which, charging the monks to keep him safe, they left him with menaces. In the evening of the same day they returned to the palace, and placing soldiers in the court-yard, rushed with their swords drawn into the cathedral, where the archbishop was at vespers. Advancing towards him, and threatening him with death, he replied, without the least token of fear, "That he was prepared to die for the cause of God, and in defence of the rights of the church." "But (he nobly added) I charge you, in the name of the Almighty, not to hurt any other person here, for none of them have any concern in the late transactions." The assassins then attempted to drag him out of the church, but unable to do it, they killed him upon the spot, with repeated wounds, all which he received without shrinking or uttering a groan.

Thus, in his fifty-second year, died the famous Thomas Becket, an undoubted martyr to the cause he espoused. His conduct and character have been the subject of much warm controversy, which, if confined to his personal qualities, detached from the merits of his cause, might apparently have been shortened. The superiority of his talents, and the great force and vigour of his mind, are too clearly marked to be mistaken; and with respect to his motives, though pride and worldly ambition may well be supposed to have had their share in his actions, yet it can scarcely be denied, that the unshaken constancy with which he suffered every species of hardship, and even ignominy, in the long and doubtful contest, must have been sustained by a principle of what he conceived to be duty. That the claims of church authority, as then maintained by the see of Rome, were absolutely incompatible with good civil government, will scarcely at present be disputed; and Henry's spirited attempts to free himself from such fetters may be commended, though there is sufficient reason to believe that he wished only to substitute monarchical to ecclesiastical tyranny. Becket and he were two fiery spirits, each at the head of an opposite dominion; and the prelate maintained his part with at least as much courage, and contempt of personal considerations, as the monarch.

The church which he served was grateful. The pope suspended all divine service in the cathedral polluted by his murder for a year, and then caused it to be reconsecrated. Two years afterwards, in 1173, Becket was canonized by a bull from the pope; and a particular collect was appointed to be used in all the churches of the province for expiating the guilt of his murder. Henry underwent a discipline from the monks at his tomb, in order to make

satisfaction for his share of the crime. Miracles in great plenty were reported to have been wrought at the shrine of the new saint and martyr; and for many years, nay ages, he was the great object of the pilgrimages and oblations of the devout, not only in this island, but from all parts of Christendom. His body, in the reign of Henry III. was taken up and solemnly reposed in a magnificent shrine erected by the archbishop Stephen Langton; nor did the concourse of votaries to this national saint cease till the final extinction of this species of devotion by Henry VIII. *Biogr. Britan.—A.*

BEDA or BEDE, NOEL, doctor of divinity in the university of Paris, syndic of his faculty, principal of the college of Montaigu, and a man of great influence among his brethren, was a native of Picardy. He flourished in the beginning of the 16th century, and by the violence of his temper, and furious enmity to every thing that bore the aspect of innovation or reform, affords a perfect specimen of the determined supporter of a theological establishment. He attacked with vehemence those eminent promoters of sound learning, Erasmus, and Faber Stapulensis (le Fevre d'Etaples). Against the scriptural paraphrases of the former he published a book, in which Erasmus detected a vast number of calumnies and misrepresentations. Beda, however, had the credit to get his antagonist's works censured by the faculty of divinity. He employed his influence more justifiably in preventing the Sorbonne from imitating so many other universities in pronouncing in favour of the divorce of Henry VIII. of England from his queen Catharine; but in this business he injured his character with sober men by his passionate and seditious conduct. To such a length did he carry his public declamations against the government, that in 1536 he was condemned by the parliament of Paris to make *amende honorable* for speaking against the king and the truth; which sentence was formally executed before the cathedral of Notre Dame. He was then remanded to prison, and afterwards sent in exile to the abbey of Mont-Saint-Michael, where he died the next year. He was a furious persecutor of the protestants, and it was chiefly through his means that the distinguished martyr, Lewis de Berquin, was brought to the stake. Beda published a treatise "De unica Magdalena," against a work of Faber's; "Two books against Faber's Commentaries on the Gospels and Epistles;" "One book against the Paraphrases of Erasmus;" "An Apology against the secret Lutherans;" "An Apology for the Daughters and Grandchildren of St. Anne, against Faber:" all the above in Latin.

"A Restoration of the Benediction of the Paschal Taper," and "A Confession of Faith," in French. The style of all his works is barbarous and full of acrimony. *Bayle. Moreri Nouv. Dict. Hist.—A.*

BEDA or BEDE, surnamed the *Venerable*, was born in the year 672 or 673, in the neighbourhood of Weremouth, in the bishopric of Durham. From the age of seven to nineteen he successfully pursued his studies in the monastery of St. Peter at Weremouth, under the care of abbot Benedict and his successor Ceolfrid, and the learned John of Beverly, who successively became bishop of Hexham and York: at the end of this period, being ordained deacon, he was associated in the office of educating the youths who resorted to the monastery for instruction. So diligent was he in the execution of this duty and the prosecution of his own studies, that he soon became a pattern for all the ecclesiastics in the kingdom of Northumberland. In his thirtieth year he was ordained priest, by his old preceptor then bishop of Hexham; and soon after, the reputation that he had acquired for zeal in promoting the interests of the church, for his various erudition, and his singular modesty, was reported so favourably to pope Sergius, as to occasion a very pressing request to abbot Ceolfrid, that he would send Bede to Rome. The pope's death, however, which shortly took place, preserved Bede to Britain: nor indeed is there any sufficient evidence to prove, that he ever after quitted Northumberland, though some authors, concerned in maintaining the antiquity of Grantchester or Cambridge, mention certain obscure surmises of his having visited that university.

The incidents in the life of an ecclesiastic, who confined himself solely to his literary pursuits and domestic occupations, accepting of no benefice, and, as far as it appears, not at all intermeddling with the civil concerns of his times, must necessarily be very scanty; nor does history record any other period in his life, except the publishing of his great work, his Church History, in the year 731. A translation of the Gospel of St. John into Saxon, was his last literary labour, which he with difficulty completed on the very day and hour of his death, which happened on the 26th of May, 735, the sixty-third year of his age.

Perhaps no person of his time has acquired such distinguished and widely-extended reputation as Bede, a reputation too, entirely founded on the worth of his character, and the extent of his learning. If these had been qualities entitling to canonization, few persons

would have better deserved the honour than this virtuous man, the most learned and disinterested of his age: but though his name appears not on the register of saints, and though no legend records the performance of any miracles at his tomb, yet the appellation of *Venerable* bestowed by the voluntary homage of his contemporaries, and retained by posterity, confers more real honour on his memory than sharing in so equivocal a title as that of saint.

His writings were numerous and important, but with regard to many, the matters on which they treat are no longer objects either of faith or curiosity, and the use of the rest has been superseded by more modern publications. His name marks no era in literature or philosophy, for his enquiries were bounded by the pale of the church, and the age of elegance and correctness was as yet far distant. His "English ecclesiastical History" (*Historiæ ecclesiasticæ gentis Anglorum*, lib. 3.) is the greatest and most popular of his works, and has acquired additional celebrity by king Alfred's Saxon translation of it. The subject of which it treats is, the state of Christianity in Britain, from its first introduction to the year 731; and though he has made considerable advantage of the old Chronicles, yet it is far from being a mere compilation: besides his own personal investigations, he kept up correspondences for this purpose in all the kingdoms of the Hephtharchy; and the free use which he had of the records in the several monasteries, and the archives of the bishopric of York, supplied him with a multitude of facts; and to the present day all the knowledge which we have of the early age of Christianity in this country is hence derived. As a history of the affairs of the church is the avowed object of the work, the contemporary civil affairs are only slightly mentioned by way of dates; and Milton's disapprobation of it on account of the rare mention of secular transactions, considering the intention of Bede to treat only of ecclesiastical concerns, seems unmerited. A more serious and better-founded objection is the multitude of idle legends concerning pretended miracles, and other trifling, absurd, or improbable circumstances: but it ought to be recollected that these kinds of fooleries and impostures constituted, in the barbarous and turbulent period in which Bede lived, almost the whole of the public transactions of the church; the Chronicles, therefore, of that age are not so much in fault as the age itself. The History is written in easy though not very elegant Latin; and, besides being translated into Saxon by king Alfred, was put into an English dress by

Thomas Stapleton, D.D. and printed at Antwerp in 1505. There have been several editions of the original Latin with notes and commentaries, particularly at Heidelberg in 1537, at Antwerp in 1550, at Cologne in 1601, at Cambridge in 1644, at Paris in 1681, and again at Cambridge under the superintendence of Dr. Smith in 1722.

Besides the History, there are a great many works both published and in manuscript, which are attributed to Bede; of several of these, however, the genuineness is very dubious. They compose a very miscellaneous collection of versions and commentaries upon several books of the Old and New Testament, of legends, and theological dissertations; among which are some valuable ones on the scripture chronology, besides many elementary compilations for the use of his scholars on the subjects of arithmetic, grammar, rhetoric, astronomy, music, and natural philosophy. In the scarcity of anecdotes that remain concerning this eminent man, his character is to be collected from his writings and the general testimony of his contemporaries. The multitude and variety of his works declare the extent of his erudition, and the manner in which many of the subjects are treated, shows great depth in the kind of learning then fashionable: his exemplary probity, moderation, and modesty, are confirmed by the universal respect in which he was held, and by his never accepting any preferment higher than that of an unbeneficed priest. A letter of excellent advice, which he wrote late in life to the learned Egbert bishop of York and his intimate friend, evinces the purity of his morals and the liberality of his sentiments: and as, notwithstanding the veneration in which he was held, not a single miracle is recorded of him, we may infer that enthusiasm and the spirit of his order formed no part of his character. In short he appears to have possessed the rare association of learning with modesty, of devotion with liberality, and high reputation in the church with voluntary and honourable poverty. *Biogr. Britan.*—A. A.

BEDELL, WILLIAM, an eminent and most excellent prelate of the English church established in Ireland, was born in 1570, at Black Notley in Essex, of a reputable family. Being destined to the clerical profession, he was sent to Emanuel college, Cambridge, where he prosecuted his studies with great diligence. He took orders; and in 1593 was chosen fellow of his college. From the university he removed to St. Edmundsbury, where he served a church for some years, and by a punctual discharge of his duty obtained the esteem of

several persons of rank in the neighbourhood. About the year 1604, Sir Henry Wotton, appointed by king James, his ambassador to the republic of Venice, took Bedell with him as his chaplain. This was an interesting period with respect to that state; for its difference with the papal see concerning the rights of the civil power in ecclesiastical matters had occasioned an interdict to be laid upon the Venetian territories, which was retaliated on the part of the republic by open attacks upon the authority of Rome. Of these, the soul was the famous father Paul Sarpi, with whom Bedell soon contracted an intimacy, that subsisted with mutual confidence and esteem during his whole residence in Venice. Father Paul taught Bedell the Italian language, of which he soon became such a master, that he translated into Italian the English liturgy. In return, Bedell drew up an English grammar for father Paul's use, and in other respects assisted him in his studies. Bedell also became intimate with the celebrated Antonio de Dominis, archbishop of Spalato, and gave him many corrections of his book "*De Republica Ecclesiastica*," afterwards printed in London. While in Venice, Bedell attended greatly to his improvement in the Hebrew language, which he studied under Rabbi Leo, from whom he acquired the Jewish pronunciation, and a knowledge of rabbinical learning. He continued eight years at Venice; and on coming away brought with him from father Paul, among other tokens of friendship, the manuscript of his famous "*History of the Council of Trent*," with those of the histories of the Inquisition and the Interdict in Venice, and a large collection of letters.

Bedell, on his return, without any attempts to gain preferment, resumed his parochial charge at St. Edmundsbury, and set himself down to literary labours. He translated father Paul's histories of the Interdict and Inquisition into English; and the two last books of his History of the Council of Trent into Latin; the two first having already been translated by Sir Adam Newton. In 1615 Sir Thomas Jermyn presented him with the living of Horingsheath, in the diocese of Norwich, to which he had some difficulty in obtaining induction, on account of his scrupulous delicacy about paying fees, which he conceived to partake of the nature of simony. He at length was admitted without fees; and, removing to his parish, lived upon it in obscurity for twelve years. So entirely was he forgotten, that when the eminent Genevan divine Diodati came to England, he was, to his great surprise, unable by all his enquiries to gain any intelligence of

Bedell, with whose reputation and merit at Venice he was so well acquainted ; and it was to a casual meeting in the streets of London that he was indebted for the discovery of his friend. Diodati then introduced Bedell to Morton bishop of Durham, who on hearing how much he had been valued by father Paul, treated him with particular respect. In 1624, Bedell published at London, in 4to. some letters which passed between him and James Wadesworth, formerly his fellow-collegian, but afterwards a convert to popery, and a pensioner of the inquisition in Seville, concerning the authority of the church of Rome. In this work, dedicated to Charles I. then prince of Wales, is a remarkable passage justifying resistance to tyrannical princes. It was never objected to the author during his life-time ; but when the treatise was reprinted in 1685, in order to be bound up with bishop Burnet's Life of Bedell, it could not obtain the licence of Sir Roger l'Estrange, till some words had been interspersed, making the passage appear like a reference to arguments which had been advanced by others ; and all Burnet's remonstrances could only prevail so far as to get the added words placed within crochets. In 1627 Bedell was elected provost of Trinity college, Dublin ; but he would not accept the charge till urged to it by the king's positive command. A view of the difficulties he had to encounter in this station seems at first to have daunted him. He remained inactive in the college for some time, and then returning to England, thought of resigning his post. But being encouraged by a letter from the primate, Usher, he took over his family, and began with vigour and resolution to carry into effect those reforms of the necessity of which he was too sensible. He reconciled disputes between the fellows, rectified abuses, restored discipline, and promoted a knowledge of religion among the youth, by weekly sermons on the church-catechism, which he made learned lectures in theology and morals. In this useful office he continued about two years, when the interest of Sir Thomas Jermyn, and the recommendation of archbishop Laud, procured his advancement to the sees of Kilmore and Ardagh. He was consecrated at Drogheda in September, 1629, being then in his fifty-ninth year, but of firm and vigorous health. On taking possession of his diocese, he found it overrun with many intolerable disorders and abuses. The revenues were wasted and alienated, the churches and episcopal houses in ruins, the oppressions of ecclesiastical courts excessive, and pluralities and non-residence among the

clergy scandalously frequent. With equal spirit and prudence, bishop Bedell undertook a thorough reformation of these evils. He recovered by process of law the usurped lands, repaired the buildings, and effected the more difficult business of abolishing pluralities, by himself setting the example of resigning one of his sees, that of Ardagh, though he had been at expence in recovering some of its revenues. When lord Wentworth, afterwards the earl of Strafford, came over as lord-deputy of Ireland in 1633, the bishop fell under the severe displeasure of that imperious statesman, by subscribing a petition to him for the redress of certain grievances, and Wentworth sent a complaint against him to England. On a proper representation of the matter, however, the difference was composed, and Bedell thenceforth proceeded without interruption in his episcopal duties and reforms. He found it necessary to assume all the power of his office ; but his use of it to the manifest good of his diocesans, and not for purposes of personal pride or ambition, conciliated the esteem of all men of worth. One remarkable exertion of his authority was the dismissal of his lay-chancellor, and the taking of the judicial seat himself in his own courts ; and though the chancellor obtained a decree in chancery against him with costs, yet he continued to fulfil this part of what he thought his duty, to the great satisfaction of the people. He also convened a synod in his diocese, at which he enacted many excellent regulations still extant ; and though this step appeared to some as a stretch of authority, and there was an idea of calling him before the star-chamber to answer for it, yet he so justified it to the state, that he remained unmolested. His great learning and thorough knowledge of all that belonged to the primitive office of a Christian bishop, rendered him, indeed, no easy object of attack ; and none could doubt of the purity of his motives. In the ordinary administration of the episcopal functions, he adhered strictly to the rubric, neither adding to, nor taking from, the ceremonials enjoined ; but he showed, in all cases left to his own determination, that his residence abroad had rather given him a jealousy of all practices approaching to superstition, than a predilection for them. He was extremely assiduous in preaching, catechising, and employing all means to disseminate religious knowledge ; and though he never persecuted the papists, he was the most formidable opponent they had in Ireland. He converted several of their clergy by argument ; and laboured to bring over the natives, by dispersing

among them the scriptures, and other popular pieces, translated into their own tongue, and causing the common-prayer in Irish to be read every Sunday in his own cathedral. Bishop Bedell seems to have accounted the theological differences among protestants as of little moment; and he was a promoter of the well-meant project of Mr. Drury to effect a reconciliation between the Calvinists and Lutherans.

When the Irish rebellion broke out in 1641, such was the veneration of even the most barbarous of the natives for bishop Bedell, that they declared he should be the last Englishman they would drive out of Ireland. His house in the county of Cavan was therefore long unmolested, and served, together with the church, as a place of refuge for numbers of protestants driven out of their habitations, all of whom he treated with the greatest kindness and hospitality, and daily exhorted by prayers and religious discourses to prepare themselves for the worst that those unhappy times might inflict. He refused to comply with an order to dismiss these refugees, and declared that he would share their fate, whatever it might be. This resolution caused him at length to be removed with his two sons and son-in-law to a ruinous castle in the midst of a lake, where they suffered much from the severity of the weather. The bishop, meantime, and his sons, were constant in preaching and praying with the poor afflicted flock confined along with them; and such respect did their piety inspire, that the rude and bigotted Irish who guarded them never disturbed their devotions. After remaining some time in this place, the bishop and his sons were exchanged for two of the O'Rourkes, and were carried to the house of Mr. Sheridan, an Irish minister and a convert to protestantism. Here he somewhat recruited from his fatigues; but at the end of January, 1641-2, he was seized with an intermitting fever, which terminated his life on February 7, in the seventy-first year of his age. He was interred in the church-yard of his own residence, the Irish attending at the solemnity with great decency. They fired a volley over his grave, and cried, in Latin, "*Requiescat in pace ultimus Anglorum!*"—May the last of the English rest in peace! A popish priest who was present is said, in the warmth of his respect and veneration, to have exclaimed "*Sit anima mea cum Bedello!*"—O were my soul with that of Bedell!

It would be difficult to point out any ecclesiastic, who more completely filled the part of a primitive pastor of the church than bishop

Bedell. His venerable and simple appearance, his indefatigable zeal in discharging his duty, his profound and unaffected learning, his charity and hospitality, his detachment from worldly interest, and his pious resignation under all the evils of life, exalted his character to the highest degree of professional excellence. He obtained the esteem of the bitterest enemies of his faith and country, and has left a model for the imitation of all his successors. He studied and wrote much on the controversy between the popish and protestant churches, and had prepared a large treatise in answer to the two questions put by the former to the latter, "Where was your religion before Luther? and What became of your ancestors who died in popery?" This he meant to have printed; but the manuscript, together with many other, was lost in the confusion of the times. He had a particular dislike to burying in churches, and caused the grave of his wife to be made in the remotest part of the church-yard, with directions to be laid by her side. He left two sons, one provided for by a small benefice, the other by an estate of 60*l.* per annum, the father's only property. *Biogr. Britan.*—A.

BEGER, LAURENCE, son of a tanner at Heidelberg, was born in 1653, and first pursued the study of theology at his father's desire; afterwards that of law, from his own inclination. He likewise addicted himself to classical literature and antiquities, in which he acquired so much reputation, that in 1677 he was appointed by Charles Lewis, elector Palatine, his librarian and keeper of his cabinet of antiques. In 1685, the cabinet, on the death of the elector, becoming the property of Frederic-William, elector of Brandenburg, Beger went into his service in the same posts, and died at Berlin in 1705. He was a member of the Berlin Society from its institution. He wrote various works, one of which, "*Considerations on Marriage*, by Daphnæus Arcuarius," in German, was a defence of Polygamy, written to gratify the elector Palatine, who wished to marry a favourite lady, while his wife was living. Beger afterwards, to please the elector's son, composed a refutation of his own work, but it was not printed. His other works relate to history and antiquities. The principal are, "*Thesaurus ex thesauro Palatino selectus*," 1685, folio; "*Thesaurus reg. elect. Brandenburgicus selectus*," 3 vols. folio; "*Regum & imperator. Roman. numismata*," folio, 1700; "*De nummis Cretensium serpenteris*," 1702, folio; "*Lucernæ veterum sepulchrales*," 1702; "*Numismata Pontif. Roman.*

aliorumque rariora," 1703, folio; "Meleagrides & Aetolia," 1696, 4to.; "Cranæ insula Laconica," 1696, 4to.; "Bellum & excidium Trojanum illustrat." 1699, 4to. *Moreri.*—A.

BEGON, MICHAEL, a distinguished patron of science and literature, was born of a good family at Blois in 1638. He had filled some of the first law offices in his native province, when his relation the marquis de Seignelai introduced him into the marine department. He was successively intendant of Havre, of the French colonies in America, and of the galleys. He was sent to Rochefort in 1688; and he possessed the intendance of that port, with that of the generality of Rochelle, till his death. He died at Rochefort in 1710. All the leisure he enjoyed from his public employments, he spent in gratifying his ardent passion for letters. He possessed a well-chosen library, which he freely opened to the public. In most of his books was written "Michaelis Begon & amicorum"—the property of Begon and his friends. And when his librarian once represented to him, that by lending them so liberally he ran the hazard of losing many, he replied, "I would rather lose them, than seem to distrust any honest man." He had also a rich cabinet of medals, antiques, prints, and other curiosities, collected from all parts of the world. He caused the portraits of many eminent Frenchmen of the seventeenth century to be engraved; and collected memoirs of their lives, which served for materials for Charles Perrault's "Hommes illustres." To him was also due the botanical researches in the American colonies, the results of which have in part been published by father Plumier. *Moreri. Nouv. Dict. Hist.*—A.

BEHEM (BEHAIM, BŒHM, or BEHENIRA,) MARTIN, a mathematician and cosmographer of the fifteenth century, who, according to the Germans, first conceived the notion of a western continent, and afterwards proved its reality as the original discoverer. He was born of a noble family at Nuremberg, an imperial city in the circle of Franconia, some branches of which are yet extant, but in what year does not appear. He is mentioned by various authors, some of whom dispute his claim to priority of discovery, while others appear to support his pretensions in a manner which admits of scarcely any doubt. M. Otto in the second volume of the American transactions has been at the pains of collecting and comparing the authorities in support of his claim, in which, however, it is to be wished that in some instances he had referred more minutely to his authorities. We shall chiefly avail ourselves of

his memoir to relate what we know of Martin Behem.

Garcilasso de la Vega, in his History of Peru, endeavours to diminish the merit of Columbus in the discovery of America, by affirming that he had been informed of the existence of another continent by Alonzo Sanchez de Huelva, who in his voyage to the Canaries had been driven by a gale of wind to the Antilles; but that his chief information was obtained from a celebrated geographer of the name of Martin Behenira. M. Otto, from various circumstances, judges that the syllables "ira" were added to the name of Behem when he was knighted in Portugal. He was addicted from his infancy to the study of geography, astronomy, and navigation; and at a more mature age he often reflected on the possibility of the existence of a western continent, and of the antipodes. Filled with this notion, he applied, in 1459, to Isabella, daughter of John, the first king of Portugal, and regent of the duchy of Burgundy and Flanders, who supplied him with a vessel, in which he made the discovery of the island of Fayal, in 1460. On this island he established a colony of Flemings, whose descendants still exist in the Azores, which were for some time called the Flemish islands. In support of these facts M. Otto gives a verbal translation from manuscripts preserved in the records of Nuremberg, which, as it appears, he either consulted, or caused to be consulted, for this express purpose. The same is also confirmed by contemporary writers, particularly by Wagenseil in his Universal History and Geography.

After having obtained a grant of Fayal from the regent Isabella, and resided there about twenty years, during which he made small excursions of discovery, Behem applied in 1484, eight years before the expedition of Columbus, to John, the second king of Portugal, for the means of making a great expedition towards the south-west. This prince supplied him with some ships, with which he discovered that part of America which is now called Brazil; and sailed as far as the straits of Magellan, or to the country of some savage tribes, whom he called Patagonians, from the extremities of their bodies being covered with a skin more like a bear's paws than human hands and feet. These facts are also supported by reference to the archives of Nuremberg and Behem's own letters written in German, and preserved in those archives, in a book which contains the birth and illustrious actions of the nobility of that city. The letters bear date 1486, six years before Columbus's discovery, or about the time of his first fruitless application to the

state of Genoa. Such a discovery did not escape the notice of contemporary writers. It is particularly related in the Latin chronicle of Hartman Schedl, who says that in the year 1485, John the second king of Portugal, sent a squadron of galleys to the southward, under the command of James Canus and Martin Behem, a German of Nuremberg, descended from the family of Bonna, a man very well acquainted with the situation of the globe, and of much experience, who coasting along the southern ocean, crossed the equator, and arrived in the other hemisphere, where their shadows projected to the right-hand, or southward, when the face is turned to the east. He adds, that by their industry, we have become acquainted with a new world, and that they were absent twenty-six months. Other authorities are, the work of Æneas Sylvius on the state of Europe, who died before Behem's discoveries were made, but into whose book the editors of the subsequent edition have thought fit to insert the passage last referred to; with Petrus Mateus, who wrote on the canon law two years before the expedition of Columbus, and mentions our navigator and his discoveries; as do likewise Cellarius, and Riccioli in his *Geographia Reformata*; the first of whom states the advantage which Magellan, and the latter that which Columbus derived from our author's discoveries and charts. But the most positive proof adduced by M. Otto is the recompence bestowed on him by king John, who on the 18th of February, 1485, in the city of Allasavas, knighted him in the presence of all his court, of which solemnity a particular account is given in the archives of Nuremberg, from which M. Otto gives a translation in the words of an extract which lay before him.

In 1492 the chevalier Behem, crowned with honours and riches, undertook a journey to Nuremberg, to visit his native country and family. He there made a globe of the earth, which is still preserved in the library of that city, and exhibits the outline of his discoveries under the name of western lands, from which it is seen that they are the present coast of Brazil and the lands near the straits of Magellan. As this globe was made in the same year that Columbus set out upon his expedition, it was impossible for Behem to have profited by his discoveries, even if Columbus had not sailed to parts much to the northward of those discovered by Behem.

After having performed several other interesting voyages, Behem died at Lisbon in July 1506, leaving behind him no other work,

as my author affirms, than the globe just spoken of. It appears, however, from the former part of his narrative, that the king of Portugal possessed a chart of the coast of America, drawn by Behem, which was seen by Magellan before he undertook his voyage, and that certain letters are still extant at Nuremberg. The globe is made from the writings of Ptolemy, Pliny, Strabo, Marco Polo, and Mandeville, with the addition of his own discoveries in Africa and America.

Martin Behem was the scholar of the celebrated John Muller, or Regiomontanus, and was very intimate with Christopher Columbus. The general outline of his transactions, and the time when he was in the service of Portugal, are matters concerning which there is little opening for disputation. Dr. Robertson and other writers have considered the narrative, as far as it relates to the priority of discovery in America, as being little better than a legend; but the additional observations and facts stated by M. Otto, in the concluding part of his memoir, appear very satisfactory, and well deserve to be consulted by such as may be disposed to give this subject a full examination. W. N.

BEHN, APHARA, a lady of some celebrity as a writer of plays and novels, was descended from a good family in Canterbury, of the name of Johnson, and born in the reign of Charles I. Her father having obtained the office of lieutenant-general of Surinam and the dependent islands, then in the possession of the English, embarked for the place with his whole family, but died at sea. The family, however, arrived at Surinam, where they remained some years; and Aphara became acquainted with the person and interesting adventures of prince Oroonoko, which she afterwards made the subject of a novel, whence it was brought on the stage by Southerne. After her return to England she married Mr. Behn, a merchant of London, of Dutch extraction. She was probably a widow when Charles II. pitched upon her as a proper person for gaining intelligence on the continent, during the Dutch war, for which purpose she took up her residence at Antwerp, and engaged in intrigues for the good of her country. It is said that by means of one of her admirers she obtained advice of the intention of the Dutch to sail up the Thames and burn the shipping, which she communicated to the court, where it was slighted as an improbable story. On her return to England she was near perishing by shipwreck. Her life was afterwards devoted to gallantry and writing, which last she prac-

tised for her support. She had a good person, and considerable talents for conversation; and her acquaintance was cultivated by several of the poets and wits of the time, as well as by men of pleasure. She was a voluminous authoress, both in verse and prose. She published three volumes of miscellany poems, seventeen plays, and a collection of histories and novels, besides some translations and letters. In all these there is much borrowing from other writers; and her own merits do not go beyond a fluent easiness of style, rising to the warm and passionate when love is the topic, and some sprightliness of thought and facility of common invention. Many of her plays were successful on the stage; but it was a period when gross indecency of plot and language were no obstacles to success. Pope has characterised them in two well-known lines:

The stage how loosely does *Astrea* tread,
Who fairly puts all characters to bed.

Astrea was the poetical appellation of Mrs. Behn. None of her dramatic pieces are at present acted. Her poetry has probably been long forgotten. Her novels have not long ceased to be popular, and still meet with occasional readers.

Mrs. Behn died in 1689, aged between forty and fifty, and was buried in the cloister of Westminster-abbey. *Biogr. Britan.*—A.

BEK, DAVID, an eminent portrait-painter, was born in 1621, either at Arnheim, or at Delft. He was a disciple of Vandyck, from whom he acquired his distinguishing freedom of pencilling and sweet tone of colouring. He worked with great ease, and even rapidity; so that king Charles I. once told him that he supposed he could paint riding post. He not only painted for that king, but taught drawing to his sons, and to prince Rupert. He was afterwards in the service of the kings of France and Denmark, and of queen Christina of Sweden, by whom he was much favoured, and employed to take portraits of most of the illustrious persons of the age. It is said that he was possessed of nine gold chains and gold medals, presented to him by as many sovereigns whom he had painted. He was polite and agreeable in his manners, and handsome in person. Having obtained leave of absence from Christina, in order to visit his relations, he died at the Hague in 1656. Some years before, according to a popular story, he had a narrow escape for his life. Travelling in Germany, he was taken suddenly ill, and was thought to have expired. He was laid upon

straw in his chamber, where two of his servants sat down to drinking in order to alleviate their grief. One of them, almost intoxicated, said to the other, "Our master loved wine when he was alive, let us give him a glass now, by way of gratitude." Upon which, while one opened his mouth, the other poured in a little of the liquor. Its irritation in the throat brought Bek out of his swoon, to the great surprise of the servants; and a repeated dose quite recovered him. *Houbraken, Lives of Painters. Pilkington's Dict.*—A.

BEKKER, BALTHASAR, a Dutch divine, whose opinions once excited much notice, was born in Friesland in 1634, and studied at Groningen and Franeker. While minister in this place he began to distinguish himself by maintaining the Cartesian philosophy, which involved him in many disputes. He applied his principles to theological subjects; and it was in consequence of the Cartesian definition of *spirit*, that he was led to deny the reality of all those operations of the devil and other infernal agents upon mankind, which are related in the scriptures. His argument was this. The essence of mind is *thought*; the essence of matter is *extension*. Now, since there is no sort of conformity between a *thought* and *extension*, mind cannot act upon matter unless these two substances be united, as soul and body are in man: therefore no separate spirits, either good or evil, can act upon mankind. Such acting is *miraculous*, and miracles can be performed by God alone." These opinions were very obnoxious to the orthodox, and Bekker was successively compelled to quit one place after another. At last he settled at Amsterdam; and there he published his system at large, in 1691, in a long and laboured work, entitled, "The World Bewitched." He was not without followers and converts, as well as antagonists; and his notions made way not only in the United Provinces, but in Germany. His heterodoxy was thought a sufficient ground for solemnly deposing him from the pastoral charge, though his morals were irreproachable, and his intentions pure. The magistrates of Amsterdam, however, continued to pay him his salary. He lived six years afterwards, in the full persuasion of the truth and importance of his opinions, and employed in defending them and himself against the violent attacks of adversaries. He died in 1698. Bekker was a man of warm imagination, of an active mind, and firm temper, altogether fitted for a polemic. His defences, however, are said to be written

with a moderation, of which his enemies had not given the example. He was the author of some other works, philosophical and theological. A satirical medal was struck at his deposition, in which the devil was represented in a minister's habit, riding upon an ass, and displaying a banner in token of the triumph he had gained. *Moreri. Mosheim and Maclaine's notes.*—A.

BEL, MATTHIAS, a learned Hungarian, particularly distinguished by his knowledge in the history of his own country, was born at Orsowa in 1684. Having acquired the principles of literature at Neusohl, Presburg, and other places, he repaired to the university of Halle, where for two years he studied medicine; but having afterwards conceived a strong attachment to theology, he abandoned medicine, and being admitted into the family of A. H. Frank, professor of divinity at Halle, as private tutor to his son, he lived in that state some years, during which he attended the professor's lectures. In 1708 he was chosen rector of the evangelical-school at Neusohl; but he soon left that place, on being elected preacher at the castle church. In 1714 he went to Presburg to be rector of the school in that city; and in 1719 was chosen preacher by the German evangelical congregation, of which he died senior minister, on the 20th of August, 1749. His "*Apparatus ad Historiam Hungariæ*," and his "*Notitia Hungariæ novæ*," which are the best works on the subject, will render his name immortal. The emperor Charles VI. was so highly pleased with his "*Notitia Hungariæ*," that he immediately gave him the appointment of Imperial historiographer; the king of Prussia made him a member of the royal academy of the sciences at Berlin; and the empress of Russia, of that of Petersburg. This work also was so much approved by pope Clement XII. that he sent him his portrait and eight gold medals, which were accompanied with a very polite letter from his nuncio, Passionei. When the emperor received the second volume of this work he raised the author to the rank of nobleman, but this circumstance Bel was unwilling to make known. Among his works are: "*Prodromus Hungariæ antiquæ et novæ*;" *Norib.* 1723. fol. "*Notitia Hungariæ novæ Historiogeographica*;" *Viennæ*, 1735-1742, 4 vols. fol. maj. "*Apparatus ad Historiam Hungariæ, sive Collectio miscella monumentorum, ineditorum partim, partim editorum*; dec. I. et II." *Posonii*, 1735-46, fol. An excellent work for the Hungarian history. He translated also into the Bohemian language the Bible, Arndt's True

Christianity, Freylinghausen's Theology, &c. *Professor Hirsching's Dictionary of Celebrated Persons who have died in the 18th Century.*—J.

BEL, CHARLES ANDREW, son of the former, was born at Presburg on the 13th of July, 1717. He studied at Jena and Altdorf; and in 1739 visited Strasburgh. From that city he accompanied the young count de Harrach and Baron de Bartenstein to Paris; returned in 1740 to Presburg, and the year following attended a Hungarian count to Leipsic, where he soon became extraordinary professor of philosophy; and in 1756 was made public professor of poetry, and librarian to the university, with the rank of counsellor of state. He died suddenly on the 5th of April, 1782. Among his writings are, "*De vera Origine et epocha Hunnorum, Ararum, Hungarorum, in Pannonia*," *Lips.* 1757, 4to. He translated also "*Wattewille's History of the Swiss Confederation*," which he illustrated with notes. *Lemg.* 1762, 8vo.; and superintended the publication of a seventh edition of "*Ant. Bonfonii rerum Hungaricarum Decades*." *Lips.* 1771, fol. After Menek's death he became editor of the *Acta Eruditorum*, and the *Leipsic Literary Gazette*, which he conducted from the year 1754 to 1781. *Professor Hirsching's Dictionary of Celebrated Persons who have died in the 18th Century.*—J.

BEL, JOHN-JAMES, counsellor of the parliament of Bourdeaux, was born at that city in 1693. He was educated in a college of the fathers of the Oratory, where, notwithstanding a constant course of ill health, he distinguished himself by his acquirements. Returning to his father's house, he pursued his studies with great ardour, both in the belles-lettres, and in metaphysics and morals. He was admitted counsellor of parliament in 1720; and the known extent of his abilities caused him to be employed in various affairs of consequence, concerning which he drew up very accurate and learned memorials. In particular, his printed memorials relative to the contest between the parliament and the court of aids of Bourdeaux, in which he acted as deputy for the former, were admired as master-pieces of erudition and judgment. During his visits to Paris he had contracted an acquaintance with the principal men of letters in that capital; and when finally fixed at Bourdeaux, he was made a member of the academy there, and in 1737, its director. He had projected several considerable works in scientific and polite literature; but revisiting Paris to augment his

physical knowledge, the excess of his labours threw him into an illness of which he died in 1738, aged forty-six. He left to the academy of Bourdeaux the house in which it holds its sittings, and his valuable library. Besides professional works, Mr. Bel published "An Apology for Mr. Houdart de la Motte," 1724, 8vo. in four letters. This is, in fact, an ironical criticism on the works of that author, especially his tragedies. He had already taken part against him in his celebrated controversy with Madame Dacier on the merits of the ancients. "An Examination of the Tragedy of Romulus, by la Motte." "A Dissertation on the Abbé Dubos's Opinion concerning the Preference to be given to the Perceptions of Taste, above Reasoning, in judging of Works of Genius." "Letters containing Observations on Voltaire's Tragedy of Mariamne." The above, and some other papers of Mr. Bel, are inserted in "Memoirs of Literature and History," collected by father des Molets of the Oratory. He also wrote the "Neological Dictionary," afterwards considerably augmented by the abbé des Fontaines, the purpose of which was to expose the new words and affected phraseology of several modern writers. *Moreri. Nouv. Dict. Hist.—A.*

BELIDOR, BERNARD FOREST DE, a French mathematician and engineer of some note, and member of the academies of sciences of Paris and Berlin, was born about 1690. He was professor-royal at the artillery school of la Fere, and provincial commissary of artillery. He was one of the first who, by various experiments, discovered that the proportion of gunpowder usually employed in loading cannon might be considerably reduced without diminishing the effect; but by communicating this economical idea to cardinal Fleury, without first consulting the grand-master of artillery, he lost both his places. Thus thrown out of employment, he was taken by the prince of Conti, who knew his merit, into Italy; and this patronage again brought him into notice at court. Marshal Belleisle when war-minister nominated him inspector of artillery, and gave him handsome apartments at the arsenal of Paris, in which he died in 1761. Belidor was a very industrious man, and composed a number of useful works, relative to civil and military architecture, hydraulics, fortification, and engineering. He wrote in a clear, but rather diffuse manner. As a mathematician, he does not rank among the first class. *Nouv. Dict. Hist.—A.*

BELISARIUS, the great hero of declining

Rome, was by birth and rank a peasant of Thrace, and first rose to notice through his valour, when serving among the private guards of Justinian, then general of the forces of the Roman empire. He was sent to take the command at the important fortress of Dara on the Persian confines, where, though at first he met with a check, he afterwards gained a complete victory with much inferior forces. In an ensuing campaign, A.D. 530, the Persians invading Syria were met by Belisarius, now commander in chief in the east, who by skilful manœuvres prevented their advance, and would have compelled them to retire without loss on his part, had not the impatience of his troops forced him to an engagement. He was defeated, but the Persians bought the victory so dearly, that they lost all the fruit of it, and soon after made peace. On his return to Constantinople, Belisarius performed a great service to the emperor Justinian, by quelling a fierce and dangerous sedition, in which Hypatius, nephew to the emperor Anastasius, had been elevated to the purple, with the concurrence of the greatest part of the senate and people.

In 533 Belisarius sailed with a powerful fleet and army to Africa, on an expedition against Gelimer, the Vandal king of Carthage, who by his usurpation of the crown, and his oppression of the orthodox part of his subjects, had excited great discontents. Belisarius, after a voyage of three months, disembarked on the African coast, and by means of the strict discipline he observed, was received without opposition into many of the towns as he advanced, and secured an abundant supply of provisions. He defeated the brother and nephew of Gelimer, who were sent to oppose him, and put to flight the king himself on his attempt to renew the battle. Advancing to Carthage, now left without a defender, he took possession of this famous city, in which he was received rather as a friend than a conqueror. Meantime Zano, the brother of Gelimer, brought back an army with which he had subdued Sardinia, and joining the remaining forces of his brother, they resolved to attempt the recovery of Carthage. Belisarius went out with a much inferior force to meet them, and gained a victory, in which Zano was slain. He then led his men to the attack of Gelimer's camp; and by the pusillanimous flight of the king, easily became master of it with all its riches. He passed the ensuing winter at Carthage, receiving the submission of the surviving Vandals, and all the

dependent provinces, and restoring every-where the orthodox worship, and the authority of the Roman emperor. Gelimer, who had escaped to the inaccessible mountain of Papua in Numidia, was invested by Pharas, an officer of Belisarius, and compelled through want and suffering to yield himself prisoner, with all his family and followers. Belisarius received him at Carthage with honour; and, accompanied by the vanquished monarch, he returned to Constantinople in 534, after achieving in one year the conquest of all that part of Africa which had formerly been under the Roman dominion. A triumph was decreed him, which was the first ever seen by the eastern metropolis of the empire; and he was created sole consul for the ensuing year.

The next great project of the reign of Justinian was to put an end to the dominion of the Ostrogoths in Italy. Their present sovereign was Theodotus, who had obtained the sole sovereignty by the murder of Amalasontha, daughter of the great Theodoric. With the conduct of this arduous enterprise, also, Belisarius was entrusted. In 535 he suddenly invaded Sicily, which he reduced with no other resistance than from the garrison of Palermo, which stood a short siege. In the spring of the next year he made a hasty expedition with only 1000 of his guards to Carthage, in order to suppress a dangerous revolt among the African forces. He had nearly, by extraordinary vigour, restored peace to that province, when he was recalled to Sicily by a mutiny in his own army. This he soon terminated, and crossing over to Rhegium, he proceeded, receiving the submission of all the country, to Naples. This city withstood his arms for some time, but at length was taken by means of the channel of an aqueduct, which admitted a resolute band of soldiers by night, who opened the gates to the army without. Many acts of rapine and cruelty were perpetrated by the Huns and other barbarians in the imperial service, though Belisarius seems to have exerted himself to the utmost to save the lives of the people. Belisarius thence advanced towards Rome, where the feeble Theodotus had remained, till the Goths, provoked with his cowardice, had deposed him and elected Vitiges. Theodotus, attempting to escape to a place of safety, had been murdered; and Vitiges had retired to Ravenna, leaving Rome to the protection of a small garrison. The senate and people sent deputies to Belisarius with offers of submission; and the Gothic garrison evacuating the city on his approach, Belisarius entered it without opposition, in December, 536. He readily made himself master of all the surrounding country; but in the succeeding spring, Vitiges, having collected all the Gothic forces, advanced at the head of 150,000 men to recover the capital of his kingdom. When he was arrived near the walls, Belisarius with a body of horse sallied forth to survey the enemy, and having unwarily suffered himself to be surrounded, he was obliged to exert all the personal strength and valour of a soldier in order to extricate himself. In the ensuing siege of Rome he exerted every quality of a great general. He assailed the Goths by frequent sallies; and when the rashness of the Romans had occasioned a severe loss, he so well managed his remaining powers of defence, that he prevented the foe from obtaining any further advantage. He relieved by all possible means the distress arising to the city from famine and sickness; and by his vigilance defeated the plots of internal traitors for delivering it up to the enemy. In all his efforts he was assisted by the counsel and co-operation of his wife Antonina, his constant companion in every expedition, whose imperious temper and dubious conjugal fidelity were in some measure compensated by her courage and active abilities. The expulsion of a bishop of Rome, suspected of treason, and the sale of his office to a high bidder, were, however, actions by which the influence of Antonina involved her husband in some reproach. A whole year passed in which the Goths lay before Rome, resolved to sacrifice every thing to the recovery of it. At length the emperor sent a force for its relief; and the capture of Rimini made the Gothic king apprehensive for the fate of Ravenna. He made another desperate but unsuccessful attempt on Rome; and then, raising the siege, drew off his wasted army, and proceeded to Rimini. His attempt to recover this place, too, was foiled, and he was at length compelled to take shelter within the walls of Ravenna. In the mean time the celebrated eunuch Narses had arrived with an army from Constantinople, and mutual jealousies and dissensions soon arose between two generals whose authority was not clearly limited and defined. Belisarius had the emperor's express commission appointing him to the supreme command; but Narses was instructed to obey, with the limitation, "as far as may be expedient for the public service." Belisarius had incurred odium with many of the officers by the hasty execution of Constantine, governor of Spoleto, who had com-

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mitted an act of robbery. In this situation, the armies separated, and the leaders no longer acted in concert. Belisarius, however, by his prudence and perseverance, prevailed in the end, and procured the recal of Narses, and the restoration of military subordination. Yet he could not prevent the Goths, joined by a body of Franks, from taking Milan, which had revolted from Vitiges, and which they chastised by the massacre of all the males who bore arms, and the captivity of the rest of the inhabitants. In 539 another inroad upon the peace of Italy was made by the invasion of Theodebert king of the Franks, who with a vast army attacked indiscriminately both Romans and Goths, and marked his way by ruin and slaughter. He ravaged Liguria, destroyed Genoa, and, unmolested by any other foe than famine and disease (for Belisarius could only assail him by remonstrances), returned laden with spoil to his own country. Belisarius, meantime, after taking Auximum and Fæsulæ, formed the blockade of Ravenna. While engaged in this enterprise, he received from Constantinople a treaty of peace which Justinian had made with the Goths without consulting him. It left to Vitiges all the provinces beyond the Po, with the regal title. Belisarius, knowing the distress of the Goths refused to confirm the treaty. The Goths hoped to avoid falling under the dominion of Justinian, by inducing Belisarius himself to become their sovereign; and they made a free offer of themselves and all they possessed to the general. Belisarius, seeming disposed to comply with their wishes, stipulated for the surrender of Ravenna on a fixed day. He was admitted with his troops, December, 539, and secured the royal treasures, and the person of Vitiges. To such acts of deceit were even the greatest men obliged to stoop in the declension of the Roman power! Soon after, Belisarius was recalled to Constantinople. The Goths still endeavoured to retain him, with the prospect of royalty and independence, but it does not appear that his fidelity to the emperor ever wavered. He departed, carrying with him the public treasures of Ravenna, and the persons of Vitiges, his wife, and chief nobles. The emperor received him with apparent cordiality, but did not confer on him a second triumph. Vitiges was kindly treated, and dignified by the title of patrician. Belisarius, if not duly honoured by his jealous master, was however the object of universal admiration and respect among the people; and from the number of soldiers in his private pay, and the general at-

tachment of the army, he might well be reckoned the second person in the empire. His peace and honour were however much injured by the conduct of his wife Antonina, of whom many a shameful tale is related in that chronicle of ancient scandal, the *Anecdotes of Procopius*; and though they are not to be implicitly received, it can scarcely be doubted that this violent and profligate woman abused in a variety of ways the blindness or passiveness of her husband. Antonina was the friend and confidante of the empress Theodora; and while her influence at court secured the submission of Belisarius, it also occasionally proved his protection.

Chosroes king of Persia in 540 had made a successful incursion into Syria, and had utterly destroyed its rich capital Antioch. He was pushing on his conquests to the coasts of the Black Sea, when Belisarius, in 541, was entrusted with the defence of Asia. In order to make a diversion, he crossed the Euphrates near Nisibis, and advanced into the Persian territory, and though ill-supported by his allies, he succeeded in obliging Chosroes to return for the protection of his own dominions. In the ensuing campaign, with a small force he prevented Chosroes from entering Palestine, and obliged him to repass the Euphrates. But a more dangerous foe now rendered the presence of this bulwark of the empire necessary elsewhere. Totila, who had been elected to the Gothic throne in Italy, had taken many considerable places, and detached a great part of the country from the dominion of Justinian. Belisarius was sent to oppose him, and in 544 arrived in the port of Ravenna with a small and ill-provided supply of recruits. Unable to contend in the field with Totila, he could not prevent him from reducing the middle provinces of Italy, and laying siege to Rome itself. He had brought it to the greatest extremities for want of provisions, when Belisarius made a bold attempt for its relief. He sailed to the mouth of the Tyber, forced the barriers by which the river was guarded, and would certainly have thrown succours into the city, had he been properly seconded by his officers and the governor. But in the midst of the enterprise, the failure of part of his plan obliged him with great reluctance to sound a retreat; and Rome fell under the Gothic yoke. The interposition of Belisarius prevented the threatened destruction of this metropolis; and after demolishing its walls, and emptying it of most of its inhabitants, Totila evacuated it, and marched into the south of Italy. Belisarius,

after his departure, took possession of the deserted city, and hastily fortified himself within its circuit. Totila returning, made three assaults on the Roman army, and was thrice repulsed with great loss. But its defender was obliged by orders from Justinian to quit Rome, after leaving a garrison for its protection, and march to suppress a revolt in Lucania. Here he was so unfaithfully served by his officers, that he narrowly escaped being surprised in Crotona, and was obliged to take refuge on the coast of Sicily. At length, baffled in every attempt, and unable to meet the challenge of the Gothic king, he obtained a final recall from this ill-fated service, and returned to Constantinople in 548.

Belisarius, though in popular estimation his glory was diminished, still maintained a high station near the throne of Justinian; yet the success of the eunuch Narses in recovering Italy, could leave only a second rank in military reputation to the declining veteran. Above ten years afterwards, however, on a sudden incursion of the Bulgarians across the frozen Danube, in which they advanced to the long walls of Constantinople, and filled the court and city with affright, the aged Belisarius was the person looked to as the tutelary genius of the empire. Assembling a tumultuary band, he issued forth against the barbarians, put them to flight, and saved the capital; though it was afterwards necessary to purchase their return to their own country by a heavy ransom. This was the last exploit of Belisarius, and the remainder of his days was doomed to misfortunes and disgrace. The emperor, grown more jealous with advancing years, was led to suspect his old general of being concerned in a conspiracy against his crown and life. On very incompetent testimony, he was condemned as a criminal, and though his life was spared, his estates were confiscated, and he was guarded as a prisoner in his own house. At length his innocence was recognised, and his liberty and fortunes were restored; but he survived only eight months to enjoy the return of better days, and died in March, 565. The story of his being deprived of sight, and reduced to such indigence as to be obliged to beg his bread in the streets, is a fiction of later times, and only attests the celebrity of this hero in popular fame, which caused him to be selected as the most striking example of a change of fortune. *Univers. Hist. Gibbon.*—A.

BELLARMINO, ROBERT, cardinal, one of the most celebrated controversialists of the

Romish church, was born at Monte Pulciano in Tuscany, in 1542. His mother was sister to pope Marcellus II. At the age of eighteen he entered into the society of Jesuits, among whom he soon distinguished himself by his application and talents. His reputation caused him to be sent for to the Low-countries in order to oppose the progress of the reformers; and after being ordained priest in 1569, by Jansenius bishop of Ghent, he was placed in the theological chair of the university of Louvain. His success both in teaching and preaching was very great; and he is said frequently to have had for his auditors persons of the protestant persuasion from Holland and England. After a residence of seven years at Louvain, occupied as well in augmenting his own stores of knowledge, as instructing others, he returned to Italy, where he was employed by his superiors in giving controversial lectures, and was honoured by three successive popes with important commissions. Sixtus V. sent him into France in 1590, as a companion to the legate, cardinal Gaetano. Clement VIII. in 1598 nominated him to the cardinalate, adding the magnificent eulogium, "We choose him because the church of God does not possess his equal in learning." In 1602 he was created archbishop of Capua, and for four years he governed with great zeal the church committed to his charge. At the election of the popes Leo XI. and Paul V. Bellarmine was thought of for the pontificate; and it is supposed that nothing but his being a Jesuit opposed his election; the great power and influence of that body having always prevented their elevation to a post, which, if once attained by them, might never have been quitted. Paul V. recalled Bellarmine to Rome, to remain about his person; on which occasion he resigned his archbishopric, without reserving any pension from it, as he might have done. He continued to serve the church, till the year 1621, when he left his apartments in the Vatican, and retired to a house of his order, where he died the same year, at the age of seventy-nine. In his last illness he received a visit from the pope, Gregory XV.; and such was the profound veneration with which he had always accustomed himself to regard Christ's vicar upon earth, that he saluted the pontiff on his entrance with the words of the centurion to Christ, "Lord, I am not worthy that thou shouldst come under my roof." On the day of his funeral, it was necessary for the guards to keep off the crowd which pressed round to touch his body, or procure some relic of his

garments, as if he had been a saint ; and similar tokens of regret and reverence had been displayed by the Capuans when he left their city.

Bellarmin had the double merit with the court of Rome, of having been one of the most strenuous defenders of the catholic religion against the reformers, and of having been one of those who exalted to the highest pitch the prerogative of the Roman see over those of the same communion, and the power of the popes, spiritual and temporal. With regard to the first, so formidable were his controversial labours thought, that for a number of years no eminent protestant divine failed to make the arguments of Bellarmin a particular object of refutation. The great work which has furnished matter for this warfare, is a "Body of Controversy," written in Latin, and frequently reprinted. The best edition was reckoned that of Paris, called the "Triadelphe," in 4 vols. fol. till the appearance of that of Prague, in 1721, also 4 vols. fol. The style cannot pretend to purity or elegance ; but it is perspicuous, close, and precise, and free from scholastic barbarism. Each question is treated of in a clear and methodical manner ; and the opinions deemed heretical are stated with so much fairness, and the objections of adversaries are proposed with so much force, that some of his own party have doubted whether his works were not likely to do more harm than good. He is, however, very copious in his proofs and refutations ; and displays a vast extent of learning in scriptural criticism, in the commentaries and decisions of fathers and councils, and in the doctrine and practice of the church in all ages, as becomes one who determines every point not by reasoning but by authority. He has adopted none of the lax morality inculcated by some of his order ; and in respect to the doctrines of predestination and efficacious grace, he is more of an Augustinian doctor, than a Jesuit. Besides this work, he wrote "A Commentary on the Psalms ;" "Sermons ;" "A Treatise on Ecclesiastical Historians ;" "A Treatise on the Temporal Authority of the Pope against Barclay ;" "The Groans of the Dove ;" "On the Obligations of Bishops ;" and a "Hebrew Grammar." Some of these, especially his book on the temporal authority of the pope, excited adversaries against him in his own communion. His high ultramontaine maxims on the right of the pontiffs to depose princes caused that work to be condemned by the parliament of Paris. Nor did it content the court

of Rome itself ; for by way of a temperament, it asserted not a direct, but an indirect power of the popes in temporal matters ; with which Sixtus V. was so offended, that he caused the book to be put in the index of the inquisition. These and other attacks made upon Bellarmin by the catholics gave grounds to the celebrated Mayer for his dissertation "De Fide Bellarmini ipsis Pontificiis ambigua." (On the doubts of the papists themselves concerning the faith of Bellarmin.) Some protestants, in their zeal against this formidable adversary, injured their cause, by inventing some very absurd and malignant calumnies against his morals ; and even Joseph Scaliger has not scrupled to assert, that Bellarmin did not believe a word of the doctrines he defended. But there is more reason to suppose that he inclined to superstition in faith, and to scrupulosity in practice. At his death he bequeathed one half of his soul to the Virgin Mary, and the other half to Jesus Christ : and it is said by his panegyrists, that he patiently suffered himself to be tormented by flies and other vermin, and would not allow them to be molested ; alleging that these animals had no other paradise than their present existence, of which it was cruel to deprive them. It is certain, that such was the opinion of his sanctity, that proofs were collected by his society of his right to canonisation ; and that nothing but the fear of giving offence to the sovereigns whose temporal rights he oppugned, has prevented the popes from complying with the repeated applications of the Jesuits to obtain him that honour. *Bayle. Moreri. Tiraboschi. Nouv. Dict. Hist. Mosheim.—A.*

BELLAY, WILLIAM DU, lord of Langei, a man of eminence under Francis I. was employed by that prince in a variety of important commissions, and served him very effectually, by means of the excellent intelligence he obtained of the designs of his enemies. He was very instrumental in procuring the determinations of some of the French universities, in favour of the divorce of Henry VIII. from Catharine, by which complaisance he hoped to secure that prince in the interest of his master. Francis employed him much in his negotiations with the German protestants ; and he displayed great art in excusing to them the severities exercised against the French reformers. He himself seems to have been disinclined to persecution ; for he long procured the suspension of the cruel edict against the protestants of Cabrières and Merindol. He was made go-

vernor of Turin in 1537, and soon after, viceroy of Piedmont. Returning from that country in winter, in order to convey some important intelligence to the court of France, he was taken ill on the road, and died at St. Saphorin, between Lyons and Roane, in January, 1543. William du Bellay was a man of learning, and wrote several works, one of which was a "History of his own Times," composed first in Latin, and translated by him into French. It was divided into *ogdoades*, or books of eight chapters each; but of these only a few are preserved in the works of his brother Martin du Bellay. They are written in a simple and lively manner, but are somewhat partial in favour of Francis I. He was one of the first French writers who doubted of the miraculous facts recorded of Joan of Arc. *Bayle. Moreri. Nouv. Dict. Hist.—A.*

BELLAY, JOHN DU, cardinal, son of Louis du Bellay, lord of Langei, and younger brother of the preceding, was born in 1492, and brought up to literature, in which he made an early proficiency. Francis I. esteemed him highly, and employed him in a number of embassies, rewarding him with ecclesiastical preferments, of which he successively held some of the most considerable in France. He was bishop of Paris, when he was employed by his master to use all endeavours for procuring an accommodation between Henry VIII. of England and the see of Rome. For this purpose he paid a visit to Henry, and thence went to the pope, from whom he obtained the delay required by Henry for defending his cause by procuration. But a courier from Henry not arriving on the day appointed, the pope, contrary to the strong remonstrances of Bellay, proceeded to the denunciation of those ecclesiastical censures, which occasioned the final separation of England from the Roman communion. Bellay continued at Rome, and in 1535 was made a cardinal by Paul III. On obtaining intelligence of the hostile designs of Charles V. he hastened back to France; and when that monarch invaded Provence, in 1536, Bellay was left by Francis as his lieutenant-general in Paris, on which occasion he displayed as much military vigour as civil prudence, and put the metropolis and the principal places in Picardy and Champagne in a formidable state of defence. He continued in high consideration during the life of Francis, but after the death of that king he lost his credit, chiefly through the intrigues of the cardinal of Lorraine. He retired to Rome, and resigning

his promotions in France, was made bishop of Ostia. So much was he esteemed by his brother cardinals, that there were thoughts of raising him to the pontificate, when he died in 1560 at Rome, aged sixty-eight.

The cardinal du Bellay was not only highly eminent as a statesman, but held a distinguished rank among the patrons and friends of literature. By his influence, and that of Budæus, Francis was induced to found the royal college in 1529. The celebrated Rabelais was once physician to this prelate. He himself wrote elegantly both in his own language, and in Latin. In the former he has left some harangues and an apology for Francis I. In the latter he wrote three books of poems, consisting of elegies, odes, and epigrams, printed by R. Stephens in 1546. These have been praised by de Thou and Sainte-Marthe as pieces which would have conferred honour on a poet by profession.

Martin du Bellay, another brother, also served Francis both in a military and civil capacity, and rose high in his favour. He wrote historical memoirs, from 1513 to 1543, published with those of his brother. *Bayle. Moreri.—A.*

BELLAY, JOACHIM DU, a distinguished name among the older of the French poets, was born at Liré in Anjou, about the year 1524, of a family related to that of the Bellays above mentioned. He was early left an orphan, and underwent much uneasiness from family misfortunes, which at length he dissipated by an assiduous study of the poets, ancient and modern. From admiring, he was led to imitating them; and he cultivated his poetical vein with such success, that his verses made him known at court, and became the delight of Francis I. Henry II. and Margaret queen of Navarre. From the sweetness and facility of his muse he obtained the appellation of the *French Ovid*. He deserved this title, too, by the licentiousness of some of his pieces. He was thought particularly to excel in the sonnet; and his place as a poet has been generally fixed next to that of Ronsard. He followed his relation, the cardinal, to Rome, where he spent three years. The cardinal advised him to practise Latin verse, which he did with some success, though by no means equal to that he had obtained in the vernacular tongue. On his return to France, as agent to the cardinal, some secret enemies did him ill offices with that prelate, charging him with immorality and irreligion, by which means he

fell into new difficulties. The bishop of Paris, another of the family of Bellay, gave him a canonry in his church in 1555, and he had a prospect of further preferment, when he was taken off by an apoplexy on January 1, 1560.

His French poems were published complete in 1561; and his Latin ones in 1569. *Nouv. Dict. Hist. Moreri—A.*

BELLEFOREST, FRANCIS DE, a writer who in his time raised himself to a degree of fame merely from the quantity of his works, was a native of the province of Guienne, at a village of which called Sarzan he was born, in 1530. After an early education in the court of the queen of Navarre, he was sent to study the law at Toulouse; but finding it easier to cultivate a talent which he possessed of pouring out bad verses with prodigious facility, he employed himself in panegyrising all the noblesse in and about Toulouse, who rewarded him with praise and suppers. He then came to the capital, and endeavoured to make himself known to the learned and great; and by dint of industry and insinuation attained to some reputation in the reigns of Charles IX. and Henry III. He even procured the post of historiographer-royal, but lost it again for want of attention to fact in his productions. He is reckoned to have composed more than fifty works on different subjects, in the course of a life which lasted only fifty-three years, as he died at Paris in 1583. It has been said of him, that there was neither tongue nor science which he did not profane. History was one of his most fertile topics; and he published compilations of "Tragical histories," and "Wonderful histories;" and the two following works, which alone, of all the mass, are worth reciting; "The History of the nine Kings of France of the Name of Charles," folio; and "The Annals of General History of France, Par. 1600," 2 vols. fol. This last contains many curious facts drawn from the ancient chronicles, but so disfigured in the narration, and so intermixed with absolute fable, that they have no value as authorities. *Moreri. Nouv. Dict. Hist.—A.*

BELLEGARDE, JOHN-BAPTIST MORVAN DE, usually called the *Abbé*, was born in 1648, in the diocese of Nantes, of a family of rank, and entered into the society of Jesuits. He was the disciple of father Bouhours, under whom he formed his taste and style. An attachment to the principles of Descartes, then much opposed by the orthodox, caused him to quit the society, after continuing in it sixteen or seventeen years, and taking priests' orders.

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He entered into the world, and sometimes preached with applause; but his principal employment was that of an author, in which capacity he wrote a great multitude of books, and made himself considerably known, if not highly valued. He supported himself on his profits, and bestowed on the poor every thing beyond a mere maintenance. Some years before his death he ceased his literary labours, parted with his books, and retired to the community of St. Francis de Sales at Paris, established for the support of poor priests, where he closed his days in 1734. The publications of this voluminous writer consist in great part of translations from the works of St. John Chrysostom, St. Basil, St. Gregory Nazianzen, St. Ambrose, Thomas a Kempis, &c. as well as from Ovid, Virgil, and other profane writers. In these, his style is reckoned pure, and even elegant; but he often mistakes the sense of his originals, especially of the Greek fathers. His original works turn chiefly upon morals, and matters of taste. Those which succeeded best, were "Reflections on Ridicule;" "Reflections on what may please and displease in the Commerce of the World;" and "Reflections on Elegance and Politeness of Style." These, and other pieces of a similar kind, form fourteen small volumes. His reflections, however, are not remarkable for depth or novelty. *Moreri. Nouv. Dict. Hist.—A.*

BELLENDEN, WILLIAM (Lat. BELLENDENUS), a man of elegant literature, was born in Scotland, in the sixteenth century. He was a professor in the belles-lettres at Paris in 1602, and appears to have made a long residence in that capital, which continued even after king James I. had created him a master of requests. In 1608 he published at Paris a work entitled "Cicero Princeps," in which he had digested into regular order all the passages in the works of Cicero relative to the maxims of monarchical government, and the duties of a prince. This he dedicated to Henry prince of Wales, and prefixed to it a treatise "De processu & scriptoribus rei politicæ." This volume was succeeded in 1612 by "Cicero Consul, Senator, Senatusque Romanus," which treated in a similar manner on the nature of the consular office, and the constitution of the Roman Senate. After these pieces, he planned a third work under the title of "De Statu Orbis Prisci," to contain an enquiry into the progress of the ancients in philosophy and government, from the earliest periods. In this he proceeded so far as to print a few copies in 1615, dedicated to prince Charles; but he

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afterwards thought it best to unite all the three pieces into one, which in 1616 he published, with the title of "Bellendenus de Statu." Bellenden then projected a more extensive work, "De Tribus Luminibus Romanorum," in which Seneca and Pliny were to be joined to Cicero. He had proceeded some way in the execution, when the design was cut short by his death. He was a pure and elegant writer, as well as a man of extensive knowledge and sound judgment. His Latin style is closely formed upon that of Cicero, whose phraseology he interweaves with his own expressions, in such a manner, that it is not easy to distinguish whether he is speaking in his own person, or citing sentences from Cicero. The book "De Statu," which had become very scarce, was reprinted at London in 1787, by an anonymous editor, accompanied by a preface in Latin, relative to politics and public characters of the day, which excited much attention; more, indeed, than the work itself, which, however it may be esteemed as a curiosity by the learned, is not likely to be regarded at present as a source of political instruction. The editor supposes that Dr. Middleton derived great assistance from Bellenden's writings in composing his Life of Cicero, though he has never even mentioned this author's name. *Pref. to Bellendenus de Statu. Monthly Rev.—A.*

BELLEROPHON, one of the semi-fabulous heroes of antiquity, was the son of Glaucus king of Ephyra, or Corinth, who was contemporary with Jason. The misfortune of committing homicide, as some say, on his own brother, drove Bellerophon to exile at the court of Prætus king of Argos. Sthenobæa (or, according to Homer, Antæa), wife of Prætus, falling in love with him, and in vain soliciting him to gratify her passion, accused him to her husband of an attempt upon her chastity. In revenge for this supposed insult, Prætus sent Bellerophon to Iobates, his father-in-law, king of Lycia, with a letter enjoining that prince to put him to death. Iobates, not choosing himself to be the murderer of a stranger, employed Bellerophon in several dangerous expeditions, as against the Solymi, and the Amazons, from all which he returned victorious. His courage and success so ingratiated him with Iobates, that he gave him his daughter in marriage, and settled him in a fertile part of Lycia, where he reigned, and brought up his family. At length, from the expressions of Homer, who represents him as "hated by the gods, and wandering in the Aleian

plain, a prey to melancholy, and avoiding all commerce with men," he seems to have fallen into a state of insanity, in which he died. In the above narration there is nothing which passes the bounds of nature and probability; but Homer and other writers have annexed to his exploits the story of his killing a triform monster, called the Chimæra, in which he had the assistance of the flying horse Pegasus, sent him by Minerva. Various guesses have been made respecting the facts concealed under this fable; but, however ingenious, they have not foundation enough to be worth repeating. *Homer Iliad VI. Univ. Hist. Moreri.—A.*

BELLIEVRE, POMPONE DE, chancellor of France, son of the first president of the parliament of Dauphiné, was born at Lyons in 1529. He studied at Toulouse and Padua, and was created counsellor to the senate of Chambery, then in the hands of the French. In 1575 he was superintendant of the finances; and in 1579, president of the parliament of Paris. The kings Charles IX. Henry III. and IV. employed him in several important embassies to different states. He particularly distinguished himself at the peace of Vervin, and in recompence for his services on that occasion, Henry IV. created him chancellor in 1599. In the execution of this office he was enlightened, firm, inflexible, and inclined to austerity. His talents for business were great, and he possessed learning and eloquence; but the warmth of his temper sometimes rendered him precipitate. The seals were taken from him in 1604, and given to his rival Brulart de Silleri. He continued in the posts of chancellor and president of the council; but he felt his loss of consequence, and was used to say, "that a chancellor without the seals was a body without soul." He died in 1607, at the age of seventy-eight. Several writers of eminence have bestowed praises on his memory, a due return to the regard he always shewed for learning and its professors. He was present at the famous theological conference at Fontainebleau between du Perron and Duplessis Mornai, and by the king's command published a relation of it.

Another *Pompone de Bellievre*, grandson to the former, was eminent as a lawyer and an ambassador in the reigns of Louis XIII. and XIV. and was founder of the general hospital at Paris. *Moreri. Nouv. Dict. Hist.—A.*

BELLINI, LAURENCE, a medical professor of great eminence, was born at Florence in 1643. He studied at Pisa, and was a pupil of Marchetti, Redi, and Borelli. Such was his

progress, that at the age of twenty he was made philosophical professor at Pisa, and soon after, through the favour of the Grand Duke, was placed in the anatomical chair, which he filled with great applause during near thirty years. Bellini was of the medico-mathematical sect, and was long one of its principal supporters. His talents were splendid and various; and besides his proper professional studies, he was a proficient in oratory, poetry, and music. He employed a pompous and magnificent style, and was prone to exaggerated representations of things. At the age of fifty he was called to Florence, and made physician to the Grand Duke, Cosmo III. but he is said to have been unfortunate in the practice of medicine, so as at length to have forfeited the confidence of his prince and the public. His disposition to censure others and extol himself, joined to long bodily infirmities, caused him to pass an uncomfortable life at home, while he was the object of great admiration abroad. He died in 1703 of a disorder, the nature of which he mistook.

Bellini was the author of several works, anatomical and medical. Of the former the principal are, "*Exercitatio anatomica de structura & usu renum*," and "*Gustus organum novissime deprehensum*." Of the latter, the most celebrated is a volume containing treatises "*De urinis & pulsibus*;" "*De missione sanguinis*;" and "*De morbis capitis & pectoris*." Of these, the treatise on blood-letting furnished the schools with a new and ingenious theory on derivation and revulsion, which flourished for a long time, till it was impugned by the French surgeons. Its leading principle is, that the velocity of the blood is increased in free vessels when any part of them is obstructed. Haller has defended his doctrine in part, but not throughout. Other works of Bellini's are, "*De febris libellus*," a treatise in which a mechanical theory of fevers is proposed; and "*Opuscula aliqua*," addressed to the celebrated Pitcairn, who was also of the mathematical school, and was a correspondent and admirer of Bellini. His "*Discorsi d'anatomia*" pronounced before the *Accademia della Crusca*, are acknowledged to be rather oratorical displays, than serious compositions. *Moreri. Haller Bibl. Med. Pract. & Anatom.*—A.

BELLINO, GENTILE, son of a Venetian painter, was born about 1420, and brought up to his father's profession. He attained great reputation at Venice, where he painted some pieces in the great council chamber. A singular circumstance in his fortune was, that Ma-

hommet II. the Turkish emperor, having seen some of his works, was so much struck with them, contrary to the usual disregard shown by the Mahometans to pictures, that he wrote to the Venetian senate to engage the painter in his service. Accordingly, Bellino went to Constantinople, where he was honourably entertained, and employed in various performances. Among the rest (as the story goes), he painted the decollation of St. John the Baptist, a personage revered by Musulmans; when Mahomet found fault with the representation of the neck, which was made to project too much after its separation from the head. To convince Bellino of his error by ocular demonstration, the emperor called for a slave, and struck off his head in his presence. The lesson, however, operated so powerfully on the artist's feelings, that he was never easy till he obtained his dismissal. Mahomet sent him back with several noble presents, and wrote a commendatory letter to the senate, which obtained him the order of St. Mark, and a pension for life. He died in 1501. He painted chiefly in distemper, and his designs are but in an indifferent taste. *De Piles.*—A.

BELLINO, JOHN, younger brother to the preceding, was a better artist, and by obtaining the secret of oil-painting from Antonio of Messina, laid the foundation of the famous Venetian school of colouring. He himself attained no high degree of excellence; but he participates in some measure in the fame of his two eminent scholars, Giorgione and Titian. Bellino copied very closely after nature, whence his style has little grandeur. He improved in consequence of the excellence of his scholars, whence his latest works are the best. Titian was employed to finish some of them, particularly a bacchanal for Alphonso duke of Ferrara, which he has liberally inscribed with the name of his old master. John Bellino died in 1512, aged ninety. *De Piles.*—A.

BELLOI, PETER-LAURENCE BUYRETTE DU, a French dramatic writer, was born at St. Flour, in Auvergne, in 1727, and educated at Paris under an uncle, a distinguished pleader in parliament. It was with great reluctance that he engaged in the profession of the bar; and at length his passion for letters became so strong, that despairing of obtaining his uncle's permission to pursue them exclusively, he left his country, and went to Russia in the capacity of an actor. He continued some time there, and exercised his literary talent in the composition of various fugitive pieces. Returning to Paris in 1758, he brought on the stage his

tragedy of "Titus," an imitation of Metastasio's *Clemenza de Tito*. He next wrote "Zelmire," which, on account of some striking incidents and situations, had success on the stage, though an extravagant and ill-written piece. His fame was raised to its highest point in 1765, by his "Siege of Calais," a tragedy which an interesting national subject rendered extremely popular. The king presented the author with a gold medal and a considerable pecuniary reward; and the magistrates of Calais sent him their freedom in a gold box, and placed his portrait in the town hall among those of their public benefactors. This performance, though defective in style, contains many noble and generous sentiments, and pathetic situations. Voltaire wrote a very flattering letter to the author on the occasion, though he thought proper to retract his praises after Belloi's death. This piece has not sustained its first reputation. His "Bayard" afterwards obtained some applause, though inferior to the former. His "Peter the Cruel," and "Gabrielle de Vergy," had still less merit; and the failure of the first of these was supposed to have hastened his death, which happened in 1775, to the great regret of a number of friends, whom he had attached by the goodness of his heart. As a dramatic writer, Belloi was chiefly distinguished by knowledge of stage effect, resulting from new and uncommon situations. In pursuit of these he often quitted the true and natural pathetic, and thereby aided in the degradation of the modern theatre. His versification is often negligent, and his diction hard and inflated. The works of this writer were published by Mr. Gaillard of the French Academy, in 6 vols. 8vo. 1779. Three of his dramatic pieces are followed by learned historical memoirs. A life of the author is prefixed. *Nouv. Dict. Hist.*—A.

BELLORI, JOHN-PETER, a celebrated antiquary, was a native of Rome. He was destined by his father for a post in a public office, and for that purpose was placed with his uncle Francis Angeloni, secretary to cardinal Aldobrandini; but here he caught his relation's taste for antiquities, which he made the serious business of his life. Christina queen of Sweden appointed him to the care of her library and cabinet of curiosities; and pope Clement X. made him antiquary of Rome. He died in 1696, above eighty years of age. The valuable cabinet which he left was afterwards annexed to that of the king of Prussia at Berlin. Bellori composed a great number

of works relative to his favourite pursuits. Some of the principal are: "Notæ in numismata, tum Ephesia tum aliarum urbium, Apibus insignita," 1658, 4to.; "Fragmenta vestigii veteris Romæ," 1673, fol.; "La colonna Trajana," fol.; "Le pitture antiche del sepolcro de' Nasonii," 1680, fol.; "Le antiche lucerni sepolcrali figurate," 1691, fol.; "Gli antichi sepolcri, overo Mausolei Romani & Etruschi," 1699, fol.; "Veteres arcus Augustorum," 1690, fol.; "Vite de pittori, scultori & architetti moderni," 1692, 4to. "Imagines veterum Philosophorum," 1685, fol. These are written in the language of their title page, and are all in esteem. Several treatises of this author are inserted in the seventh volume of Gronovius's Greek antiquities. He also reprinted in 1685, with large editions, Angeloni's "Historia Augusta," illustrated by medals. *Moreri. Tiraboschi.*—A.

BELON, PETER, M.D. of the faculty of Paris, was born in the province of Maine, about 1518. He was a considerable contributor to natural history, by his travels, which, under the patronage of the cardinal de Tournon, he undertook in 1546, and extended for three or four years through Greece, Egypt, Palestine, Syria, Lesser Asia, and Bithynia, for the express purpose of making discoveries in the nature of plants, animals, minerals, &c. Haller gives him the honour of being the first who made distant journies with such a view. He likewise travelled into Italy, Germany, England, and various parts of France, in order to collect plants, and other objects of natural curiosity. On his return he published his remarks, under the title of "Les Observations de plusieurs Singularités & Choses memorables trouvées en Grece, en Asie, Judée, Egypte, Arabie," in 4to. *Par.* 1553; a work replete with curious and authentic particulars, and often quoted, to the present day. He likewise published treatises; "On Coniferous Trees;" "On Birds;" and "On Fishes, with their figures;" "On the ancient Mode of Embalming;" "On Defects in the Practice of Agriculture." By his learning and merit he obtained the esteem of the kings Henry II. and Charles IX. and was proceeding to enrich science by his publications, when he was assassinated by an enemy near Paris, in 1564. *Moreri. Haller Bibl. Botan.*—A.

BELSUNCE, HENRY-FRANCIS-XAVIER DE, honourably known as *the good bishop of Marseilles*, was the son of the marquis of Belsunce, a nobleman of Guienne. He first entered into the society of Jesuits; which he afterwards quitted,

and in 1709 was nominated to the bishopric of Marseilles. At the dreadful plague which visited that city in 1720 and 1721, and which was one of the most fatal upon record, this prelate greatly distinguished his charitable zeal and fortitude. Refusing to quit the scene of danger, he devoted all his fortune and time to the succour of the afflicted, and went from street to street in the height of the pestilence, carrying spiritual and temporal relief to the sick and dying. This noble conduct was of the greatest benefit to his unfortunate diocesans; and such was the affection with which calamity inspired him towards the flock committed to his charge, that when the king, in 1723, meant to reward his merit, by removing him to the see of Laon, which confers a dukedom and peerage, he refused to change his situation. He always remained attached to the order of Jesuits to which he had originally belonged; and to some of this society, whom he kept with him, were attributed certain pastoral instructions and other works of devotion which appeared under his name. He died in 1755. *Moreri. Nouv. Dict. Hist.—A.*

BELUS, an ancient monarch, whose true history is lost in the mist of antiquity, is supposed by some to have been the *Pul* of scripture, and the founder of the Assyrian monarchy. It is asserted, that having vanquished the Arabians and driven them from Babylon, he fixed his throne there about the year 1322, B.C. and after a reign of fifty-five years, left his kingdom to his son Ninus, who caused him to be worshipped after his death, and erected to his honour the famous temple, called the tower of Babel. Other writers, however, conceive Belus to have been the Nimrod of scripture, consequently much earlier than the Assyrian kingdom. *Univers. Hist. Moreri.—A.*

BEMBO, PETER, cardinal, an eminent restorer of literature, son of Bernardo Bembo, a noble Venetian, was born at Venice in 1470. At the age of eight he accompanied his father to Florence, whither he was sent as ambassador from his republic; and on his return, he studied Latin and polite literature under Urticio. At a more mature age he went with his father to Bergamo, of which city Bernardo was appointed chief magistrate; and in 1492 he obtained permission to go to Messina, in order to pursue the study of the Greek language under Constantine Lascaris. He removed to Padua in 1495, and in that university received instructions in philosophy from Nicholas Leonico Tomeo. His father then wished to in-

troduce him into public life, but after a short trial he shewed an utter disinclination to affairs of business. In 1498, his father being appointed vice domino of Ferrara, he attended him to that city, where he had the happiness of contracting an intimate friendship with Leoniceno, Tebaldeo, Sadoletto, and Hercules Strozzi. Such was the pleasure he enjoyed from this society, that he frequently renewed his visits to Ferrara, residing either in the town, or the villa of Strozzi, and much regarded by prince Alphonso and his wife Lucretia Borgia. He now became distinguished as a writer; and his *Azolari*, consisting of discourses on love in the Italian language, and named from the castle of Azoli, where they were composed, became extremely popular throughout Italy. In his native city, Bembo was one of the principal ornaments of the academy founded by Aldus Manutius. In 1506 he visited the court of Urbino, then distinguished by its munificence, and its patronage of learned men. Here he continued six years, pursuing his studies, and enjoying the favour of the prince. In 1512 he went with Julian de' Medici to Rome, where he was well received by the pope, Julius II. His successor, Leo X. immediately on his election appointed Bembo for his secretary with an ample salary. The loose manners of the papal court during that pontificate attached to most of those who composed a part of it; and Bembo, who was then no ecclesiastic, openly kept a mistress, named Morosina, by whom he had two sons and a daughter. He executed his charge of secretary with much diligence and fidelity, and enjoyed in a high degree the confidence of his master, who employed him in various important commissions. In 1520 he took up his residence at Padua for the recovery of his health; and Leo dying in the mean time, Bembo fixed himself in that city, where for many years he passed a tranquil life amidst his studies, and in the conversation of men of letters. His house was a kind of literary academy, being furnished with an excellent library, rich in MSS. as well as in printed books, a choice collection of medals and antiquities, a botanical garden, and every thing which could favour the pursuit of science. In 1529 the task was imposed upon him of writing the Venetian history, in which he employed himself even after his removal to Rome. This event took place in 1539, when pope Paul III. wishing to honour his pontificate by the elevation of men of learning to the cardinalate, named to this dignity Bembo, who was warmly

recommended to him by Sadolet and Contarini. His reluctance to accept of this high office is supposed not to have been entirely feigned; however, in the same year he removed to Rome. As a preparative for his assumption of the purple, he was ordained priest; and thenceforth is said to have entirely changed his mode of life, and have given himself up to the duties of his sacred function. He was now, indeed, in his seventieth year. He was nominated to the bishopric of Gubbio in 1541, and translated to that of Bergamo in 1544: he continued, however, to reside at Rome, much honoured by the pope, and respected by the first characters in the court. He died in 1547, and was buried in the church of St. Maria alla Minerva.

This cardinal is almost equally celebrated as a writer in his vernacular tongue, and in the Latin, in prose and in verse. He was one of the principal of those who contributed to elevate Italian poetry from the rude state into which it was fallen, and to polish and purify it by an imitation of the style of Petrarch. His pieces, however, want nature and ease; and the same defect is imputed to his Italian prose, which, however, is distinguished for its purity, and the elegant choice of expressions. His Latin poems are esteemed for their classical elegance and delicacy, though they have little pretensions to genius. Some that he wrote in his youth are extremely licentious. He seems chiefly to have built his reputation on his Latin works in prose, which are laboured with extraordinary care. He was one of the principal of the sect of *Ciceronians*, and has incurred much censure and ridicule for his servile adherence to the style of Cicero, and his fastidious rejection of all words and phrases which did not come up to his standard of purity. This affectation led him to a very blameable use of classical language in subjects where it could not with any propriety be applied, particularly those connected with religion: thus he has called Christ, *heros*; the Virgin Mary, *dea*; faith, *persuasio*; excommunication, *aqua & igni interdictio*; and speaks of Leo's election, *deorum immortalium beneficiis*. Indeed a violation of latinity seems to have shocked him much more than an impiety; for there is good reason to believe that he sat very loosely as to his religious creed, like many others of the Italian literati of that age. He has been accused of speaking very irreverently of St. Paul's epistles, and dissuading a friend from reading them, lest he should spoil his style. Yet, so difficult is it to attain perfect purity

in a dead language, his own epistles have been charged with gross faults, and even solecisms. As to his "History of Venice," written in Latin, in twelve books, but comprising only a short period, it is a work more esteemed for elegance than exactness or depth. Much is sacrificed to refinement of style; and, through a bad imitation of the ancients, he uses no dates.

The principal works of Bembo are; "Epistolæ, nomine Leonis X." pont. max. lib. 16. *Venet.* 1536: "Epist. familiarium," lib. 6. *Venet.* 1552: "Rime de M. Pietro Bembo." *Rom.* and *Venet.* 1548: "Historia Rerum Venetarum," lib. 12. *Venet.* 1551. All his works in both languages were published together in 4 vols. fol. Venice, 1729. *Tiraboschi. Moreri. Bayle. Baillet.*—A.

BENAVIDIO, in Latin, *Marcus Mantua Benavidius*, a celebrated lawyer, was born in 1490, at Padua, where his father was a physician. He taught the civil and canon law at his native city for sixty years, with high reputation, refusing several invitations from other universities and crowned heads. He thrice received the honour of knighthood; viz. from the emperors Charles V. and Ferdinand I. and from pope Pius IV. He died in 1582, having arrived at his ninety-third year. He wrote several learned works in his own profession; among which are, "Collectanea super Jus Cæsareum;" "Observationum legalium, lib. x." "De illustribus Jurisconsultis." *Moreri.*—A.

BENBOW, JOHN, a distinguished English naval commander, born about 1650, was descended from an ancient Shropshire family, reduced by their attachment to the royal party in the civil wars of Charles I. Young Benbow was brought up to the sea in the merchant's service; and commanding a vessel of his own in the Mediterranean trade, signalized his courage in 1686, by beating off a Saltee Rover of much superior force, which had boarded him. The fame of this action caused him to be noticed by the court of Spain, and recommended by the Catholic king to James II. who gave him a ship in the royal navy. In the reign of king William he was much employed in cruising in the channel to protect the English trade, and annoy that of the enemy; and became a great favourite with the merchants, to whose interests he was actively attentive. His intrepidity and enterprising spirit were likewise displayed in several bombardments of the French ports undertaken at that period, of which that of St. Maloes, in 1693, where Benbow acted as commodore, was one of the

most successful. King William soon regarded him as one of his best sea-officers, and promoted him to a flag, with the charge of blocking up Dunkirk, in which the famous Barth lay with his squadron. For want of a proper co-operation on the part of the Dutch admiral, Barth got out, nor was Benbow ever able to overtake him. He succeeded, however, in protecting in great measure the English trade, while that of the Dutch suffered from the enemy severely. The management of the navy during this reign was much complained of by the nation, and certainly it is one of the least glorious periods of the British fleet. Many commanders fell into disgrace with the public; but Benbow, who was supported by no party or court interest, but trusted solely to his character as a brave and honest seaman, never lost the confidence of the nation. He was a strict disciplinarian, and particularly attentive in keeping his officers to their duty, whence he seems to have been less acceptable to them, than to the common men.

In 1698 Benbow, then rear admiral, sailed with a small squadron to the West Indies, in order to protect commerce, and watch the Spaniards, who were suspected of hostile intentions. Here he acted with equal spirit and prudence; and though many complaints were made of the conduct of affairs there, he was on all hands acknowledged to have performed his duty. On his return he was promoted to be vice-admiral of the blue, and sent to cruise off Dunkirk, from which port an invasion was apprehended. Soon afterwards, war with France appearing inevitable, it was resolved to send a squadron to the West-Indies; and several officers excusing themselves from the command, it was offered to Benbow, who cheerfully accepted it, notwithstanding the supposed superiority of the enemy in that part of the world. He arrived with ten ships at Barbadoes in November, 1701; and in August, 1702, he fell in with the French fleet under admiral Du Casse, near the Spanish Main. A running fight succeeded during five days, at the end of which Benbow coming up with the enemy's sternmost ship began to engage, when he had the misfortune to have a leg broken to pieces by a chain shot. He was carried down to be drest, but causing himself as soon as possible to be brought up again, and placed on the quarter-deck, he continued the engagement. Though his fleet was much superior to the enemy's, he was most basely deserted by most of his captains, and prevented from making use of his advantage.

They even, on his calling a council of war, signed a paper expressing their opinion "that no more was to be done," and thus the whole French fleet was suffered to escape, to the infinite mortification of the admiral, who on his return to Jamaica caused them to be tried for cowardice and disobedience of orders, when two of them were condemned. These unworthy officers, on their return to England, were shot. Benbow, who underwent amputation of his leg, and whose spirits were much affected by this disgraceful business, gradually sunk, and died on November 4, 1702, to the great concern of his sovereign and country. His memory was long cherished in the navy, where his true seaman-like qualities, and his rise from a low beginning merely by force of merit, gained him a higher reputation than his exploits alone would seem to warrant. *Biogr. Britan.—A.*

BENBOW, JOHN, son to the preceding, was intended by his father for a seaman, and educated accordingly. Of the exact time of his birth and death we seem to possess no documents; but it is most probable that he was a young man when he had the misfortune to be shipwrecked on the island of Madagascar, on board the *Degrave* East-Indiaman, of which he was fourth mate. She passed through the Downs in the month of February, 1701, outward bound for Madras and Bengal. After a successful arrival at the latter port, the captain and chief mate both died, and the command devolved on the captain's son, who had been second mate; by which arrangement Mr. Benbow rose to the station of first mate. On their return the vessel ran aground at the mouth of the Ganges, but got off after remaining fast one tide only, and proceeded to sea with very little apparent damage, though soon afterwards she was found to be very leaky and dangerous. In this condition they arrived at the island of Mauritius, after a passage of considerable danger, where they endeavoured to discover the leak, but did not succeed. They were so imprudent, however, as to put to sea again. The consequence was, that the leak increased upon them, and they were obliged to run the vessel ashore in Madagascar. Very little judgment appears to have been displayed in this manœuvre; for the vessel immediately went to pieces, and it was not without much difficulty that the people were saved. The king of that part of the island immediately compelled them to march up the country, where they found one captain Drummond and captain Stewart, with a few seamen, who

acquainted them more particularly with their deplorable situation, and the little hopes they could entertain of ever being permitted to quit the island. In this distress the officers held a consultation; and captain Drummond proposed, as the only expedient by which they could recover their liberty, to seize the black king, and march off with him prisoner to some other part of the island where ships might be expected to come. This spirited enterprise was executed with great courage. The king, his son, and the queen, were made prisoners, but the queen was released by captain Young out of mere pity. With these prisoners the white men, between fifty and sixty in number, and not above half of them armed, marched off in sight of some thousands of the native subjects of the captive prince, who were better armed than themselves. As their safety from attack depended entirely on the fears of these people lest their monarch should be put to death, it is not easy to account for the infatuation which defeated the success of so well-planned an enterprise. The natives who followed them proposed to negotiate for the ransom of their king; and the Europeans, contrary to the earnest remonstrances of Mr. Benbow, and some others, consented to surrender him up on condition of receiving six guns, on the supposition that the blacks would then follow them no further. The contrary was however the case: but the same weak reasoning induced them to give up the prince also for three hostages, two of whom made their escape; immediately after which the blacks proceeded to fire upon them. After an engagement, another treaty was opened, in which the blacks promised to let them go, provided they first gave up their arms. Mr. Benbow strongly opposed the proposition; and when it came to be put into execution, he with the captains Drummond and Stewart, and some of their crew, refused to deliver up their arms, and marched off in the night towards Port Dauphiné, where they safely arrived, and afterwards obtained the means of returning to Europe. All the rest, excepting one boy, Robert Drury, were put to death as soon as day-light appeared. Mr. Benbow was many years upon the island before an opportunity of returning to Europe presented itself, during which time he lived with the natives in their manner and habits. He was very ready to relate the series of his adventures to the numerous persons who applied to him for that purpose; and had either kept or written a journal, which Dr. Campbell regrets the loss of, as a complete description of the south part of the island of Madagascar; but which

the editor of the third volume of the Biogr. Britannica, 1784, from the authority of the 39th volume of the Gentleman's Magazine, states to have been little more than a seaman's journal. It was burnt by an accidental fire in 1714. Robert Drury, who remained fourteen years upon the island, supplied the materials for an octavo volume, which is very interesting, not only for the nature of its contents, but the manner in which it is drawn up. *Biographia Britannica*. W.N.

BENCI, or BENCIO, FRANCIS, born at Aquapendente in 1542, pursued his studies at Rome, under the celebrated Muretus, whose elegant taste in literature he in good measure imbibed. In 1570 he entered into the society of Jesuits; and for several years was a professor of eloquence at Sienna, Perugia, and Rome. He employed his pen chiefly upon religious topics; and urged his old master Muretus, with whom he continued to cultivate an intimacy, to make a more christian use than he was accustomed to do of his literary talents. Benci died at Rome in the college of his society in 1594. His Latin poems and orations have been printed together in 2 vols. 8vo. both in Germany and Italy. He also wrote an heroic poem on the death of the five martyrs of the society in India. Joseph Scaliger gives this writer the scanty praise of being the only Jesuit of his time whose verses were not bad; but others have equalled his poems to those of the ancients. His works, however, are now forgotten. *Moreri. Baillet*. —A.

BENEDETTO, the name, among artists, of an eminent painter, *Gio Benedetto Castiglione*, a native of Genoa. He was born in 1616, and first brought up to literature; but a natural inclination for painting caused him to be devoted to that profession. He first studied under Paggi, and afterwards under Andrea Ferrari; but he was principally indebted for the excellence he acquired to the lessons of Vandyke, who came to paint at Genoa. He farther improved himself at Rome and Venice, and spent a considerable time in travelling through the principal towns in Italy, at all of which he left proofs of his ability. He finally fixed at Mantua, where the Duke took him into his service, and employed him in decorating his palace. Here, after suffering much from the gout, which brought on early infirmities, but could not extinguish his love of labour, he died in 1670, aged 54.

Benedetto excelled in almost every kind of painting; but his favourite subjects were of the pastoral kind, with animals and landscape,

which he had carefully studied from nature. His designs are elegant, his touch masterly, his pencil spirited, and a perfect knowledge of the clair-obscur reigns in his works. His pieces are highly valued, and are dispersed through a variety of places. The principal are in the churches of Genoa; but some of his easel pieces are to be found in most of the principal cabinets in Europe. He made etchings from many of his own designs, which possess much spirit and fancy. *D'Argenville Vies des Peintres.*—A.

BENEDICT, St. founder of the monastic order of Benedictines, was born in 480 in the territory of Nursia in Italy, and received his education at Rome. At an early age he retired to a desert, where he passed three years in a cavern, known only to one friend. Being discovered by some neighbouring monks, he was chosen by them for their abbot; but a dissatisfaction with their conduct caused him again to retire into solitude. The fame of his sanctity of life, however, drew so many devotees after him, that in a short time he peopled twelve monasteries with his followers. Thence he removed in 529 to Monte Cassino, where he took possession of a temple of Apollo, destroyed the image, and converted the surrounding inhabitants from heathenism to christianity. He then laid the foundations of the famous monastery of Monte Cassino, where he collected a numerous community, and established his *rule*. His purpose was, to form an establishment more solid, useful, and of more regular manners, than those of other orders; and its members were enjoined to divide their time between prayer, reading, the education of youth, and other pious labours. The excellence of his discipline caused his order to flourish exceedingly; and Benedict himself acquired so much reputation, that he is said to have had a visit from the Gothic conqueror Totila, and to have softened that barbarian by his remonstrances. He died, according to Mabillon, in 543: according to others, in 544 or 547. The church of Rome reverences him as a saint. The Benedictine order became in a short time the most considerable in the west; and about the 9th century had absorbed all the others. It acquired immense riches, entered into political factions, and for a long period was the great support of the power of the popes. In process of time, several reforms were made in the order, and various societies branched off from it. Of these, one of the most famous was that of St. Maur, in France, commenced in 1621, which has produced a succession of the

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most learned writers of their time. *Moreri. Dn Pin. Mosheim Eccl. Hist.*—A.

BENEDICT, abbot of Aniane in Languedoc, born in 751, was the son of Aigulfe count of Maguelone, who sent him for education to the court of king Pepin. Benedict served that prince, and his successor Charlemagne, till an accident which endangered his life made such an impression on him, that he quitted the world, and retired to a monastery in Languedoc, where he distinguished himself by the excess of his mortifications. He afterwards built himself a hermitage on a rivulet called Anian, which in time became a considerable monastery. The strict discipline which he established here, Benedict introduced into many other abbeys; and Louis le Debonnaire summoning him to court, gave him, as it were, the superintendence of all the monasteries in France. He assisted at the council of Aix-la-Chapelle in 817, and drew up a set of statutes for the conduct and mode of living of monks, which were carried into execution, and rendered this Benedict almost as much the founder of reform in the monasteries of France and Germany, as the first saint Benedict had been of those in Italy. He died in 821 in a monastery near Aix-la-Chapelle. He made a collection of rules of the eastern and western monks, entitled "*Codex Regularum*;" and also a kind of concordance of monastic rules, comparing them all with the rule of St. Benedict. These were published by Holstenius at Rome; as well as a collection of homilies of the fathers, by the same Benedict. He also drew up a penitentiary. He is beatified by the church of Rome. *Du Pin. Moreri.*—A.

BENEDICT, Biscop, an English abbot of eminence in the 7th century, was descended of a noble family, and lived under Oswi and Egfrid, kings of Northumberland. He devoted himself early to religion, and in 653 took a journey to Rome, in order to acquire an exact knowledge of ecclesiastical discipline. After repeated journies and residences abroad, he obtained a tract of land from king Egfrid at the mouth of the Were, where he founded a monastery of Benedictine monks. This he built after the Roman architecture, and caused to be glazed by artificers from France; and it appears to have been the great business of his journies to the continent, in which he five times visited Rome, to enrich his native country with supplies of books, pictures, and church ornaments of every kind, in order that religion might appear with as much civilisation and

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splendor in this remote land, as it had long done near the centre of its establishment. He founded a second monastery on the banks of the Tyne, called Girwy or Jarrow; and in 690 closed an active life by a pious and edifying death. He was buried in his monastery of Weremouth, and his memory has been beatified by the Roman church. He was the author of some treatises on monastic discipline, and the church ritual. *Biogr. Britan.*—A.

BENEDICT I. pope, called by the Greek writers *Bonusus*, a Roman by birth, and son of one Boniface, was elected to the pontifical chair in 574, after a vacancy of ten months, occasioned by the disordered state of Italy. At this period the Lombards overran that country, and fixed their seat in it under Alboin. Grief on account of the ravages they committed is said to have put an end to the life of Benedict, after filling the see somewhat above four years. *Platina de vit. Pontif. Moreri. Bower Hist. of the Popes.*—A.

BENEDICT II. pope, a Roman, distinguished by his learning and virtues, was elected in 683, but not ordained till near a year after. The inconvenience of this delay of confirmation from the emperors of Constantinople, caused Benedict to request of Constantine Pogonatus, that the person elected to the popedom might in future receive ordination immediately; and the emperor gave permission accordingly, though it was revoked by his successors. The sixth council was received in Spain during this pontificate. Benedict died in 685. For his services to the church he obtained the honour of canonisation. *Platina. Moreri. Bower.*—A.

BENEDICT III. pope, a Roman of great reputation for piety, was unanimously elected to the pontificate in 855, and in a manner compelled to assume that office which his humility led him to decline. The decree of his election was sent for confirmation to the emperors Lothaire and Lewis; but the deputies, being corrupted, joined with the imperial envoys in nominating the presbyter Anastasius, who had been deposed by a council to make way for the preceding pope. Anastasius took violent possession of the papal throne, and treated Benedict with great cruelty and indignity. The Roman clergy, however, were firm in his cause, and could not by any menaces be induced to consecrate Anastasius. Benedict was, therefore, after a short time, re-seated on the throne, which he filled with a great character for mildness, piety, and charity. It was in his time that Ethelwulf king of the West Saxons visited Rome, with his son Alfred. He died in

858. Two epistles of his are remaining; one to Hincmar archbishop of Rheims, confirming the acts of the council of Soissons; the other to the bishops of the kingdom of Charles the Bald, against a sub-deacon, Hubert, accused of high crimes. *Platina. Moreri. Bower.*—A.

BENEDICT IV. pope, son of a Roman of rank, was raised to the chair about the year 900. Nothing remarkable is related of him, except that he crowned Lewis, the son of Boso, emperor. He supported a good character in an age of depravity, and died in 903. *Platina. Moreri. Bower.*—A.

BENEDICT V. pope, a Roman, and first keeper of the records, was chosen in 964, on the death of John XII. by the Romans, who had supported that deposed pope against Leo VIII. The emperor Otho, the patron of Leo, on the intelligence of this election, marched to Rome, and soon brought it to surrender at discretion. The bishops of his party then assembled in council, and summoning Benedict, demanded of him by what right he wore the pontifical robes. Benedict replied, "I have sinned, take pity on me." He threw himself at the feet of Leo and the emperor, acknowledged himself an usurper, and asked forgiveness. He was then stripped of his ornaments, divested of the pontifical and priestly dignity, and sentenced to banishment. The place of his exile was Hamburg, where he died in 965 or 966. He is said to have been a man of uncommon learning and sanctity of life. His remains were afterwards translated to Rome. *Platina. Moreri. Bower.*—A.

BENEDICT VI. pope, a Roman, was elected in 972. In the second year of his pontificate, a party at Rome, headed by one Cincius or Cinthius, attacked the Lateran palace, and seizing the pope, imprisoned him in the castle of St. Angelo, where he was soon after either strangled or famished. *Platina. Moreri. Bower.*—A.

BENEDICT VII. pope, a Roman, and bishop of Sutri, was elected in 975. Immediately after his ordination, he solemnly deposed and excommunicated Franco, by some called Boniface VII. to make room for whose usurpation Benedict VI. had been murdered. He held a council against simoniacal ordinations, at which Otho II. was present. That emperor died at Rome during the popedom of Benedict, who did not long survive. After a prudent government of nine years, he died in 984. *Platina. Moreri. Bower.*—A.

BENEDICT VIII. pope, whose former name was John, son of Gregory count of Tusculum, was bishop of Porto, when he was elevated to the pontifical dignity in 1012. One Gregory, an

antipope, soon, however, obliged him to quit his see, and take refuge in Saxony, where he implored and obtained the protection of Henry king of Germany. This prince was preparing to reinstate him, when Benedict was restored to his throne by the Romans themselves. Henry nevertheless marched to Rome, where Benedict solemnly crowned him emperor, by the title of Henry II. and his queen Cunegunda, empress. The emperor on this occasion promised all due obedience to the apostolic see, and confirmed all the donations of his predecessors in its favour. In 1016 the Saracens making a descent at Luna in Tuscany, settled there with their families, and thence infested the surrounding country. The pope, alarmed at such a neighbourhood, assembled a large force of the dependents and protectors of the church, and proceeded against them. After an obstinate resistance, the Saracens were defeated, and the whole number of them was put to the sword. Benedict also waged war with the Greeks, who were ravaging Puglia. In 1019, all being at peace in Rome, the pope went to Bamberg on an invitation from the emperor, to consecrate a church in that city, which he had erected into a bishopric. This see the emperor bestowed upon Benedict and his successors for ever. Two councils were held during this pontificate; one at Rome, the other at Pavia; the acts of the latter are preserved. They contain the pope's complaints of the incontinence of the clergy, and various canons relative to the children of clerks, and the vassals of the church. Benedict VIII. died in 1024. He was a great friend to the monks, and zealous for the order and discipline of the church. An epistle of his is extant, excommunicating the usurpers of the possessions of the monastery of Cluni. *Platina. Moreri. Bower.—A.*

BENEDICT IX. pope, whose name was *Theophylact*, son of Alberic count of Tusculum, succeeded his uncle John XIX. in 1033, though then only in his eighteenth year; a proof how much the pontifical throne was now become an object of bribery and intrigue. He dishonoured his office by his vices and debaucheries, the notoriety of which caused the Romans to expel him from his see, but he was restored by the emperor Conrad. He is recorded as the first pope who ever released a monk from his vows after solemn profession; yet the occasion might justify this act of authority, since it was in compliance with the earnest solicitations of the Polish nobles, who had found their king Casimir in the capacity

of a monk at the abbey of Cluni, whence they wished to restore him to his throne. Benedict lived a life of the greatest irregularity, and after various expulsions and restorations, found it adviseable to resign or sell his popedom to John, archpriest of the Roman church. He resumed it, however, more than once, under the ensuing pontificates, till death closed his scandalous career in 1054. *Platina. Moreri. Bower.—A.*

BENEDICT X. pope, or antipope, by name *John Mincius*, bishop of Veletri, of the family of the counts of Tusculum, was elected to the popedom by a party in 1058, on the death of Stephen IX. without waiting for the return of Hildebrand the subdeacon, afterwards pope Gregory VII. from Germany, as had been agreed upon. On the return of Hildebrand with Gerard bishop of Florence, the latter was acknowledged as lawful pope in a council held at Sutri, and Benedict was deposed and excommunicated. Benedict, finding himself unable to keep the pontifical throne, humbly requested forgiveness of the new pope; and receiving absolution, though with the loss of his episcopacy and priesthood, was allowed to spend the rest of his days at St. Mary's the Greater in Rome. His pontificate lasted less than ten months. *Platina. Moreri. Bower.—A.*

BENEDICT XI. pope, whose name was *Nicholas Bocasini*, was the son of a shepherd, or, according to some, of a notary, at Trevigi in the state of Venice. After teaching school some time at Venice, he entered into the order of preaching friars, or Dominicans, of which, in 1298, he became general. He was then created by pope Boniface VIII. cardinal bishop, first of Sabina, afterwards of Ostia. He discharged several legations with reputation; and was lately returned from Hungary, when Boniface was imprisoned in his palace of Anagni. After the death of that pope in 1303, he was elected his successor; and immediately began to restore peace to the church. He annulled the censures passed against Philip le Bel king of France, and reconciled that country to the holy see. He restored the Colonna family to their dignities and possessions, with the exception of Sciarra, whom, with Nogaret, he summoned to Rome, and on their disobedience, solemnly excommunicated them. He endeavoured to appease the troubles arisen at Florence from the parties of the Bianchi and Neri; and not being able to succeed, he laid the city under an interdict. But his efforts for the good of the church were soon brought to a period; for in the ninth

month of his pontificate, July, 1304, he was carried off by a short illness at Perugia, not without suspicion of poison. This pope was disposed not only to conduct all public affairs with moderation, but to act with the same spirit with respect to his family. His mother coming to visit him soon after his promotion, dressed in rich apparel, he turned from her, saying, "My mother is not a princess, but a poor woman." The next day, when she presented herself in her usual dress, he tenderly embraced her, and treated her with filial regard; yet he would not suffer her to receive presents, or interfere in public affairs. He was buried by his own direction among his brother monks at Perugia. He wrote commentaries upon Job, the Psalms, St. Matthew, and the Revelations; and also a ritual and some sermons. Some letters of his to the king of France and other princes are extant. *Platina. Moreri. Bower.—A.*

BENEDICT XII. pope, by name *James Fournier*, or *du Four*, was a native of Saverdun, in the county of Foix, where his father carried on the trade of a miller. He entered young into the Cistercian order of monks, and after receiving the degree of doctor in divinity at Paris, was made abbot of the monastery of Font-froide, which he governed six years with applause. Thence he was preferred to the bishopric of Pamiers, and afterwards to that of Mirepoix; and in 1327 he was created, by pope John XXII. cardinal priest of St. Prisca. On the vacancy at that pope's death, he was very unexpectedly, by a coalition of opposite parties, chosen to the pontifical chair in December, 1334. He had the character of being little versed in the refinements of politics, but profoundly skilled in divinity and law, and of exemplary probity. He immediately showed his disinterestedness by liberal distributions out of his predecessor's treasures; and his zeal for the good order of the church, by ordering all ecclesiastics with cure of souls to quit Avignon (where the papal court was then held) in a short period, and return to their churches. It was indeed his own desire, though a Frenchman, to restore the apostolic see to Italy; and he made proposals to the Bolognese for that purpose, Rome being then a prey to contending factions. But Bologna having revolted from the church, with most of the other cities in the papal territories, he was obliged to continue at Avignon. Here he began the erection of a magnificent palace strongly fortified, which work he carried on at a great expence, but did not live to finish. Soon after his ac-

cession he preached a sermon on the beatific vision, or the view of God face to face, enjoyed by the just before the resurrection, which was in direct contradiction to the doctrine of his predecessor; and he afterwards published a constitution, deciding several nice questions relative to the state of the souls of the departed, which he commanded to be received as the orthodox faith. His conduct with respect to the emperor Lewis of Bavaria is differently stated by different writers; some saying that he confirmed all the ecclesiastical censures under which that prince had been laid by his predecessor; others, that he endeavoured by gentle means to bring him back to the bosom of the church, and would have absolved him, had it not been for the interposition of Philip of France. He would not, however, comply with the solicitations of the French king, to be permitted to levy upon the ecclesiastical benefices those tenths, for the support of his war with Edward III. of England, which had been granted for an expedition to the holy land. In 1338 Benedict made a promotion of six cardinals, all men of known merit, which was the only one of his reign; for he thought it one of the greatest sins of which a pope could be guilty, to admit improper subjects into the sacred college; and he was equally cautious and reserved with regard to the appointment to benefices in general. No pope was ever more free from the crime of nepotism; for he could scarcely be prevailed upon to suffer any of his kindred to come near him, and was used to say, "James Fournier has relations, but pope Benedict has none." It was not without much importunity that the cardinals procured for a nephew of his, a man of merit, the vacant see of Arles; and he refused to give a niece in marriage to various persons of rank, who were ambitious of the connection, but gave her, with a suitable portion, to a merchant of Toulouse. He occupied himself diligently in restoring discipline and morals among several religious orders which had fallen into great abuses, for which he gained the ill-will of the monks, who have propagated many calumnies against his memory. He had the satisfaction in 1340 of receiving the submission of the Bolognese, who returned to their allegiance to the Roman see, and were readily admitted by him to pardon. While intent upon the reconciliation of the kings of England and France, he was seized with an illness, of which he shortly died, at Avignon, in April, 1342. The worth of his character is attested by the consent of many contemporary writers of credit;

so that the tales of the monks respecting his licentious indulgencies may be placed to the account of personal rancour. The most remarkable printed works of this pope are his "Decretum de animabus separatis," and his constitutions for the reform of various religious orders. He left also, Sermons for the chief festivals of the year, Commentaries on the psalms, Letters and Poems. *Platina. Moreri. Bower.*—A.

BENEDICT XIII. pope, by name *Vincenzo Maria Orsini*, was the eldest son of the duke of Gravina, of the kingdom of Naples, and was born at Rome in 1649. An early inclination for a monastic life, opposed by his family, caused him to take a journey to Venice, where, in 1667, he took the habit of the Dominican order. He applied closely to the studies and duties of his profession, and appears to have been sincerely desirous of living the humble life of a monk; but the alliance of his family with that of the pope, Clement X. occasioned his involuntary promotion to the cardinalate in 1672. The same influence of noble birth, together with that of an exemplary life, carried him on successively to the sees of Manfredonia, Cesena, and Benevento, in all which he acquitted himself as a diligent pastor, zealous for the good of the flock committed to his charge. He was in his archiepiscopal palace of Benevento in June, 1688, when an earthquake, which destroyed nearly the whole city, precipitated him from the second apartment to the cellar, and crushed to death a gentleman with him, while he himself received so little harm that he preached the same day. He remained closely attached to his diocese, and rarely visiting Rome, till the vacancy on the death of pope Innocent XIII. in 1724. At the conclave held on this occasion, he was elected to the popedom, notwithstanding all his remonstrances, and his just objection of being utterly unacquainted with state affairs, and too old to learn them. When pope, his sole business was to repress the luxury of the pontifical court, and to correct the licentiousness of the clergy. For this purpose he held a provincial synod in 1725; but some of his regulations, particularly that against the use of perukes by the clergy, exposed him to the imputation of weakness. The Jesuits, who were dissatisfied with him on account of his approbation of the Dominican doctrine concerning grace and predestination, which resembled that of the Jansenists rather than theirs, thwarted him in his projects, and subverted the authority of his synod. Benedict

interfered very little in affairs of government, nor suffered his relations so to do; but he gave all his confidence to Nicholas Coscia, whom, though of a very low origin, he raised to the dignity of cardinal, to the great displeasure of the sacred college in general. One of the most remarkable events of this pontificate was the final submission of the venerable cardinal Noailles to the bull *Unigenitus*, at the particular instance of the pope and cardinal Fleury. Benedict was less successful in his well-meant efforts to unite all christian sects in one church and faith; the impracticable project of various persons in different ages, possessed of more charity than discernment. Some serious contentions with the court of Portugal, the emperor, and the king of Sardinia, exercised the political talents of cardinal Coscia, who really governed under the name of the pope. This good man lived in the Vatican like a monk in his cloister. He reduced the expences of his own table to about sixpence English per day; neither wine nor animal food making part of his diet. To the poor the gates of his palace were ever open, and he was at all times ready to hear their complaints, and afford them redress and relief. He was such an enemy to pomp, that he would have dismissed his guards, had not those about him strongly remonstrated against such a total dereliction of the marks of sovereignty. He seldom, however, made use of their attendance, but frequently in the dusk of evening stole out on foot, or in a coach with a single servant, to visit the sick. After a pontificate of nearly six years passed in this manner, he died in February, 1730, aged eighty. He composed several sermons, poems, and other writings, which, with his bulls, were published at Rome in 3 vols. fol. 1728. *Moreri. Bower. Walch.*—A.

BENEDICT XIV. pope, originally named *Prospero*, of the noble family of *Lambertini* at Bologna, was born in that city in 1675. He passed through various offices in his youth, among which he bore for twenty years that of consistorial advocate, and by freely mingling with mankind, cherished that gaiety of character which was natural to him. In 1724 he was created, by Benedict XIII. titular archbishop of Theodosia; and in 1728 received a cardinal's hat. Clement XII. nominated him, in 1731, to the archbishopric of Bologna. On the death of that pontiff in 1740, after the conclave had sat six months without being able to come to an agreement in their choice, the two ruling parties finally gave a majority of votes to

cardinal Lambertini. He is said to have hastened their deliberation by telling them, it was idle to spend so much time in discussion. "If you want a saint, choose Gotti—a politician, Aldrovandi—a pleasant companion, take me!" Benedict XIV. was this, and much more. He was a man of profound learning and elegant taste, of liberal and enlarged sentiments, of great disinterestedness and goodness of heart; and if the Roman see has possessed greater men, it never has a more amiable one. His diminution of the number of festivals, his abolition of some idle ceremonies, and the aversion he displayed to superstitious practices and pious frauds, caused him by his censurers to be called *the Protestant Pope*. A generous patron of literature, he founded academies at Rome, and bestowed benefactions on that of Bologna; he corresponded with and rewarded learned men at home and abroad; he caused a meridian line to be drawn; raised from the dust the celebrated Egyptian obelisk called that of Sesostris; and adorned Rome with various other monuments of antiquity. His great delight was to retire from public life to a small building in the gardens of Monte Cavallo, where, with a few intimate friends and a few select strangers, he gave a loose to the freedom of conversation, and laughed and jested at his ease, "as if he had not been pope." By habit he had acquired a liberty of phraseology not very decorous; but his morals were as pure as those of graver men. He used frequently to take his walks in Rome with a large cane in his hand; and turning out of the main streets, to wander into bye-lanes where no pope had been before, and enjoy the mirth of the people diverting themselves in drinking-houses. His greatest fault was an insuperable aversion to business, which he committed almost entirely to his minister cardinal Valenti. Urging him with affairs would throw him into a testy humour, from which he would relieve himself by some sally of pleasantry. The Venetian ambassador once interrupting him with a variety of frivolous objections, he said, "If you have ever been at a comedy, Mr. Ambassador, you must have observed that when the doctor speaks, the pantaloon is silent." To the French ambassador, when hard pressed about a particular point, he would say, "Tell your master, whom I love so much, and who demands so much from me, to come and put himself in my place." He often broke off audiences on matters of importance, exclaiming with passion, "They have a mind to kill me!" A fear of death, indeed, was one of his weaknesses; and though he did not love the Jesuits, he could not be persuaded,

till he was absolutely given over, to sign the bull for the reform of their order in Portugal, as if confiding in their prayers for his life. As to the public events and politics of his pontificate, he sided rather with the house of Bourbon than the queen of Hungary in the succession war. He opposed, though ineffectually, the investiture of Don Philip in the duchies of Parma and Placentia. He conferred on the king of Portugal the title of "his most faithful majesty." On occasion of a rupture with the Venetians, he caused the port of Ancona to be put into complete repair, and gave effectual encouragement to its commerce. He governed the church with great mildness, and was very desirous of conciliating the differences in doctrine which divided it. In 1750 he celebrated a jubilee with great splendor. After a pontificate of the unusual length of twenty-eight years, he died in 1758, aged eighty-three. His works have been published at Rome in 12 vols. 4to. They contain large treatises on the canonisation and beatification of saints; the acts of all the saints canonised by himself; treatises on the mass, on the festivals appropriated to Christ and the virgin, on ecclesiastical discipline, and on diocesan synods, which last is reckoned the most valuable of his writings; briefs, bulls, &c. They display more application and professional knowledge than his lively and facetious character would seem to promise. *Moreri. Bower. Nouv. Dict. Hist. Walch. Observ. sur l'Italie par deux Gentils. Suedois.—A.*

BENHADAD I. king of Syria, or Damascus, son of Tabrimon, is reckoned to have begun his reign B.C. 940. He was induced by presents from Asa king of Judah to make war upon Baasha king of Israel, from whom he took Dan and Napthali with other territories. *1 Kings, xv.—A.*

BENHADAD II. or ADAD, is by some reckoned the same with the former; by others, his son; and his accession is stated to have been B.C. 901. He pursued the war against Ahab king of Israel, and with a mighty army laid siege to Samaria. Confident of success, and giving way to voluptuous negligence, he was surprised by a sally from the town, and took to flight, the Israelites pursuing his army with great slaughter. The next year, he returned with as large a host, and encamped in the plain of Aphek; when, after lying seven days opposite the Israelites, a battle ensued, in which he was defeated, and lost great part of his army. He was now so reduced as to submit to the mercy of Ahab, who treated him kindly, and allowed him to return to his own country

in peace. A new war however arose, on account of Ramoth-Gilead, of which Benhadad kept possession; and Ahab, joined by Jehoshaphat king of Judah, marched against the Syrians. A bloody battle was fought with equal success on each side, but Ahab lost his life in it. Naaman was the general of the Syrian army on this occasion. Benhadad afterwards again laid siege to Samaria, and was on the point of reducing it, when the apprehension of approaching succour caused him in haste to raise the siege. Being now advanced in years, he fell sick; and the fame of the prophet Elisha induced him to send his minister Hazael, with large presents, to consult the prophet concerning his disorder. Elisha predicted to Hazael that he should succeed to the throne of Syria; a prediction which Hazael made good as soon as he returned, by stifling Benhadad with a wet towel. Benhadad was accounted a great prince, who augmented the glory of his country; whence his memory received divine honours in Syria. 1 and 2 *Kings*. *Josephus Antiq. lib. viii. and ix.*—A.

BENHADAD III. son of Hazael, succeeded his father on the throne of Syria, B.C. 836. Nothing is known of him but that he was several times defeated by Joash king of Israel, and was expelled from all his father's conquests. 2 *Kings*. *Josephus Antiq. lib. ix.*—A.

BENI, PAUL, a writer of very extensive erudition, was born in Candia about 1552, but educated at Gubbio in the duchy of Urbino. He entered among the Jesuits, with whom he remained some years; but quitted their society on a refusal of their permission to publish his commentary on Plato's Symposium. He was professor of theology at the college of Sapienza at Rome; of philosophy, at Perugia; and for a longer time, of belles lettres at Padua, in which city he died in 1625. Beni was a man of more warmth and vivacity than judgment. He engaged in a variety of literary controversies, and was fond of maintaining singular opinions. He attacked the dictionary of La Crusca, in a work entitled "*Anticrusca, overo Paragone della Lingua Italiana.*" He undertook the defence of all that had been objected by critics to Tasso, and did not scruple to prefer him and Ariosto to Homer and Virgil. He also wrote on the Pastor-Fido of Guarini. All the above works were in Italian; but the greater part of his productions were in Latin. Of these the most considerable are: "*Commentaries on the Poetic and Rhetoric of Aristotle*;" *Venice*, fol. 1625: "*A Poetic and Rhetoric, extracted from the Works of Plato*;" "*Commentaries*

on the Six First Books of Virgil, and on Sallust:" "*Disput. de annalibus Ecclesiast. Card. Baronii*;" and, "*De Historia Scribenda*, lib. iv." *Ven.* 1611, 4to. This last work is a mixture of judicious precepts and reflections, with some whimsical decisions concerning authors. All the works of Beni were printed at Venice, in 5 vols, fol. *Baillet. Tiraboschi. Moreri. Nouv. Dict. Hist.*—A.

BENJAMIN, one of the twelve patriarchs of Israel, was the youngest son of Jacob by Rachel, who died in child-bed of him. He was peculiarly dear to his father, who with great reluctance suffered his brothers to take him with them to Egypt, which was the condition imposed by their unknown brother Joseph for supplying them with corn. Joseph, who was his only brother by both parents, treated him with extraordinary kindness, and contrived an artifice for a pretext to detain him. He suffered him, however, after the disclosure of himself, to return to his aged father. Benjamin was the chief of the tribes which possessed the district lying between those of the tribes of Judah and Joseph. This was at length almost exterminated by the others, in revenge of the violence offered to the concubine of a Levite in the city of Gabaa. *Genesis. Joshua. Judges*—A.

BENJAMIN of Tudela, a Jew, born at Tudela in Navarre, in the 12th century, made himself famous by visiting all the synagogues of his religion in the east, in order to become acquainted with the customs, ceremonies, and rabbis of each. He set out from Spain in 1160, and travelling by land to Constantinople, proceeded through the countries to the north of the Euxine and Caspian seas, as far as Chinese Tartary. Thence he turned southwards, crossed several provinces of the further India, and embarking on the Indian ocean, visited several of its islands. After an absence of thirteen years, he returned by the way of Egypt to Europe, bringing back with him much information concerning a vast tract of the globe, then almost entirely unknown to the people of the west. He left a curious narrative of his travels, the authority of which, however, is dubious; though many of its errors are attributed to the incorrect versions that have been given of it. The first edition of this work appeared at Constantinople in 1543, with a translation by Arias Montanus. It was afterwards translated by the emperor Constantine, whose version was printed at Leyden in 1633. John Philip Baratier published a French translation of it in 1734, 2 vols, 8vo. *Moreri. Robertson's America*, v. I.—A.

BENIVIENI, GIROLAMO, born at Florence in 1452, was one of those who, under the auspices of Lorenzo de Medici, reclaimed Italian poetry from the mean and trivial taste it had adopted, and renewed the style and manner of Dante and Petrarch. Varchi reckons him the next after Poliziano in this restoration. He was much connected with Pico prince of Mirandola, who knowing his integrity, employed him as his almoner, and also commented on some of his works. The principal topic of Benivieni was divine love, which he clothed, according to the mode of the time, with the ideas and sentiments of platonism. Hence his works have an air of mysticism, which in some measure obscures their poetical beauties. He was attached to the opinions of the famous Savonarola, and incurred some reproach on that account. His moral character, however, was pure, and he was esteemed by many persons of worth. He died at Florence in his 90th year, 1542, and was buried in the same tomb with his illustrious friend, Pico. His works were printed at Florence in 1500, and again with additions in 1519. *Tiraboschi. Nouv. Dict. Hist.* —A.

BENNET, CHRISTOPHER, an eminent English physician, was born at Raynton in Somersetshire about the year 1617, and was entered in 1632 at Lincoln college, Oxford. He took the usual preliminary degrees there, and pursuing the study of physic, graduated in that faculty elsewhere. He settled in London, was created fellow of the college of physicians there, and practised with great success. He died of a consumptive disorder in 1655. Dr. Bennet is principally known from an elaborate work on the disease which proved fatal to himself. This was entitled, "*Tabidorum Theatrum, seu Phthiæ, Atrophix, & Hecticæ Xenodochium*," printed first at London in 1656, 8vo. and afterwards reprinted in many places. The latest edition is that of Leipsic, 1760. It was translated into English in 1720. The author begins with a *vestibulum*, or introduction, consisting of thirty exercitations on physiological and pathological matters, illustrated by histories and experiments. He then proceeds to the *theatre* itself, or the nature and cure of consumptions, in which he lays down a great variety of rules from his own experience, or the authority of others. The work has many curious and valuable observations, but is too theoretical, and is written in a difficult and obscure style. It was received with much approbation at home and abroad, and is very frequently quoted with respect by Van Swieten in his

Commentaries. Dr. Bennet had prepared some other pieces for the press at the time of his death. *Biogr. Britan. Haller Bibl. Med. Pract.* —A.

BENNET, HENRY, earl of Arlington, one of the most confidential ministers of king Charles II. was born of a good family in 1618. He was educated at Christ-church college in Oxford, and distinguished himself by a proficiency in English poetry. He was early initiated in business, being placed in the office of lord Digby, secretary of state to Charles I.; and his active spirit also led him to take a share in the military transactions of the civil war. After the ruin of the royal cause, he went to the continent, became secretary to the duke of York, and was greatly trusted by all the royal family. In 1658 Charles II. sent him as his minister to the court of Madrid, at which he remained till some time after the restoration. In 1662 he was appointed secretary of state; and in 1664 was created baron of Arlington, and took the lead in the ministry. He is supposed to have been at the head of the party which procured the fall of lord chancellor Clarendon. He was a considerable promoter of the first Dutch war; and for a long time, the management of foreign affairs devolved almost solely upon him. How he used his influence will be judged of by those who have studied the crooked policy of that reign, and the machinations of the *cabal* ministry, of which lord Arlington was a member. It appears from the letters published by sir John Dalrymple, that he was one of the commissioners who, in 1670, concluded a secret league between Charles II. and Lewis XIV. of France, which made the former king a pensioner to the latter, and one article of which was his co-operation in the unjust Dutch war of 1672. In the course of ministerial honours, he was in 1672 raised to the dignity of earl of Arlington, and viscount Thetford, and decorated with the order of the garter. Falling, with his colleagues, under the suspicion of the Commons, an impeachment was moved against him in 1674, which he escaped by a small majority. But he was unwilling any longer to run similar hazards; therefore in that year resigned his post of secretary of state, for the merely honorary one of lord chamberlain. Soon after, he was sent over, with two other commissioners, to the prince of Orange, on business of importance, in which he seems to have had little success, for thenceforth his interest at court declined. This was partly owing to his attempt to regain the good opinion of the nation by affecting an extraordinary zeal against popery,

popery, though he had formerly been considered as a secret friend to the popish party, and indeed a convert to that religion. Externally, however, the king continued his favour to him; and he also retained his office of chamberlain under James II. who certainly had no affection for him. He died in July, 1685, at the age of sixty-seven, having, as is affirmed, reconciled himself to the church of Rome on his death-bed. It is not improbable, that, like his master Charles II. he lived with little regard to religion, and at his death assumed that which he esteemed the safest. By his wife, daughter to Lewis de Nassau, lord of Beverwaert in Holland, he left an only daughter, married to the earl of Euston, afterwards duke of Grafton, natural son of Charles II.

The character of lord Arlington seems to have been that of a thorough courtier, accommodating, easy, artful, with the habits of public business, rather than extensive abilities, and the moderation of timidity, rather than the restraint of principle. He had little knowledge of the English constitution, and less regard to it; but he wanted firmness and resolution to take the lead in arbitrary measures. His public letters when secretary were published in 1701, 2 vols, 8vo. *Biogr. Britan.*—A.

BENNET, THOMAS, a divine of the church of England, was born at Salisbury in Wiltshire, on the 7th of May, 1673. He acquired the rudiments of learning at the free school in his native town, and made such rapid proficiency that he was removed to St. John's college, Cambridge, before he had completed his fifteenth year. His diligence kept pace with his advancement, so that he was enabled to take his degree of M.A. when only twenty-one years old; and was elected fellow of his college. On the death of queen Mary in the following year (1695), he wrote a copy of Hebrew verses printed in the Cambridge collection of *Threnodia* on that occasion. In 1699 he entered into the controversy between the dissenters and established church, by editing an abridgment of the *London cases*, entitled "An Answer to the Dissenters Plea for Separation."

Being presented in 1700, by Dr. Compton, bishop of London, to the rectory of St. James's, Colchester, he removed thither, and for some time gained great popularity as a preacher. Besides his parochial duties, he engaged largely in polemical divinity, publishing "A Confutation of Popery;" several tracts of controversy with the dissenters on the subject of schism, and a "Confutation of Quakerism," in reply to Barclay's Apology. His zeal as a clergyman of the

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English church was also evinced by "A Paraphrase, with Annotations, upon the Book of Common Prayer;" an "Essay on the Thirty-nine Articles," and "The Rights of the Clergy of the Christian Church." About 1711, he took the degree of D.D. For some reasons, which are not recorded, his popularity at Colchester declined considerably, and with it that part of his salary arising from voluntary subscriptions; so that he found it expedient to quit his living, and accept of the place of deputy chaplain to Chelsea hospital. His former exertions, however, in the cause of the church, and a pamphlet on the long controverted question of schism between the establishment and dissenters, which he printed soon after he became a resident in London, at length procured for him, from the dean and chapter of St. Paul's, on the recommendation of bishop Hoadly, the lucrative appointment of vicar of the parish of St. Giles's, Cripplegate. The increase of his professional duties, and some law-suits with his parishioners, together probably with the absence of any further hope of preferment, hindered him from undertaking any new work, except a Hebrew grammar, published in 1726, and esteemed even at present as a respectable performance. He died at London of an apoplexy in the 56th year of his age, on the 9th of October, 1728.

Dr. Bennet's acquaintance with the theological points that were the chief controverted subjects at the beginning of this century, was unquestionably very considerable; and in the discussion, he had evidently the advantage over such of the dissenting ministers as became his antagonists. He was deeply skilled in Oriental, Greek, and Roman literature, and stood high as an acute reasoner and accurate textuary. Owing to the temporary nature of the disputes which employed his pen, most of his writings are consigned to oblivion, and the rest which are remembered, are oftener praised than read. He was haughty, of strong passions, but undoubted integrity; and the interest which Hoadly, though of very different sentiments on many theological topics, took in Dr. Bennet's promotion, demonstrates at the same time the merit of the latter, and the liberality of the former. *Biogr. Britan.*—A.A.

BENOIT, ELIAS, a learned French Protestant minister, was born in Paris in 1640. He was one of those who after the revocation of the edict of Nantes took refuge in Holland, where he was made pastor of the church in Delft, and died in 1728. He was laborious, patient, timid, and submissive, and like most

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of that character, found sufficient exercise for his patience during the course of a long and toilsome life. In his manuscript memoirs he has drawn (in Latin) the following portrait of his domestic partner. "I married a wife possessed of all the faults that could torment a peaceable husband; covetous, pert, peevish, and capricious; by her unwearied spirit of contradiction, she plagued in every possible way her wretched mate for the space of seven-and-forty years." His only relief was probably hard study; of which the fruits were, "A History of and Apology for the Retreat of the Pastors on account of the Persecution in France," 12mo. 1688. "A History of the Edict of Nantes," 5 vols. 4to. *Delft*, 1693: this is said to contain valuable matter, but ill arranged, and somewhat coloured by the spirit of party. "Miscellaneous Remarks, Critical and Historical, on Toland's Two Dissertations," 8vo. 1712. The above are written in French. *Nouv. Dict. Hist.*—A.

BENOIT, FATHER, a learned Maronite, whose Arabic name was *Ambarach*, was born at Gusta in Phoenicia, of a noble family, in 1663. At nine years of age he was sent to Rome for education in the Maronite college, where he studied with distinguished success for thirteen years. He then returned into the east, and was ordained priest by the Maronite patriarch of Antioch, who employed him in revising and correcting some works of his composition. Some time afterwards he returned to Rome as deputy of the church of Antioch, and in this character terminated some law affairs of importance. When about to return to his own country, he was invited to Florence by the Grand Duke Cosmo III. who treated him with great favour, and employed him in arranging the types which Ferdinand de Medicis had caused to be founded for printing books in the oriental languages. Under his inspection several eastern manuscripts in the Palatine and Laurentian libraries were put to the press and given to the public. Cosmo, desirous of retaining him in his service, made him Hebrew professor at the university of Pisa. In this situation his merit and learning gained the applause of all the literati of Italy, and especially of cardinal Quirini, who was indebted to him for great assistance in his studies. At the age of forty-four, Benoit entered into the order of Jesuits; and on the expiration of his noviciate, was appointed by Clement XI. one of the correctors of the editions of Greek fathers. On the solicitation of cardinal Quirini he was engaged at an advanced age to publish an edition of Ephrem Syrus. He began the work in 1730, and after twelve years' labour

gave the two first volumes. He had finished half the third, when in 1742 he was carried off by a severe illness in his eightieth year. This volume was completed by Assemani in 1743. Father Benoit also translated part of the Greek Menology; and wrote some dissertations relative to the works of Ephrem. *Moreri.*—A.

BENSERADE, ISAAC DE, a celebrated French wit and poet, was born in 1612, at Lions, a small town in Upper Normandy. He early distinguished himself by the vivacity of his genius, which was peculiarly calculated to make its way at court. He excelled in an artful pleasantry of conversation, the salt of which did not prevent the effect of a refined adulation towards those on whom he exercised his talents. The poetry in which he peculiarly succeeded was the gallant and satirical verses composed for the court-ballets, before operas came into vogue. In these, he very ingeniously adapted to the personages of antiquity the known characters and adventures of those who represented their parts in fiction. His success in these pieces led him to the strange and idle attempt of turning all Ovid's Metamorphoses into rondeaus; a work which, though favoured by the king, and set off with all the ornaments of engraving, was ridiculed from its first appearance. He aimed at point and conceit in what he wrote, whence the prevalence of a better taste, which began to be introduced with the age of Lewis XIV. threw him into neglect. He was, however, among the more fortunate of the poetical race with respect to circumstances, having obtained, by his flattery of Mazarine, and other modes of ingratiating himself with the great, pensions and gifts to a considerable amount. He was made a member of the French academy in 1674. After an easy and a decent old age, in which he gradually exchanged gallantry for devotion, he died in 1691, at the age of seventy-eight. His works were printed in two volumes after his death. *Moreri. Nouv. Dict. Hist.*—A.

BENSON, GEORGE, D.D. an English non-conformist divine of considerable repute, was born at Great Salkeld in Cumberland, on the 1st of September, 1699. On account of the early seriousness of his temper, his parents designed him for the ministry; whence, after having gone through the preparatory studies, he entered at the university of Glasgow, where his education was completed. By the friendship and recommendation of Dr. Calamy, he soon received an invitation from the protestant dissenters of Abingdon, Berks, which he accepted of, and remained their pastor for seven years. Whilst in this situation, he published his first work, entitled a "Defence of the Reasonable-

ness of Prayer," accompanied by a translation of a tract of Maximus Tyrius on the same subject. In 1729 he quitted Abingdon for the superintendence of a congregation in Southwark, and in 1731 rose to eminence in his profession, by publishing a "Paraphrase and Notes on St. Paul's Epistle to Philemon," in imitation of the manner of the great Locke. An appendix to this work, on the character of St. Paul, forms the basis of lord Lyttelton's popular treatise on the same subject. The favourable reception of this work induced Dr. Benson to publish successively on the same plan five more of St. Paul's epistles, viz. the two to the Thessalonians, the first and second to Timothy, and that to Titus, together with a valuable dissertation on inspiration. His next literary labour was "The History of the First Planting of the Christian Religion," in 3 vols. 4to.

In 1740 he succeeded Dr. Harris in the pastorship of the dissenting congregation at Crouched Friars in London, which he retained till his death, having for some years as his assistant the learned and candid Lardner. Here, in prosecution of his former plan, he published the seven catholic epistles with notes and paraphrases. A volume of miscellaneous sermons in 1747 was the last of his public works, and on the 6th of April, 1762, he died, in the sixty-third year of his age. His posthumous writings, edited by Dr. Amory, appeared two years after in a 4to. volume, containing a life of Christ, and other theological essays.

The name of Benson ranks high among the English divines, both at home and abroad; and his commentaries and notes on the epistles are esteemed as, upon the whole, the most satisfactory interpretation of some of the most difficult passages in the sacred books of Christians. The learned Michaelis translated them into Latin; and several of his other tracts were translated into German, by M. Bamberger a divine of Berlin. The dogma of protestants, that by St. Paul's *man of sin* is to be understood the Romish church, was invented very early in the reformation; but the revival and illustration of it is to be attributed to Benson. He was a great friend to free enquiry, and in illustration of the duty of toleration, published a defence of Servetus, and an account of archbishop Laud's persecution of Dr. Leighton. He was, however, no controversialist; and living at a time when churchmen and dissenters thought differently of each other than the Jews did of the Samaritans, he was on terms of intimacy and correspondence with the great theological leaders of both parties; particularly archbishop

Herring; bishops Hoadly, Butler and Coneybeare; Dr. Law, afterwards bishop of Carlisle; Dr. Leland of Ireland, Dr. Taylor of Norwich, and Mr. Bourn of Birmingham. *Biogr. Britan.*—A. A.

BENTHAM, JAMES, a writer on ecclesiastical antiquities, was the son of a clergyman at Ely, where he was born in 1708. He was brought up for the church, and entered at Trinity college, Cambridge, where he took the degree of M.A. in 1738. He had successively various livings in the counties of Cambridge and Norfolk, and in 1779 obtained a prebendal stall in the church of Ely, of which he had before been minor canon. His situation in this his native city, decorated with a very spacious and magnificent cathedral, gave him an early turn to the study of church-architecture and antiquities. After long and attentive researches, as well into historical records, as into the actual remains of ancient art, he published "The History and Antiquities of the Conventual and Cathedral Church of Ely, from the foundation of the Monastery, A.D. 675, to the Year 1771, illustrated with Copper-plates;" *Cambr.* 1771, 4to. The introduction to this work contains an account of Saxon, Norman, and Gothic architecture, which was much valued for its novel and ingenious remarks, and has been frequently cited as authority by later writers on those subjects. The work itself has been rising in value, and is placed in the first rank of our numerous topographical publications. When the dean and chapter of Ely had determined upon a general repair of their church, Mr. Bentham was very properly engaged as superintendant of the works carried on, which office he executed to general satisfaction. The insight this employment gave him into the principles upon which edifices of this kind were constructed, suggested to him the idea of a general history of ancient architecture in this kingdom, with which view he continued to make collections and observations almost to the end of his life. He also interested himself much in the improvement of his native county, by planning turnpike roads, and proposing the drainage and enclosure of parts of the Ely fens, some of which schemes, after many obstacles, were put in execution, to the general advantage. In these useful occupations, and the faithful discharge of his professional duties, he spent a long life, protracted by strict temperance, notwithstanding a naturally tender constitution, to his 86th year. He died November 17th, 1794.—A.

BENTINCK, WILLIAM, earl of Portland, a

minister and favourite of king William III. was born in Holland, and descended from a noble and ancient family in the province of Guelderland. He was first, page, and then gentleman of the bed-chamber, to the prince of Orange, whom he accompanied to England in 1670. When that prince became stadtholder, he promoted Bentinck to the command of his favourite regiment of Dutch guards. In 1675 Bentinck had a remarkable opportunity of showing his affection for his master, and securing his attachment. The prince falling ill of the small-pox, it was thought necessary by the physicians that he should receive the natural warmth of a young person lying in the same bed with him. Bentinck, though he had never had the disease, offered himself for this purpose; and during sixteen days and nights never quitted him. He caught the distemper in a dangerous manner; but he had unchangeably fixed the prince's kindness for his whole future life. In 1677 he was sent over to England in order to negotiate the marriage of the prince with the Duke of York's eldest daughter. In 1688, when the prince of Orange had determined on his expedition into England, he sent Bentinck to secure the countenance and aid of the elector of Brandenburg, which he happily effected. During the progress of the revolution, Bentinck was highly serviceable in mediating between his master and the English nobility, and in preparing every thing for the success of the enterprise. He accompanied the prince to England, and was one of the most confidential persons of his cabinet. On the prince's accession to the crown he was naturally one of the first to receive marks of favour and reward. He was raised to high offices about the king's person, was naturalised, and in 1689 was annexed to the English nobility by the style of baron of Cirencester, viscount Woodstock, and earl of Portland. In 1690 he accompanied king William to Holland, and acted as his envoy at the grand congress held at the Hague. A splendid gift which the king conferred on his favourite in 1695 was the source of a very warm opposition in the House of Commons. This was the grant of several lordships in Denbighshire, part of the demesne of the principality of Wales. An address from the House to the king occasioned the revocation of the grant; but the earl was soon after recompensed by other grants from the crown, which constitute a great part of the present ample possessions of the family. Lord Portland attended the king in his campaigns in Ireland and Flanders,

and bore a military command, in which he distinguished himself on various occasions. He was entrusted with the principal management of the peace of Ryswick. After its conclusion he was nominated ambassador-extraordinary to the court of France, where he appeared with uncommon splendour, and received the highest distinctions. About this time his jealousy was excited by the growing favour of a young Dutchman, Keppel, afterwards earl of Albemarle, whose age and character were better suited than his own for ingratiating himself at court. This jealousy proceeded so far, that the earl of Portland resigned his posts in the king's household, and thenceforth resolved to serve him only in state affairs. The king, however, did not withdraw from him any portion of his esteem and confidence. He gave him almost the entire government of Scotland, and employed him in negotiating the famous treaty for the succession to the crown of Spain, called the *partition-treaty*. This was afterwards the subject of an impeachment of the earl by the House of Commons; which body further testified their dislike and jealousy of the king's foreign favourites, by attacking some large grants of land in Ireland made to the earls of Portland and Albemarle. No considerable effects, however, followed; and in 1701, the death of king William put a period to the earl of Portland's public life, and with it to the hostilities against him. He had the satisfaction of receiving a full testimony of his master's unaltered regard for him on his death-bed, the king's last words being spent in asking for him, and his last action being to take his hand and press it to his heart. After this event, the earl passed a retired life at his seat of Bulstrode, employed in acts of charity, and in the cultivation and improvement of his fine gardens. He died November 23, 1709, in the sixty-first year of his age, and was buried in Westminster-abbey. He left children of both sexes by his two wives, Anne, daughter of Sir Edward Villiers, and Jane, daughter of Sir John Temple.

The earl of Portland's character was, like that of his master, grave, sedate, and inclined to coldness and reserve. His demeanour was rather lofty, yet he was not a proud man. He inspired neither love nor hatred to any considerable degree; and the enmity which on some occasions he experienced was rather national and political than personal. He seems to have been an able and upright statesman, and a man of private virtue. *Biogr. Britan.* —A.

BENTIVOGLIO, GUIDO, cardinal, son of the marquis Cornelio Bentivoglio, was born at Ferrara in 1579. He studied at Padua with great reputation; and returning to his own country at the death of Duke Alphonso II. in 1597, he displayed much dexterity in reconciling his brother, the marquis Hippolito, with cardinal Aldobrandini, the general of the church, and in concluding peace between the pope and duke Cæsar. After these transactions he was well received by the pope, Clement VIII. who appointed him his private chamberlain, and allowed him to finish his studies at Padua, where he graduated. Afterwards, fixing his residence at Rome, he acquired general esteem by his prudence and integrity, and formed connections with all the learned men of the place. He was appointed to the nunciature of Flanders in 1607, which he held till 1616, making the best use of his situation to gain a perfect knowledge of all the transactions of which that country had been the busy scene. He was next made nuncio in France, which post he held till 1621, when he was raised to the dignity of cardinal by pope Paul V. Lewis XIII. nominated him protector of the French nation in Rome; an office which he declined, on being made bishop of Terracina in 1641. His character stood so high, that on the death of Urban VIII. in 1644, he was generally thought to be the most likely person to succeed him; but on entering the conclave, in the hottest and most unhealthy season of the year, he was seized with a fever, of which he died, on September 7, aged sixty-five.

Cardinal Bentivoglio has perpetuated his name by some very valuable works, of which the principal is his "History of the Civil Wars in Flanders," written in Italian, and first published at Cologne in 1634. This work ranks among the best of modern histories, being written in a pure and generally unaffected style, with lively descriptions and judicious reflections, and with as much impartiality as could be expected from a man of his education and public character. That he is occasionally warped by zeal for the Romish see, and attachment to the Spanish cause, cannot be thought extraordinary. This history has been many times published, and translated into foreign languages. The cardinal likewise wrote his own "Memoirs," an "Account of Flanders," and a collection of "Letters." These works are all esteemed. The letters, in particular, are reckoned among the best specimens of epistolary writing in the Italian

language, and contain many curious particulars of those times. *Moreri. Tiraboschi.*—A.

BENTLEY, RICHARD, D.D. This celebrated critic was born at Oulton, near Wakefield, Yorkshire, on the 27th of January, 1661. He received the rudiments of classical learning at the free-school of Wakefield, and before the completion of his fifteenth year, was admitted of St. John's college, Cambridge. When about twenty (1681) he quitted the university, and settled for a short time as a school-master at Spalding. He was soon, however, removed from this situation, by the appointment of preceptor to the son of Dr. Stillingfleet, dean of St. Paul's; and afterwards became domestic chaplain to the dean, then bishop of Worcester. In 1691 he published his first work, a Latin epistle to Dr. Mill, of "Critical Observations on the Chronology of Johannes Malala," and had the honour to be selected as the first person to preach at a lecture instituted by the great Boyle, for the defence of Christianity. The confutation of atheism was the subject that he made choice of; and the sermons, eight in number, were soon after published, and have since passed through many editions at home, as well as being translated into most of the languages of modern Europe. In 1692 he obtained a prebend at Worcester, and in the following year was appointed keeper of the royal library at St. James's. His "Annotations on Callimachus" were inserted in an edition of that poet, published in 1697, by Grævius; and in the same year, at the end of Wotton's Reflections on Ancient and Modern Learning, Dr. Bentley published his "Dissertations on the Epistles of Themistocles, Socrates, Euripides, Phalaris, and the Fables of Æsop." The immediate consequence of this last work was a celebrated controversy, concerning which it will be right to give a particular account. A short time after Dr. Bentley was made royal librarian, the honourable Mr. Boyle being about to publish an edition of the supposed epistles of Phalaris, applied by means of a bookseller in London, to Dr. Bentley for the use of a MS. in the king's library, which after much solicitation was obtained; before however the collation of it was completed, Dr. Bentley himself redemanded the manuscript, adding many contemptuous expressions concerning the author and editor, a treatment which Boyle in his preface, not without reason, publicly resented. The doctor in return, in the dissertation mentioned above, endeavoured to show the spuriousness of the epistles in question. Mr. Boyle retorted with

much wit and equal severity, and a plenteous proportion of personal abuse. Dr. Bentley re-
criminated in the same style: a multitude of
the wits and critics of the age, among whom
were Swift, Pope, Garth, and Middleton,
united themselves as auxiliaries to Boyle; and
every abuse which ingenuity and malice could
suggest, was heaped profusely on the moral
character and literary acquirements of his ad-
versary, who, unaided, sustained the unequal
contest, not only with vigour, but full success,
as far as the authenticity of the epistles attri-
buted to Phalaris is concerned. So little did
this literary squabble impair the reputation of
Dr. Bentley, that, while the controversy was
yet hardly over, he was presented by the crown
to the honourable and lucrative post of master
of Trinity college, Cambridge; and the next
year was collated archdeacon of Ely. His
mastership, however, proved a source of much
vexation and ill-will between himself and the
senior members of the college: he reformed
several of the offices, and curtailed the sala-
ries; but as it appeared that his own emolu-
ment and authority were occasionally consulted
more than the public good in these retrench-
ments, and in his increasing demands for per-
quisites, a serious charge was exhibited against
him in 1709, by the vice-master and thirty of the
senior fellows, and other members of the col-
lege, for peculation, breach of the statutes, and
other acts of mal-administration. This charge
was addressed in the form of a petition to the
bishop of Ely as visitor of the college. Dr.
Bentley insisted that the crown was the visitor:
in determination of this point a law-suit was
commenced, which was not terminated till the
year 1731, when the crown asserted its general
visitatorial power, but declined interfering in
the present instance. However, though the
affair never came to a trial, it appears from
various circumstances, particularly from an un-
answered printed letter of Dr. Middleton, that
the charges against Dr. Bentley were in the
main well founded.

In 1710 he published at Amsterdam his
critical observations on the two first comedies of
Aristophanes; and at Rheims his emendations
of the Fragments of Menander and Philemon,
under the name of "Phileleutherus Lipsiensis."
The following year was distinguished for the
appearance of his "Horace," one of his most
perfect and popular works. In 1713 he pub-
lished, under his former assumed name of
Phileleuth. Lips. some excellent remarks on
Collins's discourse of Free-thinking, which he
dedicated to Dr. Hare. He was appointed

regius professor of divinity in 1716, and in
the same year circulated proposals for a new
edition of the Greek Testament. Dr. Mid-
dleton, who appears to have had an extreme
personal aversion to Dr. Bentley, published re-
marks on the proposals, and a controversy took
place, in the course of which some large, un-
founded assertions of the author of the pro-
posals were so severely treated, that the de-
sign was abandoned, to the great loss of
biblical criticism. The next year (1717) the
rapacious and mercenary spirit of Dr. Bentley
involved him in a contest more serious in its
issue than any former one. On the creation
by royal mandate of several doctors in divinity,
while they were attending in the senate-house
to receive their degrees, Dr. Bentley as pro-
fessor made a demand of four guineas from
each of them, above the customary perquisite
on such occasions. Many submitted to the
unprecedented demand, but Dr. Middleton,
who was one of the number, about a year
after, obtained a decree, by authority of which
Dr. Bentley was arrested, and called before
the court of the vice-chancellor, where he ap-
peared by his proctor; and here, in conse-
quence of an affidavit of the beadle, that Dr.
Bentley had said to him, "I will not be con-
cluded by what the vice-chancellor and two or
three of his friends shall determine over a
bottle," he was condemned, uncited, unheard,
and deprived of all the degrees, rights, and
offices that he held in the university. An ap-
peal to the king by Dr. Bentley, after successive
references to the council, to a committee of
council, and to the court of king's-bench, after
many delays, was at last taken into considera-
tion, and on the 7th of February, 1728, a
mandamus was sent to the university, re-
versing all their proceedings, and requiring
them to restore Dr. Bentley to all his former
degrees, honours, &c.

In 1726 he published an edition of "Terence
and Phædrus," and in 1732 appeared his edition
of "Milton," the work of his old age, and the
last of his publications. He died in 1742, aged
eighty-one.

The character of Bentley for deep classical
erudition, has been more favourably and justly
appreciated by foreigners than by his own coun-
trymen. Excellence in verbal criticism has
almost always been attended with great irri-
tability of temper, and Bentley was never by
any means disposed to bear his faculties meek-
ly. The controversies that he was engaged in
were embittered by personal and political dif-
ferences; and his love of money appears more

than once to have brought upon him not unmerited disgrace. The poets and wits of his age attached themselves to the party of his opponents; and even the most candid of the Christ-church men were in this respect so prejudiced as not only to seize upon, but to create every possible opportunity of vilifying his character and acquirements. Posterity, more impartial, has begun to do justice to his great abilities, and as a verbal critic, as one profoundly skilled in the idiom of the Greek and Latin languages, he unquestionably ranks foremost among the English scholars; and probably among all his contemporaries. The boldness of his emendations, unsanctioned by the authority of manuscripts, has stigmatised him with the imputation of a hasty dashing critic; yet his conjectures are often so happy, so illustrative, so consonant to the style and manner of thinking of his author, as irresistibly to impress the reader with a conviction of their truth. But though his emendations are always ingenious, and frequently real improvements, yet their truth in very many instances may reasonably be questioned. Wherever there is a possibility of amending the expression, Dr. Bentley makes no scruple to do so, not aware that even the best poets are not at all times equal to themselves, that many prosaic and awkward lines are to be found in the most correct modern poems, and therefore probably deformed, at least in an equal degree, those of greater antiquity. If it were possible for Horace to read Dr. Bentley's edition of his works, he would probably find them in many instances different from the original, yet upon the whole considerably improved by the genius and correctness of our British Aristarchus. *Biogr. Britan.*—A.A.

BENYOWSKY, MAURITIUS AUGUSTUS, count de, magnate of the kingdoms of Hungary and Poland, and one of the chiefs of the confederacy formed in the latter kingdom in the year 1767, was a man no less remarkable for the singularity of his adventures than for the spirit and address by which he modified them to the accomplishment of his own purposes. He was born at Verbowa in the country of Nitria, in Hungary, in the year 1741, and received a course of education adapted to the military state of life he afterwards embraced. Before the age of seventeen he had been present in four battles; about which period the death of his father called for his presence in Hungary, where, not obtaining immediate possession of the property of his family, he armed a considerable number of his vassals, and seized the castle or family resid-

ence by open force. This violent proceeding produced a decree against him in the chancery at Vienna, which not only deprived him of all his property, but rendered it prudent for him to fly into Poland. His endeavours to repair this disgrace being ineffectual, he was reduced to the possession of a landed estate in Lithuania, which he inherited from his uncle; but upon which he did not reside, as he rather chose to employ his time in travelling. After several short trips from Hamburg to the neighbouring sea-ports, he determined on making a voyage to the East Indies in 1767, which, however, he gave up on receiving invitations from the magnates and senators of Poland to join the confederation then forming. In the month of July in that year he entered into the confederacy at Warsaw, and soon afterwards married one of the daughters of Mr. Hensky, a gentleman from whom he had received many civilities.

In the following year, 1768, the operations of the Polish confederacy becoming more mature, the count was called upon to join in active service. The various important services he performed, and the active ability he displayed as a partisan, until the power of the Russians had at length prevailed over the efforts of the confederation, would afford matter for interesting narrative, if the relative importance of his other adventures did not render it proper to omit them, and refer to his own original documents. In the month of August, 1768, he was taken prisoner by the Russians in a successful manœuvre to throw supplies into the town of Cracow; on which occasion he engaged his parole; but being soon afterwards ransomed for the sum of 2000 ducats, or near 1000l. sterling, he considered himself as being set at liberty to act against that enemy in the same manner as if no such engagement had been entered into. The efforts of the confederates were, as the world has long since known, insufficient to oppose the power of the Russians; and after various exertions, in which that party became gradually more and more debilitated, the count was again taken prisoner on the 20th of May, 1769.

In the wars between independent potentates a degree of mutual civility and humanity commonly prevails, and is calculated in a very considerable degree to meliorate the situation of prisoners; but in cases of insurrection or rebellion, the vanquished party are treated with more or less rigour in proportion to the less or greater exhibition of force they are capable of making. Little praise is due to the humanity

of the Russians in their treatment of the unfortunate men who fell into their hands in this warfare. It appears that the situation of the count was rendered particularly unfavourable by the supposition of his having violated his parole, and perhaps also from a certain display of that restless disposition which induced him to the continual formation of plans to liberate himself and his companions.

It was not long before an opportunity presented itself of effecting this purpose. The prisoners of which he was one were ordered to Casan, at which place the Tartars of distinction with a numerous body of the Russians were disposed to throw off the authority of the empress. They conferred with the count, in order to ascertain how far they might depend on the military assistance of the prisoners in case of a revolt. An engagement to a certain extent was entered into; but the plot was discovered, and our adventurer narrowly escaped being thrown into confinement on this account; from which misfortune he however escaped, and travelled to Petersburg by virtue of a supply of money, and the necessary passports, both which he received from one of the conspirators. The project for liberating himself, so happily begun, was frustrated at Petersburg by the perfidy of a Dutch captain with whom he had agreed for his passage. This man betrayed him to the lieutenant-general of the police. Benyowsky underwent several examinations, and was required to sign a paper, acknowledging, that in consequence of his attempt to escape having been pardoned by the empress, he engaged never to serve against her arms, nor to enter her dominions under any pretext whatsoever. After this transaction he naturally expected to be conveyed out of the Russian dominions; but instead of this treatment he was banished to Siberia. At midnight, on the 4th of December, 1769, he was conveyed in a sledge with other captives from Petersburg, and on the 20th of January, 1770, he arrived at Tobolczk at the distance of 850 leagues from Petersburg, where the benevolence of the governor permitted the party to remain till the 4th of February. From this place they proceeded over the desolate regions of northern Tartary. On the 17th of April they arrived at Tomszky, where they remained near a month. At the town of Jakutzk, the capital of a province of the same name, where they arrived on the 26th of July, 1770, the count made some progress in forming a society of exiles united for the purpose of effecting their escape. On the 16th of October they arrived at Ochocz, which is a port of the sea of the same name,

from which place, after some stay, they were dispatched by sea for Kamchatka, and arrived on the 2d of December, 1770, after having employed twelve months in crossing from Petersburg to the eastern shore of Asia.

The state of the country and its commerce, the nature of the slavery of the exiles, and various particulars relative to the climate, produce, and government, of this remote part of the Russian empire, constitute an interesting part of the count's narrative; and his personal adventures on this spot, though strictly within the scale of probability, consist so much of the detail of conspiracies, continually drawing towards success, but constantly in the immediate danger of detection;—the display of his power of mind in commanding the hopes, the fears, and the obedience, of a set of exiles;—the means by which he ingratiated himself into the esteem and confidence of the governor, and the affections of his daughter Miss Aphanasia Nilors;—the steadiness with which he applied all these energies to the accomplishment of the escape of himself and his companions;—these and the other features of his story, which is related in spirited though unornamented language, have so much the air of a fictitious narrative, that the reader is inclined to doubt whether the greater part be not mere composition;—and his doubts would perhaps be well founded, if the collateral evidence of the other adventures of the count did not speak strongly to the contrary.

The first situation of the count at Kamchatka was that of a teacher of languages in the governor's family; soon after which his finances were augmented by his skill in the game of chess, which he employed in confederacy with the chancellor in no very honourable way. In the next place, he assisted the governor in his public business; and procured himself to be emancipated and declared chief of the exiles, under the project of establishing them in a separate settlement. By various steps during the spring of 1771, a plot of the exiles was advanced in arrangement and effect. It was at length discovered by the heads of the settlement, but too late for them to prevail against the policy, the military skill, and the good fortune of the count. After a fruitless attempt of the government to obtain possession of his person, he succeeded by a sudden display of courage and conduct on the part of himself and companions in seizing the fort, in which exploit however his friend and patron the governor lost his life. The military of the province prepared to attack his small party; but they forgot that their wives and children were hostages in the town

at the mercy of the count. He availed himself of this powerful motive to obtain terms; in consequence of which he seized a vessel, and sailed from Kamchatka with his party, on the 11th of May, 1771. The party which thus escaped consisted of himself and ninety-six others, of whom nine were women, including Miss Aphanasia Nilow.

It is a singular circumstance that this lady, whose affection and services constitute so striking a part of the narrative at Kamchatka, scarcely appears during the whole narrative of the voyage to Canton, and is only mentioned as having died on the 25th of September at Macao. Of the nature of the attachment and connection between her and the count, the latter is silent; and it may perhaps be thought a subject as little requiring discussion, as likely to be elucidated, whether this personage had any other existence than as one of the *dramatis personæ* in his adventures. At all events this last circumstance affords a degree of probability to such a conjecture.

It seems as if the count's first intention had been to stand to the southward; but he very soon perceived that his companions were likely to desert him if he came to anchor at any place in the vicinity of the Russian settlements. He therefore stood to the northward, anchored at Bering's Isle, and stood over for the American shore, where they found an exile of the name of Ochotyn, with a party who had escaped from Ochoczk. Little reason can be assigned, except that already mentioned, why the count thought fit to encounter the fogs, the ice, and the danger, of these northern seas. It appears that he made Clarke's Islands on the 3d of June, and stood over for the land to the northward of Tsuchotskoi Noss, where he anchored, again returned to Clarke's Islands, made the American continent, and coasted along between Point Shallow-water and Shol Ness, after which he stood to the southward, and anchored at Oonemak, in latitude $54\frac{1}{2}^{\circ}$. After employing some time among the islands in this quarter, subject to considerable difficulties on account of the irregularity and ungovernable disposition of his associates, he stood across the Northern Pacific Ocean, shaping his course towards Japan. During this passage they suffered the most severe distress for want of provisions and water, and were well nigh perishing, when on the 15th of July, 1771, they made an island in latitude $32^{\circ} 47'$ north, and, according to the count's reckoning, about 5° west longitude from the meridian of Bolsheretsk in Kamchatka. Upon this island, which was uninhabited, they found various

fruits, with goats, wild-fowl, and hogs. It was with some difficulty that the count prevailed on his men to quit this place, and again commit themselves to the sea.

After about a week's sail they arrived at Japan, where he anchored; and, contrary to his expectation, was well received and entertained on shore for a few days by a viceroy, or provincial governor, who gave him a flag or passport to ensure his reception again upon his return. At another place of anchorage, however, he was received with greater suspicion, and found considerable difficulty in obtaining water and provisions. In this situation, his vessel being leaky, and the urgent want of supplies continually pressing him, he had the good fortune to land at a more favourable spot on the island of Usmay Ligon, which he places in 29° north latitude, and consequently must lie between Japan and the island of Lekeio. He affirms, that this island, at which he anchored on the 14th of August, 1771, is absolutely independent both of Japan and China; that its inhabitants are mild, virtuous, and in a high state of civilisation; and that they have been converted to Christianity by a Jesuit named Ignatio Salis, who came thither with two other companions of the same society in the year 1749. He himself remained on the island, but his companions proceeded to the adjacent islands. This Ignatio died about 1754, or 1755, as it should seem from some papers and circumstances communicated by the islanders to the count.

On the 20th of August they left this island, and arrived at Formosa on the 27th, where at two several anchoring places they suffered by the violence of the natives; but were far from permitting these attacks to go unrevenged. At the latter anchoring place, however, he had the good fortune to establish an intercourse with a more civilised part of the island, where he was introduced by a Spaniard of Manilla to the king or chief of the district, whom he assisted in an attack upon a neighbouring chief, who by the assistance of the Chinese had formerly gained some advantage over him. From Formosa he sailed to the coast of China; anchored at Tanasoa, whence they immediately set sail, and on the 22d of September came to an anchor before Macao. At this place he endeavoured to procure leave to go to Canton; but though his first endeavours afforded some prospect of success, yet the jealousy of the Chinese government, and perhaps the strangeness of his adventures, represented in various lights by the supra-cargoes of the European companies, soon produced difficulties, which rendered his visit

impracticable. At this place he formed a kind of engagement with the French East-India Company, and sailed with most of his companions for the isle of France in the Dauphin and the Laverdi at the latter end of December, and arrived there on the 16th of March, 1772. From this place he set sail for Europe, touched at the island of Madagascar, and arrived in France at the latter end of July, where he was well received by the French ministry.

During these long peregrinations of the count, it appears, as well from his Memoirs as from his subsequent conduct, that his projects and reflections were constantly directed to schemes of colonisation. We cannot, on the present occasion, undertake to discuss the nature of his views respecting this object, on which the statesmen of ancient and of modern times appear to have held many erroneous notions. Whether a parent state ever was, or indeed can be, benefited by colonies, is a question by no means decided. But there are many political notions on this subject, which require only to be simplified, in order to exhibit their own absurdity. The principles maintained by the count were neither new nor striking; but they were popular, and such as in the hands of a man of ardour and enterprise were calculated to encourage the hope of brilliant results. Of his conferences and proposals to the French ministry we possess no documents. The schemes of a trade to Japan, or a settlement in any of the islands in that vicinity, if offered, do not appear to have met the approbation of that court; but the discussion in all probability convinced them that he was a fit person to be employed in establishing a settlement on the island of Madagascar. The determination of the French government to this effect was communicated to him as early as the middle of September, and by the 20th of January, 1773, a body of troops was raised and completed to accompany the count to Madagascar. In the month of February he drew up a plan of settlement at the request of M. de Boyns, secretary of state for the marine department, which remained under consideration for about six weeks, at the end of which time he was dispatched with letters and instructions to form the settlement in question; the leading purport of which consisted in referring him to the chiefs of the Isle of France for co-operation and support. He arrived at this island in the month of September, and, as might naturally be expected, met with every evasion, opposition, and delay, which the private interest of the conductors of a rival settlement could exhibit. He nevertheless sent his detachment

to Madagascar, and soon after followed them himself; that is to say, in the middle of February, 1774. His settlement was at the bottom of the bay of Antongill, at the mouth of the river Fingballe. It would be of very little interest to the reader to give an abridgment of the sufferings, the undertakings, the wars with the natives, and other transactions, which happened during the space of a year and a half that the count remained on the island, at an expence upon the whole to the French government of about 50,000*l*. It was impossible that an infant settlement should have made any progress under the circumstances in which he was placed; and it is more than probable that the count himself, less disposed to the arts of peace and commerce than to the expeditions of war, and the arrangements of political treaty, may have been far from possessing the requisite qualifications for such an enterprise.

Towards the end of the year 1776, the French government, being convinced that little was to be expected from the enterprise, sent commissioners to enquire into the state of the settlement, and convey the count to France. But this eccentric adventurer had contrived a counter-plot, by which he eluded the consequences of this arrangement. By various indirect means, in which himself apparently did not appear to co-operate, he caused the native inhabitants to believe that he was a descendant of their sovereign, who had formerly been carried off by the Europeans. Whether the evidence was sufficient to afford conviction to the islanders, or whether they pretended to believe the report from motives of policy, is doubtful; but it appears, that he quitted the French service, contrary to the representations of the inspectors and commissaries, adopted the dress of the natives, and was elected or acknowledged Ampansacabé, or sovereign chief. He nevertheless gave direct and clear answers, in writing, to the questions of the commissaries. His arrangements with his new subjects, whom he proposed to civilise, appeared to him to demand the alliance and protection of some European state; for which reason he thought fit to depart for Europe on the 11th of November in a brig which he had freighted to the Cape of Good Hope.

At this period it is that his connected narrative ends: to what other European powers he may have applied we know not. It appears by a declaration annexed to the second volume of his book that he first applied to the emperor of Germany; and in the same work likewise appear a set of proposals to the British ministry, men-

tioned to be presented at London, December the 25th, 1783. Whether they ever were presented we have not heard; but we have good reason to think, from private authority, that the subject did about that time form an object of serious discussion at our court. The objects of this proposal were, to furnish a certain number of Madagascar troops; to victual the British squadrons; to import no European merchandise but the manufacture or product of England; and to pay an annual sum for a limited time. In return for these advantages, his Britannic majesty was required to assist with arms, shipping, and warlike stores, in case of a foreign invasion of the island; to permit foreigners (French excepted) to embark for Madagascar in the British ports; and to grant the count Benyowsky three vessels with stores and merchandise to the value of 50,000*l.* this sum to be repaid with interest in four years. This application, if it ever was made, was not attended with success, and the count determined to return to Madagascar with such supplies as he could obtain from individuals who might think his project likely to reimburse them with considerable gain. He obtained goods and merchandise in London to the amount of 4000*l.* with which, on account of the difficulty of procuring the flag of any European power to sail beyond the Cape of Good Hope, he departed for Maryland, in April, 1784. A respectable commercial house engaged in the undertaking, and supplied the count with a vessel and goods to the amount of about 4000*l.* or more. In this vessel he sailed for Madagascar; but by some fault, probably the want of sufficient knowledge as a navigator, he embarrassed himself on the lee shore of America, where he was nearly lost. After doubling the Cape of Good Hope, he touched at Sofala, and on the 7th of July, 1785, anchored in the bay of Antangara, where they unloaded their cargo. From this place the party on board sailed away with the ship and deserted him, from a conviction, as they say, that he had been cut off by the natives. These men sold the vessel at Oibo. It is however established, that fifteen days after the departure of the vessel, the count departed for Angoneti, leaving most of his people behind to follow him; that his power and influence with the natives was such, that he had an armed force at his command, with which he commenced hostilities against the French by seizing their store-house at this last place; that he began the undertaking of erecting a town after the manner of the natives, and sent a detachment of 100 men to take possession of the French factory at Foulpoint, who were pre-

vented from making the attempt by the appearance of a frigate; and lastly, that, in consequence of these movements, the government of the Isle of France sent a ship with sixty regulars on board, who landed and attacked the count on the 23d of May, 1786. He had constructed a small redoubt, defended by two cannon, in which himself with two Europeans and thirty natives waited the approach of the enemy. The blacks fled at the first fire, and Benyowsky having received a ball in his right breast, fell behind the parapet; whence he was dragged by the hair, and expired a few minutes afterwards.

Thus fell the count of Benyowsky, a man of whom it may truly be said that he possessed no common share of ability, and in fortitude was invincible. That his principles were as clear as his courage, has by no means been made to appear. Through the whole of his life he possessed the confidence of warm friends, and the execration of bitter enemies. Whether he was benevolent, ardent, and powerful to persuade by the energies of truth, or whether he was selfish, tyrannical, and impetuous, will at this distance of time perhaps be never ascertained. To the student of the human mind his adventures are too eccentric to afford much of general result; and the part he occupied on the theatre of the world is not enough connected with great national events to claim the labour of historical investigation. *Memoirs and Travels of Benyowsky. The unpublished manuscripts of J.H. Magellan, F.R.S.—W. N.*

BENZELIUS, ERIC, a learned Swedish divine, archbishop of Upsal, was born in 1642 of obscure parentage at a village in Westro-Gothland. He was sent when young to an uncle who had enriched himself in trade at Upsal, and who brought him up to letters. His merit caused him to be chosen as preceptor to the sons of the count de la Gardie, chancellor of Sweden; and after completing their education, he travelled through various parts of Europe, cultivating an acquaintance with the learned in each country, and examining the principal libraries. He returned to Upsal in 1665, and was soon after appointed to the professorship of history and morality in that university. The theological chair was next conferred upon him, with a seat in the consistory. He was made doctor in theology in 1675; and two years afterwards, was raised to the bishopric of Strengnes. In 1700 he was nominated to the archbishopric of Upsal; and he likewise occupied the vice-chancellorship of the university. He died in 1709, leaving a nu-

merous family. Benzelius composed several dissertations on the lives of the patriarchs, and on other points of ecclesiastical history. He also wrote various theological works, and translated the Bible entire into the Swedish language. *Moreri.*—A.

BERAULT, NICHOLAS (in Latin, *Beraldus*), one of the learned men of the 16th century, was a native, or, at least, long an inhabitant, of Orleans, where he appears to have been a professor of the civil law. He was tutor in the family of Coligni, and educated the admiral, the cardinal, and Chatillon. Erasmus was well acquainted with him, and mentions having lodged at his house in Orleans. He praises the ease and flow of his elocution; and in 1522 dedicated to him his book, *De Conscribendis Epistolis*. Berault was the author of several learned works; among which were a "Greco-Latin Dictionary," *Paris*, 1521; an "Oration on the Peace of Cambray," *Paris*, 1528; another "On Ancient and Modern Jurisprudence," *Lyons*, 1533; "A Dialogue on the Faculty of Speaking extempore," *Lyons*, 1534: all these in Latin. He also gave paraphrases on the Politics and Oeconomics of Aristotle; and notes on the Rusticus of Politian. He commented on the Natural History of Pliny, and made numerous corrections of the text. Erasmus speaks with much commendation of his labours on this author, though Hardouin has not numbered Berault among the editors of Pliny. He was a man of integrity, and much esteemed by Stephen Poncher, archbishop of Sens, one of the most considerable prelates in France. Berault was living in 1539. He had a son, *Francis*, who became a protestant, and was made principal of the colleges of Montargis and Rochelle. He was a good Grecian, and translated into Latin some books for Stephens's edition of Appian. *Bayle. Moreri.*—A.

BERENGARIO, JAMES, called from the place of his birth, *Carpensis*, and *Carpus*, a celebrated physician and restorer of anatomy, was born at Carpi, where his father was a surgeon. He studied under Aldus Manutius in the palace of Alberto Pio, lord of Carpi, an illustrious patron of literature; and was employed by Alberto when young in the dissection of animals. He became professor of surgery at Bologna in 1502, which office he held a number of years, pursuing at the same time the study of anatomy with great ardour, and taking every opportunity to examine the human body. It was indeed reported, though probably the story was a vulgar calumny, that he dissected two Spaniards while yet living, and was obliged to fly

for this action. He seems, in reality, to have been at length compelled by the inquisition to depart from Bologna; but this was probably owing to the freedom of his anatomical descriptions (then uncommon), and to the laxity of his moral principles in certain points. Besides his celebrity as an anatomist, he attained great fame in his medical capacity, and was particularly noted for the cure of the venereal disease by mercurial unctions; a practice, the discovery of which is by some ascribed to him, but falsely, though he undoubtedly contributed much to its reception. He practised in this way for some time at Rome, where he had many patients, and acquired a large sum. That singular artist, Benvenuto Cellini, mentions meeting with him there, and describes him as a crafty man, intent upon gain. He says, too, that his patients suffered much from his treatment, and were made worse than before. He represents him as a lover of the fine arts, and skilful in drawing. Berengario retired at length to Ferrara, probably about 1527, where he died, and is said to have left the duke heir to his wealth.

Berengarius had undoubtedly great merit as an improver of anatomy; and Fallopius calls him "the first restorer of the anatomical art, which was afterwards perfected by Vesalius." Many discoveries have been attributed to him, some of them certainly without foundation; but a considerable number of anatomical facts are first clearly laid down by him. His works on this subject are: "*Commentaria cum amplissimis additionibus supra Anatomiam Mundini, cum textu ejus in pristinum nitorem redacto*;" *Bonon*, 1521: and, "*Isagogæ breves perucidæ et uberrimæ in Anatomiam Corporis humani*;" *Bonon*, 1522. The wooden figures in the last work are supposed to come from the hand of Ugo da Carpi, a famous carver. Berengario likewise published a surgical work, "*De Cranii Fractura*;" *Bonon*, 1518. His style is more barbarous than might have been expected from a scholar of Manutius. *Tiraboschi. Haller Bibl. Anat.*—A.

BERENGER I. or BERENGARIUS, king of Italy, was son of Eberhard duke of Friuli, by the daughter of Louis the Debonnair. On the death of Charles the Fat, Berenger, then duke of Friuli, was crowned king of Italy in 888, and took up his residence in Pavia. He soon met with a competitor in Guy duke of Spoleto, who twice defeated him, and compelled him to take refuge with Arnolph king of Germany. Berenger was restored by the aid of Arnolph; again expelled by Lambert, son of Guy, and again replaced by the Italian nobles in 898. A

faction afterwards called in Lewis Boson, king of Arles, who at first met with success, and forced Berenger to fly to Bavaria; but at length he was surprised at Verona, deprived of sight, and obliged to abdicate the crown of Italy. Berenger now returned to Pavia, and took possession of his kingdom, which he held without further opposition for twenty years. An invasion of the Hungarians reduced the country to great distress in 904, till their departure was purchased by a large ransom. Berenger then employed himself in repairing the ravages committed by the foe, and rebuilding churches and monasteries. It is probable he was engaged in the confederacy of Italian powers which opposed the incursions of the Saracens in 912, and in the end totally extirpated them; for in 915 his credit was such that he obtained the imperial crown from the pope John X. At length, a new conspiracy was formed against him by several Italian nobles, who carried in Rodolph king of Burgundy, and crowned him at Pavia, obliging Berenger to retire to Verona. The two parties assembling their forces, a battle was fought at Placentia in 922, in which Berenger was defeated. He again took refuge in Verona, where, in 924, he lost his life by assassination, contrived by one Flambert, a person on whom he had conferred many favours.

Berenger is said to have been a cruel, violent, and tyrannical prince; but in his actions, as related by historians, nothing worse appears than the usual policy of the fluctuating sovereigns of those barbarous and turbulent times. He left an only daughter. *Mod. Univers. Hist.—A.*

BERENGER II. son of Adelbert marquis of Ivrea, and grandson of Berenger I. conspired with his half-brother Anscar, against Hugh king of Italy, but was obliged to take refuge in 940 with Otho emperor of Germany. Afterwards, making an interest among the Italian nobles, he returned, and possessed himself of the supreme power in 947, Hugh and his son Lothaire still retaining the title. In 950, after the death of Lothaire, he assumed the regal title, took possession of Pavia, and attempted to force Adelaide, Lothaire's widow, to marry his son. She engaged in her aid the emperor Otho, who married her, and obliged Berenger to retire to Germany. He was afterwards restored to his kingdom, which he oppressed in a grievous manner by his tyranny and avarice. The Italians had recourse to Otho, who first sent his son, and afterwards came himself, against Berenger, and obliging him to retire to his strong fortresses, was crowned king of Italy in his stead. After some turns of fortune, Be-

renger was taken prisoner in 964 by Otho, who sent him to Bamberg, where he died two years afterwards. *Mod. Univers. Hist.—A.*

BERENGER (BERENGARIUS), a famous divine and controversialist of the 11th century, was a native of Tours. He studied under Fulbert at Chartres, and was early noted as a person of an acute genius and an enquiring mind, or, in theological language, as *a dangerous man*. After the death of Fulbert, he returned to Tours, and was chosen principal of the public school of St. Martin, and afterwards was made treasurer of that church. He quitted Tours, however, for Angers, of which he became archdeacon. Applying the dialectic art to the mysteries of religion, he found reason to deviate from the doctrines of the church concerning the eucharist; and in the year 1045, he publicly maintained the opinions of John Scotus, and warmly oppugned those of Radbert. He denied that the bread and wine in the sacrament were actually changed into the body and blood of Christ, and maintained that they still preserved their essential qualities, and were only symbols of what they commemorated. It does not appear that at this time the doctrine of transubstantiation was fully settled in the Romish church, or that there was an absolute decision concerning the nature and manner of Christ's presence in the eucharist; nevertheless the opinions of Berenger were considered as gross and manifest heresy; and in 1050 pope Leo IX. caused them to be solemnly condemned in a council held at Rome. Berenger retiring into Normandy, in order to engage duke William in his cause, met with no better success there. He was condemned in a council at Verceil, and afterwards at Paris; the book of Scotus was burnt, and all the promoters of the new doctrine were threatened with every evil, spiritual and temporal. Berenger was deprived of his ecclesiastical revenues; but he remained firm in his opinions, and for some time afterwards he lived in peace, only molested by the writings of his antagonists, of whom the most formidable was Lanfranc, archbishop of Canterbury. He met with many patrons and followers in France, Italy, and Germany; and so alarming did this breach in the unity of the church appear, that Victor II. caused the doctrine of Berenger to be examined anew at two councils held at Tours, in 1054. In one of these, the famous Hildebrand, afterwards Gregory VII. appeared as the pope's legate, and vehemently opposed the new heresy. Berenger, who was present, was induced by fear to make a solemn abjuration, and in consequence made his peace with the church; but as soon as the danger was re-

moved, he again taught his opinions, though with more circumspection than before. Pope Nicholas II. informed of this apostacy, summoned him, in 1059, to a new council of bishops from different nations, held at Rome; and here a confession of faith was drawn up for him by cardinal Humbert, which he signed, though diametrically opposite to the doctrines he had maintained. Still, however, not holding himself bound by a forced confession, on his return to France he re-abjured what he had subscribed, and zealously taught and defended his former opinions. Pope Alexander II. wrote to him letters of exhortation, but to no purpose: the controversy was prolonged by a multitude of writings on both sides, and the followers of Berenger increased.

Gregory VII. on his accession undertook to terminate this important dispute; and in 1078 summoned Berenger to Rome. In a council held at this metropolis he suffered Berenger to draw up a new confession of faith, less positive than he had before signed; but this not satisfying the zealously orthodox, a third was framed in 1079, which this compliant doctor subscribed with the most solemn declarations of assent, though absolutely subversive of his own doctrines. Gregory, who behaved in the whole affair with more mildness than could have been expected from his character, sent him back to his own country loaded with tokens of his esteem and friendship; and though Berenger again publicly retracted his declaration, and refuted the doctrine he had subscribed, the pope would not suffer him to be further molested. But age, fatigue, and probably compunction for the dishonest part he had been induced to act, now began to take possession of him; and he retired to the isle of St. Cosme, near Tours, where, in the midst of mortifications and penitential exercises, he died in 1088. He left behind him among the people an extraordinary idea of his sanctity; and an annual service is still performed for him in the church of St. Martin at Tours. Whether he persevered in his opinions to the end, or returned to those of the church, has been warmly contended between the catholic and protestant writers; but considering his unsteady conduct, it seems a question of little importance. Berenger has been charged with holding various other opinions contrary to the received doctrines, as, concerning baptism, marriage, the authority of the fathers, &c. which is not an improbable consequence of his dialectic and enquiring turn of mind. He wrote a number of works; but all have perish-

ed except two letters, his three professions of faith, and part of his treatise against one of them. *Du Pin. Moreri. Mosheim Eccl. Hist.—A.*

BERENGER, (BERENGARIUS) PETER, of Poitiers, a disciple of the celebrated Abelard, after the condemnation of his master in 1140, wrote an "Apology" for him, in which he condemned with much acrimony the proceedings against him, not sparing the conduct of St. Bernard on the occasion. He promised a second part of this apology, which, however, never appeared. He was probably deterred from publishing it by the high credit of Bernard, whose influence was capable of ruining any opponent. Berenger likewise wrote two letters, one to the bishop of Mende, the other against the Carthusians. These, as well as the Apology, are extant in the collection of Abelard's works. His writings display a keen and fervent spirit, united with considerable eloquence. He excuses himself for his warmth, on account of his youth; and he seems deserving rather of praise than blame for the spirit shewn in his defence of a beloved and hardly-treated master. *Bayle.—A.*

BERENICE, a Jewish queen, celebrated for the love of the emperor Titus, was the daughter of Agrippa the elder, and sister of Agrippa the younger, kings of the Jews. She was born about A.D. 28, and at the age of sixteen married her uncle Herod, king of Chalcis, by whom she had two children. After his death in 48, she incurred the suspicion of a criminal intercourse with her brother Agrippa, on which account she married Polemon king of Pontus and part of Cilicia, who embraced Judaism for her sake. She lived with him but a short time; and returned to her brother, with whom she was present when St. Paul was examined before him. On the commencement of the Jewish war in 67, when Agrippa was driven from Jerusalem by the seditious people, she remained some time after him, and interceded for the Jews with the Roman governor Florus, who treated her with great disrespect. She afterwards, with Agrippa, joined the army of Vespasian in Syria; and by her magnificent presents she retained the good-will of that avaricious emperor during his life. His son Titus had long been captivated by her charms, and she followed him to Rome on the death of Vespasian. Titus was strongly inclined to make her his queen; but perceiving the great displeasure of the Roman people at the idea of a foreign queen, and one whose character was by no means spotless, he dismissed her, with mutual reluctance, and she was obliged to

return to her own country. History makes no further mention of her. *Univers. Hist. Moreri.*

BERENICE was likewise the name of several Egyptian and eastern queens. One of them, wife to Ptolemy Euergetes, king of Egypt, has had the honour of naming one of the constellations from her hair, which she had consecrated in the temple of Venus, and which was pretended to be carried up to heaven.—A.

BERETTINI, PETER, commonly called *Pietro da Cortona*, an eminent painter, was born in 1596, at Cortona in Tuscany. He was first a pupil of Andrew Commodi, and was sent young to Rome, where he was placed under Baccio Ciampi. The awkwardness with which he drew, caused his fellow-students to give him the name of *ass's-head*; but his elevated genius, and the study of the master-pieces at Rome, soon raised him to great excellence in his art. He was patronised by the marquis Sacchetti, who took him into his palace, and employed him in various considerable works, in which, the beauty of ordonnance, the nobleness of conception, the grace of form, and the grand style of colouring, were much admired. The saloon of the Barbarini palace, on which he was employed through the interest of cardinal Sacchetti, is reckoned one of the finest things in Rome, and gave him rank among the first artists of his time. It caused him to be engaged in new works in the Vatican, and in most of the principal churches of Rome. After establishing his fame in the capital, he travelled for improvement into Lombardy, and visited Venice. Returning by Florence, the grand-duke Ferdinand II. assigned him some rooms in the palace Pitti to decorate with his pencil, which he filled with pictures of virtuous and heroic actions from the histories of antiquity. The grand-duke once coming to see him paint, was greatly struck with the figure of a child weeping. "Shall I show your highness," said Pietro, "how quickly children change from crying to laughing?" With a stroke or two of his brush he gave the child the expression of laughing, and then restored it to its former state, to the great admiration of the grand-duke. Berettini returned to Rome, where he performed many estimable works. Innocent X. employed him in the gallery of his palace on the piazza Navona, which he adorned with subjects from the *Eneid*. He was likewise a great architect; and gave designs for a number of churches, palaces, chapels, and monuments. To the church of St. Martina, of his own construction, he left a large sum for the erection of a great

altar-piece of bronzé, and of his own mausoleum. Pope Alexander VII. was so well satisfied with the portico he built for the church of Peace, that he made him a knight of the golden spur, and gave him a rich cross appendant to a gold chain. Berettini was a worthy and agreeable man, and enjoyed a state of opulence with the same equanimity which he had displayed in an humble condition. He was greatly afflicted with the gout, which reduced him first to give up all great works, and confine himself to easel pictures, and finally to keep his bed. He died at Rome in 1669. As an artist, his character was richness of invention, with grace, beauty, and facility of execution. His dispositions are fine, his management of lights good, and his ornaments and backgrounds charming. But his drawing is incorrect, his figures defective in expression, and too much alike. His fresco paintings were uncommonly brilliant and clear. He succeeded better in great compositions than in small pieces. An Italian writer has said of him, that "he had fire in his colours, vehemence in his hands, and fury in his pencil." Several masters of reputation have proceeded from his school; and a large number of his works have been engraved by the best artists. *D'Argenville Vies des Peintres.*—A.

BERGHEM, NICHOLAS, a celebrated landscape-painter, was born at Haerlem in 1624. His father, Peter Van Haerlem, a painter, gave him his first instructions, but he was afterwards placed under several masters of greater skill, among whom were Wils and Weeninck. Berghem attained great facility and excellence in working. His colouring is warm and clear, his composition rich, and his disposition of lights and shades admirable in effect. He resided a considerable time at the castle of Bentheim, near the Hague, where he painted views from nature, and particularly studied the representation of animals, in which he became singularly eminent. He was extremely industrious, not only in consequence of his own love of labour, but of the avaricious disposition of his wife, the daughter of his master John Wils, who never suffered him to relax. She used to sit in a chamber above his workshop, and when she neither heard him sing nor work, she beat with her stick on the floor, to rouse his attention. She took from him all the money he received for his pictures, so that he was obliged to borrow from his scholars small sums for the purchase of prints, his sole expence. Berghem has filled the cabinets of Europe with his pieces, which are highly va-

lued. They chiefly consist of landscapes with figures and cattle. He engraved some of his designs with his own hand, and many more have been executed by other artists. He died at Haerlem in 1683. *D'Argenville Vies des Peintres*. —A.

BERGIER, NICHOLAS, a man of learning in the 16th century, was born at Rheims in 1557, and brought up at the university of that city, of which he became a professor. Embracing the profession of law, he was made syndic of Rheims, and was frequently deputed to Paris on public affairs. At that metropolis he contracted an intimate friendship with Peiresc and du Puy, who engaged him to execute a work he had projected on the high roads of the empire. M. de Bellievre took Bergier to his house, and procured him a pension, with the brevet of historiographer. He died in 1623. Bergier was the author of several works; of which the principal is his "*Histoire des Grand Chemins de l'Empire Romain*," first printed in 1622, 4to. It was reprinted, with notes, at Brussels, in 2 vols, 4to. in 1729. Henninius translated it into Latin, and it is printed in the tenth vol. of Grævius's *Roman Antiquities*. It has also been translated into Italian. This work is much esteemed by the learned for the value of its materials, but its arrangement is not the most happy. He also wrote in French, "*A Sketch of the History and Antiquities of Rheims, with curious Remarks concerning the Establishment of the People, and the Foundation of the Towns, of France*," 4to. 1635. *Bayle. Moreri*.

BERGMANN, TORBERN, professor of chymistry at Upsal, member of the academy of sciences of the same city, of the royal societies of London, of Berlin, Stockholm, Gottingen, Turin, foreign associate of the society of medicine, and academy of sciences at Paris; was born the 20th of March, 1735, at Catherineberg in West Gothland. His father, Barthold Bergmann, was receiver of the revenues, and his mother's name was Sarah Hægg.

The employ of receiver of the revenue, which in some countries is lucrative and safe, was not so at that time in Sweden. According to the predominance of party, enquiries and confiscations of the fortunes of men so employed were not unfrequently made, and these events were so far from being a remedy against extraordinary profits, that they served principally to render them greater, as a kind of insurance against their uncertainty. Whether the good sense and disinterestedness of the younger Bergmann prevented his embracing this profession, or whether the views of his father were directed to a dif-

ferent channel, does not appear. When he had gone through the first course of education, his father permitted him to enter at the university at Upsal, under the inspection of a relation. His desire of knowledge was so great, that no stimulant was necessary to urge him to his studies; on the contrary, it became necessary for the care of his health to moderate his ardour, particularly with regard to the study of natural philosophy. Every branch of human knowledge is taught at the university of Upsal, and those who apply to theology or the civil law may turn their expectations to places of importance and the improvement of their fortune, whereas the mathematics and natural philosophy afford no other prospect than that of personal reputation. To these, however, it was that Bergmann gave the preference, which was highly repugnant to the more prudent views of his relation, whose remonstrances he could no otherwise escape than by contriving means to conceal the books he was not permitted to study, and substitute others in their place, in case of sudden surprise, from among those he was permitted to study. This necessity of acquiring a kind of knowledge to which he was averse, and of concealing his progress in the sciences of his choice, soon destroyed his health; and rendered it necessary for him at the expiration of a year to return to his family, and join to his studies that degree of habitual exercise which was necessary to establish and fortify his constitution. But his active mind was not content with mere exercise during the hours of relaxation. He had studied botany before he went to Upsal, and resumed it, with the addition of entomology, in his retreat. Many of the insects he observed, were not classed in the works of Linnæus: Bergmann formed a small collection of these, which he sent to that illustrious naturalist, who then resided at Upsal.

As soon as the health of Mr. Bergmann was re-established, he returned to the university with full liberty to cultivate the mathematics, natural philosophy, and natural history, to the latter of which his attention was directed by the high reputation and patronage of Linnæus. His first memoir exhibited a discovery in this science. The nature of the substance called *coccus aquaticus*, which is found in certain waters, was then unknown. Bergmann observed that it was the egg of a leech which included ten or twelve young. Linnæus, to whom he communicated his observation, refused to give credit to the fact; but Bergmann exhibited the process to his sight, in consequence of which he wrote at the bottom of the memoir of his

pupil the words "vidi et obstupui." And with this honourable epigraph, he sent it to the academy at Stockholm.

A short time afterwards, Linnæus gave the name of Bergmann to a new species of insects; a delicate and effectual method of conveying to posterity the testimony of the friendships or the merits of great men, but which in its own nature can scarcely be effectual where the name itself excites no remembrance of the powers of the man. For some years afterwards natural history continued to form a primary object of Bergmann's attention. His memoirs on the history of insects which attack fruit-trees, and the means of preventing their ravages, were crowned by the academy at Stockholm. He also shewed a method of classing these insects from the form of the larva, in which state the destruction of noxious insects is most essential. The researches of Bergmann in this, as in every other, branch of science, had a peculiar tendency to immediate utility. He afterwards quitted it for the other sciences which have since rendered his name so famous in every part of Europe, but it always continued to be one of the objects of his lively attachment. In the year 1761, he was appointed professor of mathematics and natural philosophy, the different parts of which sciences he taught for a number of years. Among his general philosophical productions, we have a learned "Account of the Rainbow and Twilight;" "Inquiries concerning the Aurora Borealis;" various researches concerning electrical phenomena, and the electricity of Iceland-crystal, and the tourmalin. His name is likewise one in the respectable list of astronomers who observed the first transit of Venus in the year 1761.

It was not known at this time at Upsal that Bergmann had paid any attention to chymistry; and indeed it is probable, from this very circumstance, that it had never formed a primary object of his studies. But when Wallerius resigned the chymical professorship in 1767, Bergmann entered his name in the list of candidates to succeed him. Wallerius was desirous of transmitting the succession to one of his own pupils, in consequence of which the party of the former professor, increased by the addition of a number who were envious of Bergmann's rising merit, became active in opposition to him. Two dissertations on alum were criticised with great bitterness, and the party against him was so powerful that it is supposed he must have fallen, if the prince-royal of Sweden, who afterwards succeeded to the throne, had not exerted his authority as chancellor of the university of

Upsal. He consulted several learned men, who being in no respect connected with that university, were without prejudice. With their assistance he examined the reproaches brought against Bergmann, and undertook himself to answer and defend him before the senate. This anecdote, as the author of his Eloge remarks, is a most honourable testimony of the progress of science and virtue, when the heir of a throne employs his talents, in preference to his influence and credit, in doing justice to a man of ability under persecution.

It might with justice have been feared that Bergmann, whose talents had hitherto been employed in geometry, natural philosophy in general, and natural history, might not prove equal to the task of teaching the science of chymistry in any other manner than from the superficial common places of knowledge hastily acquired. But in this truly great man it seems even to have been an advantage that he entered upon this infant science at a time when his general habits of thinking, and his powers of scientific deduction and arrangement, were already matured by the culture of stricter departments of knowledge. These habits enabled him to look at chymistry as a vast field of discovery, almost totally uncultivated. He saw that the greater part of the operations of nature which immediately respect the powers, the wants, and the enjoyments of man are chymical; that these operations are performed according to laws capable of being developed by experimental analysis, so as to afford data, which might afterwards be used as the basis of mathematical computations. His ability and industry were equal to the perusal and consideration of what had been done by former authors; but his views were too extended, and his habits too much disengaged, for him to adopt the vague systems which have thrown an appearance of profoundness with much real obscurity over this excellent pursuit.

His first care was to form near his laboratory a cabinet, in which all the mineral substances were ranged in order, together with the products of those experiments which had ascertained their composition. Another collection exhibited all the minerals of Sweden, arranged according to the places where they are found. And in a third were seen the models of the various machines, instruments, and technical apparatus, employed in converting these substances into such articles as render them useful in society; the articles themselves being placed near the original materials from which they had been formed. By this means, the pupil, in the first place, be-

came acquainted with minerals from their obvious properties, and the proportion of their component parts; in the next place, he acquired information respecting the order in which they are arranged on the surface of the globe or disposed in its bowels, by which means he was enabled to reason concerning the geological events which had governed their formation or deposition. And, lastly, he saw the interesting series of facts wherein these substances have been employed in the arts; where practice has anticipated the theory, or profited by its deductions; and the manner in which a number of chymical theorems, complicated by various local and commercial conditions, have been usefully resolved.

This process of instruction was striking for its novelty, and still more for the comprehensive views and regularity of philosophical investigation it was calculated to promote. But the efforts of Bergmann were not confined to the office of teacher. It has justly been remarked, that men of ability, whose office it is to communicate the first principles of science to others, are too frequently injured in their moral habits by the respect they receive from their pupils. They become dogmatical and vain; and instead of contemplating the narrow bounds of human knowledge as a stimulus for unremitting industry, they content themselves with that mass of information which is grounded on the labours of others. This was not the case with Bergmann. He speedily directed his acquisitions and his efforts to the active improvement of chymistry, and a series of discoveries of the utmost value soon placed his name in the first rank of philosophical chymists. The carbonic acid, discovered by Black, and first denominated fixed air, was regularly examined as to its properties and habitudes. Nickel, manganese, the magnesian earth, and barytes, were at that time newly-discovered substances, concerning which little was known but a few solitary experiments, or ingenious conjectures. These were treated in the same masterly manner, and in his hands afforded materials for a number of regular and perspicuous treatises. The acid obtained from sugar, and many other vegetable substances, by abstraction of the nitric acid; and those acids which are obtained from arsenic, molybdena, fluor spar, and tungsten, were discovered in his school, by himself or his disciples. A long series of experiments and researches was necessary to ascertain the properties of these new or scarcely known substances, with the same precision as those which had been formerly treated of; and in order that their ana-

lysis, their properties, and the phenomena they afford in their combinations, might form a systematic collection of precise and invariable facts. Bergmann had the courage to undertake this immense labour; and while this uncultivated district promised abundance of new and curious results, he manifested the superiority of his genius in paths which have been repeatedly frequented by chymists and operators of the first eminence. Iron, which for ages has been the great implement of the arts, and the object of philosophical research, seemed almost a new discovered substance in his hands. It was he who shewed that iron contains a number of foreign admixtures, chiefly of a metallic nature, and that the three states of crude and malleable iron, and steel, depended chiefly upon the greater or less abundance of carbon.

But the invaluable estimation of Bergmann's treatises depend less on the novelty and importance of the numerous discoveries they contain, than on the originality of his methods, the perspicuity of his reasoning, and the luminous simplicity of his arrangements. In his dissertations on the analysis of waters, he adds to the reagents before made use of, other substances still more effectual. He points out the imperfections of this method, while he teaches the means of carrying it to a degree of accuracy before unknown. His was the method of ascertaining the quantities of products, without necessarily separating them from all their combinations. Thus he infers the quantity of metal from the weight of precipitate it affords by the addition of an alkali, or some other known substance, from tables founded on former experiments. The precious stones known by the name of gems, had eluded most of the efforts of modern analyses. For these Bergmann devised peculiar methods, and separated them into the known earths in determinable proportions. The diamond, which differs from all other precious stones in the property of combustibility, was likewise the subject of part of his experiments; in which, though he did not anticipate the success of later times, we may ascribe this more to the necessity of operating on minute quantities of so costly a material, than to the want of that perseverance and ability which enabled him to advance so rapidly in other departments of science.

It was Bergmann who proved the necessity and advantage of performing docimastic operations in the humid way, or the analysis in which liquid solvents are made use of. This is, in fact, the only method which is strictly accurate. He did not, however, overlook the ordinary

processes. The authority of his genius, his reputation, and his active industry, were exerted to shew the advantages of the process by fire, executed upon small portions of material by means of the blow-pipe, either upon a piece of charcoal, or in a spoon of pure silver. In these speedy operations, chymists are now well aware that the phenomena are precise and highly instructive, because visible throughout; that they save materials, and still more that most precious of all materials time, not only in the small operation itself, but in the subsequent processes in the large way, which they are so well calculated to precede and direct. The classification of mineral substances, according to their chymical properties, was also an enterprise of great and obvious utility, in which Bergmann engaged, and which was in no small degree facilitated by the happy union of this examination by the blow-pipe, with that of the habitudes they exhibit with a few simple re-agents. The advantages of this classification by experiment were strongly perceived by the public; insomuch, that a temporary fashion prevailed of decrying the science of external character, which has both before and since with justice engaged the attention of so many eminent men. Yet it was never disregarded by Bergmann himself, whose short essay on the forms of crystals is a masterly proof how much he thought them deserving of his meditation and enquiry.

During these immense and multiplied labours in the peculiar departments of chymical research, the mind of Bergmann was steadily fixed on the great and general object of those attractions which the component parts of bodies appear to exercise upon each other with such variety of energy. Besides the general changes which bodies may undergo by mechanic force and the operations of heat, it is found that their first principles are held together by powers which in some instances are exerted very strongly, and in others scarcely at all; that every gradation of intensity is to be found among these adhesions; and that though in some cases a third principle presented to two others in combination will unite with them, and form a triple compound, yet in a very great number of cases this third principle, if its attraction to one of the two be more considerable than the power which holds them together, will unite with that one, and cause the other to be separated or excluded. It is not necessary to enter into any discussion in this place respecting the propriety of distinguishing physical energies by moral appellations. Much may be said in justification of the practice; but it need only be here remarked, that these attractions (whether they

be one and the same with the attractions of cohesion and of gravitation, but modified by the density, figure, or other affections, of the particles, or whether they ought to be considered as powers peculiar and distinct) are denominated elective attractions, because the principle which quits its original state of combination to unite with the other principle offered to it does, at least in a metaphorical sense, exercise an elective power. From this short sketch it will be seen that the great business of chymistry must consist in determining the excess and effect, or rather the magnitude of these attractions, of which a large part will be elective. Early in the present century, the famous Geoffroi composed a table of simple elective attractions, which he called affinities. It consisted of a number of columns filled with the names of simple substances ranged beneath each other, and the position or arrangement was so managed, that the substance at the head of any column possessed an elective attraction to every one of those named beneath it, greater in the order of their vicinity to it. So that if this first substance were supposed to be in combination with any other in the list beneath, it would part with that principle whenever one of the substances standing higher in the column was presented to it; but would retain its state of combination, notwithstanding the application of any of the substances standing lower than that with which it was united. It would lead us too far into scientific discussion if we were to enumerate the saline, earthy, and combustible substances, which form the objects of chymical research in the three kingdoms of nature; and thence deduce the number of experiments which would be necessary to determine the mere simple elective attraction or preference without indicating its intensity. At the time when Bergmann undertook to extend and improve the tables of Geoffroi, his calculations pointed out no less than thirty thousand experiments to be made in order to bring the tables to the level of our knowledge. It would therefore probably have been long before his work on elective attractions would have appeared, if the enfeebled state of his health had not induced him to think that his life was near its termination. From this consideration he thought it proper to publish the materials he had collected, the ideas he could have wished to develop, and the prospects he intended to verify. Under this urgent impression, he thought himself liable to no reproach for having published an imperfect work, or for presenting conjecture where he was desirous of substituting proof. "It is enough," said he, "if my essays may assist others in ex-

tending their researches. Whether the truth be discovered by me or by another is of no consequence."

This work, which appeared to him so imperfect, was not however considered as such by the world. His table of simple affinities is incomparably more extended than that of Geoffroi, and is the first which exhibits the laws of affinities as they are observed the dry way. He likewise invented a method absolutely new for expressing those attractions which are exerted when one compound is presented to another. This mode of enunciation is unparalleled for its perspicuity, and the extreme rapidity with which complicated operations may be described and read by a glance of the eye, in far less time than they could be described by human utterance. In his schemes it is at once seen whether the operation takes place in the humid or dry way; what are the substances presented to each other; their component parts and proportions; the numerical expression of their attractions; what new compounds take place; and whether they fall down or sublime, or remain in solution, and which of them are thus respectively affected. If the subject were duly attended to, there is no doubt but all the collateral circumstances of masses, aggregations, temperatures, and other affections, might be included; and even that by proper symbols, and this happy art of including position among the signs of operation, all the objects of the human understanding might be expressed with a degree of speed, comprehension, precision, and universality, to which the ordinary language of man and its alphabetical description can never reach.

In this work, as well as in his work on metallic precipitates, our great author, who was less aware of the effects of oxygen than he would have been if he could have known the clear and accurate operations of subsequent times, considers the existence of phlogiston, or a common principle of inflammability, as an acknowledged truth. He also admits of the matter of heat as a self-existent independent principle, and does not appear to suspect that it may be a modification. These two principles enter into many of his explanations of facts; but in all those explanations, the matter is arranged with such order and perspicuity, that it is perfectly easy to substitute the absorption of oxygen instead of the extrication of phlogiston, and the contrary effect wherever the latter imaginary principle, as it is now thought to be, is absorbed. Among the works of Bergmann, there is a theory of the earth. But no one had a juster notion of the value of these hypotheses than

himself; as he admirably shews in his treatise on the method of investigating truth. He appears to have regarded these systems in no other light than as simple plans for experiment and observation, or schemes for arranging facts in an order more striking to the imagination.

The life of Bergmann afforded no great variety of event. After he was fixed as chymical professor at Upsal, he no more quitted that town; unless to make some scientific excursions in the mines, or to take the mineral waters when his health had rendered that assistance necessary. He had the honour to be elected rector of the university. This company is not merely a literary body. It is proprietor of extensive lands, over which it exercises a very extended authority, and possesses a jurisdiction over its members and scholars, with a great number of those immunities and privileges which in past centuries were considered as encouragements, though it is now well known that they depress talents and check activity by destroying competition. The university of Upsal is stated by the author of Bergmann's eulogy as a kind of republic in the midst of Sweden. The professors are the chiefs; and though in literary establishments all the institutions ought to be directed to the maintenance of peace, and to dispense their members from every occupation foreign to the sciences, yet the constitution of this university obliges the professors to duties which might divert them from their functions, and inspire the other bodies of the state or powerful individuals with a wish to influence their proceedings. The members of the university may occasionally be tempted to forget the general interest for which their establishment is founded, and sacrifice their zeal for the progress of science to a spirit of party; less reasonable than the motives of personal interest, and certainly more base and dishonourable in its effects. The university in Bergmann's time was divided into two great parties, namely, the theologians and civilians on the one side, and the natural philosophers on the other. Bergmann, though capable from his abilities and reputation of adding much force to the latter party, exerted himself only to maintain peace and equality between them. His administration was remarkable for the small number of objects of deliberation recorded in the registers, as well as for the good conduct of the scholars, who are there very numerous, and of an age when prudence and the regulation of the passions are not very frequently the most prominent qualities of men.

The king of Prussia was desirous of prevailing

on Bergmann to become a member of his academy. The professor of Upsal hesitated. His health, which was impaired by the severe labour of teaching, and of chymical research, might have been restored in a milder climate. But the king of Sweden had been his particular benefactor, and would, he knew, have been afflicted at his retreat. He therefore dismissed the thought.

The reputation of an illustrious philosopher is augmented by that of his disciples. Bergmann was in this respect peculiarly happy, but in no instance more so than in the illustrious Scheele. One of the auditors of Bergmann accidentally discovered in the house of an apothecary at Upsal a young student, who was reproached for neglecting the duties of his situation, in order to follow his taste for chymistry. He saw this young man, was surprised at the ingenious researches he had undertaken, in spite of the poverty of his situation, and the constraint in which he lived. Bergmann being informed of this event, was desirous of seeing the young man. He was astonished at his knowledge and genius. Mr. Scheele soon became his favoured disciple, afterwards the worthy emulator of his discoveries, but always his friend. The mind of Bergmann was too elevated and enlightened to aim at preserving the superiority of a master. He was ever careful to do justice to his pupils, and never mentioned their discoveries without quoting them; and though in some few instances the researches of Scheele have been attributed to Bergmann, it is certain that the professor took every opportunity in his letters to foreign chymists to remove such misapprehensions.

It is scarcely necessary at this moment to say that this eminent philosopher was known and esteemed in every part of Europe in his lifetime, and that his works, notwithstanding the rapid improvements in chymical science, will long remain the repositories of facts and reasoning, to which every philosopher must recur. When we consider that he began this pursuit somewhat late, that he made the prodigious mass of discovery for which he is famous, in the short space of seventeen years, and that he died before he attained his fiftieth year, we shall find ample reason to regret the premature termination of his life, and the loss which society has probably suffered by that event. He died on the 8th of July, 1784, at the baths of Medwi, in Sweden. *Acad. Par.* 1784.—W. N.

BERING, VITUS, an eminent navigator,

well known by his shipwreck and death on an island still distinguished by his name, was a native of Denmark, and born towards the conclusion of the seventeenth century. After making two voyages to India, he entered in 1704 as a lieutenant in the Russian navy, in which he afterwards rose to the rank of captain and commodore. Peter I. having resolved, in consequence of the discovery of Kamtchatka, and a representation made to him by the Academy of Sciences at Paris, to set on foot an expedition for the purpose of examining how far the coast of America extended towards the east, as well as of ascertaining its distance from the north-east extremity of the Russian empire, called by the ancients the promontory of Tabin, and whether the two coasts might not be connected, this enterprise was entrusted to Bering, whose talents and good behaviour had attracted the notice of government. In the year 1728 he proceeded on this expedition from the mouth of the river Kamtchatka, in company with Tschirikof, having instructions which had been drawn up by Peter I. with his own hand a little before his death; and coasted along the eastern shore of Siberia, as high as the latitude of $67^{\circ} 18'$, but made no discovery of the opposite continent. Soon after his return in 1730, he again set sail for the prosecution of the same design; and though several years were employed in this second attempt, it equally failed of success. In the month of May, 1741, Bering and Tschirikof went out on a third expedition towards the coast of America, which, though attended with various circumstances of misfortune, paved the way to all the important discoveries afterwards made by the Russians. Two vessels, called the St. Peter and the St. Paul, were destined for this enterprise. The former, commanded by captain Bering, had on board seventy-six persons, including officers; and the latter, commanded by captain Tschirikof, who was accompanied by la Croyere Delile, professor of astronomy, had on board the same number. On the 4th of June they left the bay of Awatscha on the coast of Kamtchatka, and proceeded northwards; but a storm soon after coming on, which was followed by cloudy weather, the St. Paul parted from her consort, and was never more seen by her during the whole voyage. They then steered in a southern direction, from the 50th to the 46th degree of latitude, in hopes of finding the St. Paul, but their search proving fruitless, they directed their course eastwards, and at the end of six weeks after leaving port,

they descried land in the latitude of 59° some minutes, and in the longitude of 49° from Awatscha. On the 20th of July they anchored among some islands, on one of which they landed. It was three miles in length, and half a mile in breadth, and was separated from land, which they supposed to be the continent, by a channel half a mile wide. Here they continued only one day; and it is very remarkable, that though the main object of the expedition was to discover the American coast, and though it appeared to be so near them, no attempt was made to explore it. Steller, who accompanied commodore Bering, and who wrote a journal of the voyage, speaking of this circumstance, says: "The only causes why no landing on the continent was attempted, were obstinate backwardness, and the fear of a few handfuls of unarmed and timid savages, from whom we had reason to expect neither friendship nor enmity. The time employed here in researches was in the inverse ratio of the time of preparation. Ten years were spent in preparing for this grand enterprise, but scarcely ten hours were devoted to its principal object. Of the continent of America we obtained a view on paper; but our knowledge of the land itself, and of the island where we touched, is founded on mere conjecture." It appears however, from several passages in Steller's journal, that a spirit of discontent and insubordination prevailed among the crew and the officers, which may account in some measure for the conduct of the commander on this occasion. On the 21st of July the anchors were ordered to be hove up, and after keeping close in with the land for some time, they came in sight of a large island covered with wood. On the 4th of August they saw several other islands, and on the 29th five more, behind which appeared the main land, as they conjectured, at the distance of ten or twelve miles. In the evening they anchored under the nearest of these islands, at which they made some stay; and on the 10th of September reckoned themselves to be only about three hundred miles south from Awatscha. By this time the scurvy had made considerable progress in the vessel, and the captain and several of the crew were sick. On the 28th of October they observed a great change in the water: on heaving the lead they found a depth of only ten fathoms, and saw an island right before them, at the distance of a few miles, where they must have been infallibly lost, had not the weather speedily cleared up. They then pursued their course, and having discovered two other islands in the

latitude of 50° , close to each other, steered towards the north about the beginning of November, at which time many of the people died, so that there were not hands sufficient to manage the sails, and to perform the other necessary duty of the vessel. At last, on the 5th of November, to their great joy, after encountering most unfavourable weather, and severe storms, they saw land, which they supposed to be the coast of Kamtschatka, in the neighbourhood of the bay of Awatscha; but having taken an observation, and found themselves between the 55th and 56th degree of latitude, they began to suspect that they were wrong in their conjecture. This land turned out to be an island, where their vessel was wrecked, and where a great part of their crew, together with their commander, though they got safe ashore, died soon after of the scurvy, famine, and fatigue. "Those whose minds are not warped by prejudice," says Steller, "must allow that Bering exerted himself to the utmost of his ability to accomplish the object of his mission, though he confessed, and often lamented, that his powers were not adequate to such a difficult task, and that the plan had been extended much farther than he at first projected. He after wished also, on account of his age, that the execution of it had been entrusted to a man of more activity and less advanced in life. It is well known that Bering was not formed for undertakings which required sudden decision, and prompt execution. But it may still be doubted, when we consider his integrity, resignation, and prudence, whether another commander with more fire and animation would have been able to overcome with equal success the innumerable difficulties and impediments which occurred in the course of the voyage. The only reproach that can be thrown out against him is, that he did as much hurt by his too mild command, as the crew did by their violent and often indecent behaviour. He shewed too great respect to his officers, and entertained too high an opinion of their talents and experience, which inspired them with presumption, so that they at length despised his authority, and lost every idea of subordination. Worn out with hunger, thirst, cold, weakness, and care, the oedematous tumours in his feet, from which he had long suffered, increased by the severity of the weather, and a mortification of the belly taking place, he breathed his last early on the 8th of December. If his death was lamentable to his friends, his resignation at the awful moment, while in the full possession of reason

and speech, was worthy of admiration. He was convinced that we were cast on an unknown land, but he was unwilling to make his opinion publicly known lest it should depress the spirits of the survivors. On the contrary, he did every thing in his power to encourage their hopes, and to animate their exertions. We interred the body the day following, according to the rites of the protestant church, in the neighbourhood of our temporary habitation, where he lies between his adjutant, a commissary, and two grenadiers; and on our departure from the island, we erected over the grave a wooden cross to serve as a monument, and at the same time to be a testimony of our having taken possession of the country." At the time of their commander's death the remaining part of the crew had completed five subterranean habitations, constructed in the same manner as those of the natives of Kamtchatka described in Cook's voyages, but it was not till the 8th of April next year (1742), after exploring the country, that they found it to be an uninhabited island. As it was destitute of wood, they saw no hope of being able to reach Kamtchatka, but by breaking up their old vessel, which still remained, and converting it into a new one of smaller dimensions. This measure was adopted; and by the month of July their vessel, thirty-six feet long in the keel, was ready for being launched. On the 14th of August every necessary preparation having been made, they proceeded on their voyage, and early on the morning of the 17th, they came in sight of Kamtchatka, which they fortunately reached on the 27th. Tschirikof, who had parted company with Bering as above related, landed also at Kamtchatka on the 9th of October following. The island where Bering was shipwrecked, and which still retains his name, lies on the coast of Kamtchatka, between the 55th and 60th degree of latitude. It extends in a north-west direction, its northernmost extremity being opposite to the Kamtchatka river, at the distance of about twenty Dutch miles, and the southernmost to the bay of Awatscha, and the harbour of St. Peter and St. Paul, from which it is distant about sixty Dutch miles. It is twenty-three and a half Dutch miles in length, but its breadth varies in different places. Though Bering's expedition terminated so unfortunately, the discovery of this island excited a spirit of curiosity and enterprise, which led to the discovery of others abounding with valuable furs. "Private merchants," says Mr. Coxe, "engaged immedi-

ately with ardour in similar expeditions, and within a period of ten years, more important discoveries were made by these individuals, by their own private cost, than had hitherto been effected by all the expensive efforts of the crown. Soon after the return of Bering's crew from the island where he was shipwrecked and died, the inhabitants of Kamtchatka ventured over to that island, to which the sea-otters and other sea-animals were accustomed to resort in great numbers. Mednoi Ostrof, or Copper-island, which takes that appellation from large masses of native copper found upon the beach, and which lies full in sight of Bering's isle, was an easy and speedy discovery. These two small uninhabited spots were for some time the only islands that were known, until a scarcity of land and sea animals, whose numbers were greatly diminished by the Russian hunters, occasioned other expeditions. Several of the vessels which were sent out upon these voyages were driven by stormy weather to the south-east, by which means the Aleütian isles, situated about the 195th degree of longitude reckoned from the isle of Fero, and but moderately peopled, were discovered. *Steller's Journal, in Pallas's Neue Nordische Beyträge. Coxe's Account of the Russian discoveries between Asia and America.*—J.

BERKELEY, DR. GEORGE, bishop of Cloyne in Ireland, was a native of that kingdom, and the son of William Berkeley of Thomas-town, in the county of Kilkenny, whose father having suffered greatly for his loyalty for Charles the First, went to Ireland after the restoration, and there obtained the collectorship of Belfast. Dr. Berkeley was born March 12, 1684, at Kilcrin, near Thomas-town; received his early education at Kilkenny school, under Dr. Hinton; was admitted a pensioner at Trinity college, Dublin, at the age of fifteen, and fellow of the same college on the 9th of June, 1707. His first publication was, "*Arithmetica absque algebra aut Euclide demonstrata*," which was written before he was twenty years of age, though not published till 1707. It shows his early disposition for mathematical knowledge, and the commencement of his application to those acute metaphysical enquiries, by which he was afterwards so eminently distinguished. His next work was "*The Theory of Vision*," which was published in 1709, and is the first attempt to distinguish the immediate operations of the senses from the conclusions we habitually deduce from our sensations. The author clearly shews that the connection between the sight

and touch is the effect of habit; insomuch that a person born blind, and suddenly made to see, would at first be utterly unable to foretel how the objects of sight would affect the sense of touch; or, indeed whether they were tangible or not; and that until experience had repeatedly taught him what events were concomitant with his sensations, he would be incapable of forming any notion of proximity or distance. These and other interesting positions have since been experimentally verified; more especially in the instance of the young man whose case is recorded at the end of Cheselden's *Anatomy*, which has since been quoted and copied by numerous writers on the science of the human mind. In his next work, entitled "*The Principles of Human Knowledge*," he attempts to prove that the commonly-received notion of the existence of matter is false and inconsistent with itself; that those things which are called perceptible objects exist only in the mind, and are mere impressions produced by the immediate act of the Deity, according to certain laws, from which in the ordinary course of nature he never deviates. The writer of his life seems to think that the perusal of the airy visions of romance, and the attention which at that time was excited towards the operations of the mind, by Locke and others, may probably have given birth to his disbelief of the existence of matter. But the reasonings of Berkeley possess higher claims, and bear no analogy with the visions of romance. His mind was uncommonly acute. He discerned much, but his progress was to be made in a region of enterprise then scarcely explored, and still enveloped with obscurity. The familiar hypothesis of impenetrable extended atoms, familiar only because adopted by philosophers for ages, is in strictness as inconceivable as the hypothesis of Berkeley, for his absolute conclusion is not indeed entitled to a better name. The truth is, that we discern nothing but powers. Berkeley saw this truth most clearly: but he dared to look further, and pretended to trace the origin of those powers of which in fact we know nothing, and have not even the data upon which we might attempt to investigate their sources. Whether matter consist of atoms; whether it be penetrable or impenetrable; whether a particle of matter be any thing but the mere locality or centre, round which the operation of certain powers may be effected; whether there be any other mode of existence but that which is denoted by the word consciousness; and whether matter be or be not extrinsical to consciousness;—these,

and numerous other questions, which may be, and have been proposed, must be determined, if in truth they be determinable, by that succession of facts which we are habituated to distinguish by the names of cause and effect. But as it is clear that no such succession is ever presented to our contemplation respecting them, it must follow that the object of discussion is placed for ever beyond our reach. Yet to know the limits and the proper objects of human research, and to determine in what instances men have ventured to reason without previous grounds, is of the utmost value. Berkeley possessed an original, strong mind, capable of removing a portion of the errors in metaphysics; but he proceeded too rapidly on a subject which is not yet reduced to that simplicity of which it appears to be capable.

In the introduction to the *Principles of Human Knowledge*, the author objects to Locke's doctrine of abstract ideas. This last author had asserted that the mind is capable of leaving out of the complex idea of an individual whatever may constitute its peculiarity, and by that means obtaining an abstract idea, wherein all the particulars of the same kind equally partake. Berkeley rectifies this notion, by observing we have no abstract ideas; but that in cases where such ideas have been supposed to exist, the object of attention is some general proposition or truth, which being applicable to a great number of individuals, may be affirmed of them, and used for their classification. This does not appear to be a mere subtlety or nice distinction; for if we look into the reasoning processes of the middle ages, and of many writers even of our own times, we shall find that a very great portion of error indeed has arisen from a direct, or implied, supposition of independent abstract notions. It may be sufficient on this occasion to mention the words space, ratio, motion, virtue, vice, &c. which, when used as substantives, are very obscure, but become much more perspicuous when the specific bodies, or things of which they are the relations, are expressly treated.

When this book first appeared, the author sent copies to Dr. Clarke and Mr. Whiston. The latter professed to understand nothing of the matter, but was desirous that Dr. Clarke would answer him, which, however, the doctor declined. Some years afterwards, Mr. Addison was the means of bringing the doctor to a conference with bishop Berkeley, to discuss this very subject, but they parted without coming to any conclusion. Dr. Berkeley is said to have expressed his dissatisfaction that

his antagonist, though unable to reply, was unwilling to own himself convinced. It is indeed a common case for opponents in controversy to suspect or accuse each other of insincerity, and in no cases more frequently than those in which scarcely any conceivable interest exists to urge such dereliction of principle. But a very obvious truth is overlooked by the combatants. Most of our knowledge of truth or falsehood presents itself to the mind in consequence of habitual admission or rejection; and few indeed are the assertions which offer themselves to the mind, accompanied by their demonstrations. Hence it happens universally in conferences, and most frequently in written discussions, that the party who is readiest in the arrangement of his arguments will indeed silence his opponent, but never can expect to convince him, until the same facility of recurrence to the propositions on the one side can be generated, as already exists with regard to those on the other.

In the year 1712, by the perusal of Locke's two treatises on Government, Berkeley's attention was directed to the doctrine of passive obedience; in support of which doctrine he printed the substance of three common places, or sermons, delivered by him that year in the college chapel, which afterwards occasioned him to be represented as a Jacobite: but Mr. Molyneux, who had been secretary to the prince of Wales, afterwards George II. took care to remove that impression, and was the occasion of our author's being known to queen Caroline. In February, 1713, he published a further defence of his celebrated System of Immaterialism, in three dialogues between Hylas and Philonous. The acuteness and elegance of his writings, joined to the amiable qualities of his mind and manners, established his reputation, and rendered his company desirable, even where his doctrine was not admitted. Two gentlemen of very opposite political principles concurred in introducing him to the learned and the great;—sir Richard Steel and Dr. Swift. He was very intimate with Pope, with whom he lived in strict friendship for the remainder of his life. Dean Swift recommended him to lord Berkeley of Stratton, and other valuable acquaintance, and procured him the place of chaplain and secretary to the celebrated earl of Peterborough in his embassy to the king of Sicily, and the other Italian states. On his return to England, at the latter end of 1714, he found his expectation of preferment destroyed, by the fall of queen Anne's ministry; he some time afterwards

embraced the offer of accompanying Mr. Ashe, son of the bishop of Clogher, in a tour through Europe. At Paris he visited the illustrious father Mallebranche, whom he found in his cell, cooking in a small pipkin a medicine for an inflammation in the lungs, with which he was then troubled. The conversation naturally turned on our author's system, of which Mallebranche had acquired some knowledge, from a translation then lately published. It is said that the discussion of this subject proved fatal to the venerable philosopher. In the ardour of disputation he exerted himself so much that his disorder was greatly aggravated, and terminated in his death a few days afterwards. In this second excursion, Mr. Berkeley was absent more than four years, travelling not only by the usual route, called the grand tour, but likewise over Apulia, Calabria, and the whole island of Sicily, of which last country he collected materials for a Natural History; but they were unfortunately lost in his passage to Naples. At Lyons, in his way homeward, he composed a tract "*De Motu*," which he sent to the Royal Academy at Paris, and printed, on his arrival in London, in 1721. His return being shortly after the universal distress occasioned by the South Sea scheme, he wrote a pamphlet on that subject, under the title of "*An Essay towards preventing the Ruin of Great Britain*," printed in London in 1721. His friend Mr. Pope at this time introduced him to lord Burlington, who became much attached to him for his skill in architecture, and recommended him to the duke of Grafton. This nobleman being lord lieutenant of Ireland, took him over as one of his chaplains in 1721, after he had been absent for more than six years from his native country. He had been elected senior fellow of his college in July, 1717, and now took the degrees of bachelor and doctor of divinity, November 14, 1721. In the following year his fortune was very unexpectedly increased. On his first going to London in 1713, Dean Swift introduced him to the family of Mrs. Esther Vanhomrigh, the celebrated *Vanessa*, and took him often to dine at her house. Some years before her death this lady removed to Ireland, and fixed her residence at Cellbridge, a pleasant village in the neighbourhood of Dublin, probably with a view of often enjoying the company of a man for whom she had so strong an attachment. But on the discovery of the Dean's actual marriage with Mrs. Johnson, or *Stella*, she altered her intention of making him her heir, and left her whole fortune, amounting to near

8000l. to be equally divided between Mr. Marshall, a gentleman of the law, and Dr. Berkeley, whom she named her executors. This news was not a little surprising to the doctor, who had not once seen the lady from the time of his return to Ireland to that of her death. In the discharge of his trust as executor, he had an opportunity of shewing that he did not adopt the sentiments of his benefactress with regard to the publication of the correspondence between her and Dean Swift. He immediately destroyed such parts of that correspondence as came into his hands; not, as he said, because it contained any thing criminal, but because he conceived that the warmth of expression in the letters of the lady was such as was unfit for the public eye. It does not appear, however, that our author had any duties to perform in the situation he stood, which were different from those of a common executor, upon whom it is, generally speaking, incumbent rather to suppress than publish whatever of private matter may fall into his hands. As to the plea by which Mr. Marshall (who received a copy of the correspondence from Vanessa, on her death-bed, with an earnest injunction, and most probably under an engagement, to publish it immediately after her decease), satisfied himself in suppressing it, nothing can at present be said, nor does the discussion belong to this place. It may only be remarked in general terms, that her desire of publication affords a presumption that she was not courting dishonour, and consequently, that whatever might be the nature of the regard which subsisted on either side between these extraordinary persons, no intimacy of a disgraceful kind had ever subsisted between them. The letters are still in being, and some fragments have appeared, which are strongly expressive of that ardour which Dr. Berkeley is said to have marked as the character of the papers he destroyed.

On the 18th of May, 1724, the doctor was promoted to the deanery of Derry, worth 1100l. per annum, and resigned his fellowship. He had been occupied since his arrival in Ireland with a project for converting the savage Americans to Christianity, by a college to be erected in the Summer Islands, otherwise called the Isles of Bermuda. He made a proposal for this purpose to the government, and offered to resign his own great preferment, and dedicate the remainder of his life, on the moderate salary of 100l. a year, to the instruction of youth in America. Three junior fellows

of Trinity college, the Rev. William Thompson, Jonathan Rogers, and James King, masters of arts, consented to join with the author of the project, and to exchange all their prospects for a settlement of 40l. a year, in the Atlantic Ocean. Dr. Berkeley, however, notwithstanding the powerful effect of superior motives on his own mind, beyond those of mere interest, was too acute an observer of the human mind to expect that the same energy would operate in the subordinate, though essential, circumstances of his plan. His application to government was supported by the allurements of present advantage. By considerable research and enquiry, he obtained an accurate knowledge of the value of certain lands in the island of Saint Christopher's, ceded by France, at the treaty of Utrecht; by the sale of which he undertook to raise a much greater sum than had been expected; and proposed that part of the purchase-money should be applied to the erection of his college. He also found means to convey his proposal directly to the ear of George the First, who commanded sir Robert Walpole to introduce and carry it through the House of Commons; and granted a charter for the erection of a college, by the name of St. Paul's college, in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate Indian scholars at the rate of ten pounds per annum for each. An address was accordingly presented from the House of Commons to his majesty, praying that he would grant for the use of the president and fellows of that college, such sums out of the produce of the lands for sale in St. Christopher's as his majesty should think proper. The sum of 10,000l. was immediately promised by the minister, and subscriptions were made for promoting so pious an undertaking. In the mean time the dean married, August 1, 1728, Anne, the eldest daughter of John Forster, esq. speaker of the Irish House of Commons. But this engagement was so far from being any obstruction to his grand undertaking, that he actually set sail for Rhode Island in the middle of the following month, accompanied by his lady, a miss Handcock, two gentlemen of fortune, whose names were James and Dalton, with a pretty large sum of money of his own property, and a collection of books for his intended library. He went to Rhode Island, which lay nearest to Bermuda, with the intention of purchasing lands on the adjoining continent, for the support of his college; having a positive promise from those in power, that the money granted should

be paid as soon as ever such lands should be selected and agreed for. This, however, was not done. Influence of another and more powerful nature interfered; so that after remaining two years in America, he had the mortification to receive an answer given by sir Robert Walpole to the bishop of London, which put an end to all his expectations. After various excuses, the answer received by bishop Gibson from sir Robert was, that, as a minister, he could assure him that the money would most undoubtedly be paid as soon as public convenience would admit; but that if asked as a friend whether dean Berkeley should continue in America, in expectation of such payment, he would by all means advise him to return to Europe, and give up his present expectations. Thus it was, that after expending a considerable part of his fortune, and more than seven years of the prime of his life, in a scheme which shews the energy and integrity of his mind, and his earnest desire to improve the state of society, he returned to Europe, and restored all the private subscriptions which had been advanced for its encouragement.

In the year 1732 he published the "Minute Philosopher." It consists of a series of dialogues, on the model of Plato, the object of which is to refute the various systems of atheism, fatalism, and scepticism, in which he has recourse to his own system for a variety of new arguments. It is no wonder that Dr. Berkeley's system, rejecting the existence of matter, in the commonly-received sense, and his project for the Bermudian college, which from his disinterestedness on his own part was certainly not less difficult to be reconciled with the common notions of men, should have caused him to be thought a visionary, even by persons of considerable ability. On the appearance of this last work, Dr. Sherlock carried it to queen Caroline, the patroness of learned men, and left it to her majesty to determine whether such a treatise could be the product of a disordered understanding. That discerning princess had so high an esteem for Berkeley, that he was nominated at her request to the rich deanery of Down, in Ireland; but the royal intention being frustrated by the opposition of the lord lieutenant, her majesty declared that since they would not suffer Dr. Berkeley to be an Irish dean, he should be a bishop; and accordingly, on a vacancy, which happened early in 1733, he was promoted to the bishopric of Cloyne.

This accession of consequence and wealth

caused no abatement in his studies, nor his activity in the cause of religion. Soon after this period our author excited a controversy relative to the doctrine of fluxions, which produced considerable agitation in the scientific world, and was certainly of much service in directing the attention of mathematicians to an accurate enunciation of first principles. When Dr. Garth was on his death-bed, Mr. Addison endeavoured to direct his attention towards the preparation for a future life, but received for answer, that he had good reason not to believe in the doctrines held out to him, because his friend Dr. Halley, who had dealt so much in demonstration, had assured him that the doctrines of Christianity are incomprehensible, and religion itself an imposture. To Dr. Halley, therefore, it was universally understood that Dr. Berkeley addressed his "Analyst," in the title, under the denomination of "An Infidel Mathematician;" wherein it is examined whether the object, principles, and inferences of the modern analysis are more distinctly conceived, or more evidently deduced, than religious mysteries and points of faith. The chief objections to the doctrine of fluxions were, that the object of fluxions, namely velocities, supposed to appertain to nascent increments, or evanescent decrements, are altogether inconceivable; and still less so are the quantities called second, third, fourth, &c. fluxions: and again, that the principal proposition for finding the momentum, or fluxion, of a product, or power, is not logically deduced, because the conclusion is drawn by direct consequence from two inconsistent suppositions. Several answers to this pamphlet soon appeared; namely, Colson's Commentary to an edition of Newton's Fluxions; a direct answer by *Philalethes Cantabrigensis*, who is generally supposed to be Dr. Jurin; and a treatise by *Benjamin Robins*, esq. entitled, A Discourse concerning the Nature and Certainty of Sir Isaac Newton's Methods of Fluxions, and of Prime and Ultimate Ratios. This author, without taking any notice of the Analyst, or his objections, delivers the principles of the method in a strict and unexceptionable manner, so as not to be liable to those or any other objections. *Philalethes* published a letter under the title of Geometry no Friend to Infidelity; to which the bishop answered, under the title of "A Defence of Free-thinking in Mathematics;" to which *Philalethes* again replied, in 1735, in a pamphlet, entitled, The Minute Mathematician, or the Free-thinker no just Thinker, in which the

nature of fluxions is most clearly explained, and the objections of the bishop were so fully answered, that he made no further reply, and there the controversy ended.

Mathematicians have been disposed to think this attack of bishop Berkeley reprehensible, because founded in mistake. But it must be admitted, as a general truth, that the removal of error tends to confirm truth; and also that the liberties which mathematicians have taken in reasoning concerning infinite and infinitely infinite quantities, as if the negative term of infinity could admit of a positive signification, were much more deserving of reproof. It must therefore be admitted that the scientific world is not a little obliged to him who provokes a controversy so beneficial in its consequences, and to which we are indebted not only for the works just mentioned, and for the masterly treatise of Maclaurin on Fluxions, but likewise for introducing the general use of a strict logical process in the superior departments of mathematics.

In 1735, he published "A Discourse addressed to Magistrates," which was occasioned by an impious society called *Blasters*, which this pamphlet suppressed. In 1745, during the rebellion in Scotland, he published a letter to the Roman-catholics of his diocese; and in 1749, another to the clergy of that persuasion in Ireland, which, from its candour, moderation, and good sense, had so striking an effect on the gentlemen to whom it was addressed, that they returned him their public thanks for the same, in terms of the highest admiration of his Christian charity, discernment, and patriotism. The late lord Chesterfield, upon being advanced to the government, wrote to him that the see of Clogher then vacant, and of double the value of that of Cloyne, was at his service, but this was with many expressions of thankfulness declined. There was nothing little or mean in the composition of Berkeley. He could not bear the suspicion of having written on the side of government with the hope of reward. His revenue was equal to all his wishes. He had become attached to the natural beauties of the place of his residence, and it had for a number of years been the scene of his pastoral exertions and private benevolences, which had secured him the attachment of all around him.

In 1750 he published "Maxims concerning Patriotism," which afford an additional proof with his other works of his knowledge of mankind, and his earnest disposition to serve the cause of religion and his country.

About his 60th year, he was troubled with

a nervous cholic, brought on by his sedentary course of living, but in which he found considerable relief from tar-water, a medicine which became celebrated for a time in consequence of his elaborate treatise which appeared in 1744, entitled, "Siris, or a Chain of Philosophical Reflections and Enquiries concerning Tar-water." It was printed a second time in 1747, and was followed by "Further Thoughts on Tar-water," in 1752, which was his last performance. In July, 1752, he removed in a bad state of health with his lady and family to Oxford, in order to superintend the education of one of his sons. He was desirous of exchanging his bishopric for some canonry or headship at Oxford; but not succeeding in this, he actually wrote to the secretary of state for permission to resign, which the king refused, but gave him permission to reside where he chose. He was highly respected by the learned members of the university during the short time he lived among them. But on Sunday evening, January 14, 1753, as he was sitting in the midst of his family, listening to a sermon of Dr. Sherlock, he was seized with what was supposed to be a palsy in the heart, and expired. The event was so immediate, that his body was quite cold, and his joints stiff, before it was discovered by his daughter, who came to present him with a dish of tea. His remains were interred at Christchurch, Oxford, where an elegant marble monument was erected by his widow, with a Latin inscription, written by Dr. Markham, then head master of Westminster school, and since archbishop of York. It is remarkable, that the year of his birth is in this inscription said to have been 1689, and his age 73; instead of 1684, which makes his death in the 79th year of his age, and is affirmed by his biographer to be right.

Berkeley was a handsome man, of a robust constitution, and very strong, till his sedentary life had impaired his health. His countenance was expressive, and peculiarly benevolent. The almost enthusiastic energy of his character, which is displayed in his public works, was also apparent in his private life and conversation. But notwithstanding this animation and spirit, his manner was invariably mild, unaffected, and engaging. The opinion of the world with regard to the acuteness of his intellect, the fire of his imagination, and the value which his doctrines may possess, has been long since settled. It is affirmed, that in the latter part of his life he began to doubt the solidity of metaphysical speculations; and had for that reason turned his thoughts to politics and medicine, as studies of

more apparent and immediate utility. Various eminent men, particularly Dr. Hoadly, have considered his writings as tending to corrupt and diminish the simplicity of religion by the admixture of obscure metaphysical science; and David Hume infers, that his writings are undoubtedly sceptical, because *they admit of no answer, and produce no conviction*. It is more than probable, that Hume, with all his acuteness, has in this, as well as other instances, overlooked the limit which ought to regulate all our metaphysical enquiries. The human mind must either be in a state of knowledge or of ignorance respecting any proposition which can be laid before it. If the latter be the case, it will be a first object of enquiry, to ascertain whether the existing facts be sufficient to afford the required solution. If they be not, the philosopher must content himself in that state of ignorance which he has no power to alter. If they be, it will become him to use the rules of sound logic for the acquisition of attainable truth. It appears, therefore, that sceptical arguments are such as have been imprudently entered upon, without the previous discussion respecting the facts. The activity of Berkeley's disposition was such, that he not only dealt in the general positions of science, but was intimately acquainted with the arts and business of common life. Mechanic operations, and the processes by which crude materials are ameliorated and manufactured; the maxims of trade, and its connections with agriculture; were all familiar to him. That his genius was capable of embracing those scenes and emotions of which the lively conception forms poetical ability is evident, not only from various animated letters which are to be found in the collection of Pope's works, but also from several compositions in verse, particularly the beautiful stanzas written at the time when he was looking towards Bermudas, with what he supposed to be an encouraging certainty that his favourite scheme would take place. The Utopian romance entitled "*The Adventures of Signior Gaudenzio de Lucca*" has generally been attributed to him.

Besides the writings before mentioned, bishop Berkeley published a small pamphlet, in 1735, entitled "*Reasons for not replying to Mr. Walton's Full Answer,*" &c. A collection of his smaller pieces was printed at Dublin in 1752, under the title of "*Miscellanies.*" *Life of Berkeley, reprinted with additions in the Biog. Britannica.*—W.N.

BERNARD, abbot of Clairvaux, a saint of the Romish church, and one of the most dis-

tinguished characters of his time, was born of a noble family at Fontaine in Burgundy, in 1091. He was educated under the masters at the church of Chatillon, and early displayed an ardent spirit of devotion. At the age of twenty-three, he, with thirty of his companions, entered into the abbey of Citeaux, lately founded by St. Robert. Such was his authority here, that in two years more, A.D. 1115, he was sent with a colony of monks to found the abbey of Clairvaux in the diocese of Langres, of which he was created the first abbot; and, notwithstanding all the influence and reputation he afterwards acquired, he never accepted of a higher preferment. His eloquence and zeal soon peopled the solitude, and he found himself at the head of 700 novices. Clairvaux became a seminary of men of the first merit in the church; and a pope, six cardinals, and thirty prelates, proceeded from it in the lifetime of the founder. Bernard, in his retreat, possessed more authority in the Christian world than if seated on the throne of St. Peter. No emergency of importance to religion occurred in which he was not consulted as an oracle; his free censures were received with awe and reverence in the remotest parts of Europe; and his example rendered the new order of Cistercians so popular, that he lived to see the foundation of 160 convents, which acknowledged him as their second head. It was through his means that Innocent II. was recognised pope, and that after the death of Peter of Leon, antipope, Victor, who had been substituted in his place, made a voluntary abdication. Bernard employed his labours in the extinction of this schism from 1131 to 1138. He was afterwards warmly engaged in combating the supposed heresy of Abelard. This eminent doctor, as much superior to Bernard in scholastic learning as he was inferior in the art of managing an ecclesiastical assembly, had advanced a variety of singular and scarcely intelligible opinions, some of them pretty evidently militating against the doctrines of the church, which Bernard thought it incumbent on him to attack with all his zeal and eloquence, combined with some of those arts of making an antagonist odious, which too generally have accompanied the defence of established systems. (See *Abelard and Berenger of Poitiers.*) By these means he procured the condemnation of Abelard by the council of Sens, in 1140. He also refuted the errors of Peter de Bruys; combated a set of fanatical heretics called *Apostolics*; humanely opposed the monk Raoul, who preached the extermination of the Jews; contended against the followers of Ar-

nold of Brescia; and caused the condemnation of Gilbert de la Porrée and Eon de l'Etoile at the council of Rheims, in 1148. His success in this theological warfare, however, by which he made good the supposed interpretation of his mother's dream when pregnant of him, that he should be a faithful *watch-dog* to God's house, and *bark* loudly against the enemies of the church, rendered him less famous than his wonderful influence in promoting the second crusade against the Saracens. Inspired by all the enthusiasm of his character, he stood forth as the great missionary of this holy enterprise, and by his commanding eloquence put in motion princes, nobles, and people, throughout the European continent. He first preached in this cause before the grand parliament assembled at Vezelai, in 1146, by Lewis VII. of France; and that king and his nobles with eager zeal received their crosses from his hand. He then proceeded to the emperor Conrad, whom, with more difficulty, he at length gained over. His progress from Constance to Cologne was a series of triumphs; and he boasts that he emptied cities and castles of their inhabitants, and realised the prediction of one man only remaining to seven women. Miracles of all kinds, performed in the face of the public, are said to have attended his mission, so that he has obtained the title of the *Thaumaturgist*, or *Wonder-worker of the West*. He was too prudent to follow the example of the hermit Peter, in putting himself at the head of the crusaders. He was contented with sending the two most powerful princes in Europe, Conrad and Lewis, each with a numerous army, to the recovery of Palestine. The enterprise, however, proved unfortunate. The Christian hosts melted away without any deeds adequate to their might; and the poor remains brought back with them only poverty, disease, and discontent. Bernard, who had confidently predicted their success, was involved in disgrace by their failure; and in reply to the reproaches and accusations with which he was loaded, he could only plead the commands of the pope, and the mysterious course of providence, and shift the blame upon the sins of the crusaders themselves, which, indeed, were sufficiently notorious. He did not long survive the calamities he had been an instrument of bringing upon Europe; but died at Clairvaux, in 1153, in the sixty-third year of his age.

Bernard, notwithstanding various weaknesses appertaining to his age and profession, has merited the title of a great man, by the power he possessed of ruling over the minds of men, with

no other advantages than those of his personal qualifications. He spoke, he wrote, he acted like one born to command; and he was implicitly obeyed on the great theatre of the world, as within the walls of his own abbey. He was, however, more of an enthusiast than a politician; and had not prudence and worldly knowledge enough to manage the engines he was able to put in motion. His intentions seem to have been good; yet he occasionally gave way to passion and prejudice, and was not insensible of the pleasure of domination. He was a copious writer, and his style is characterised by force, vivacity, elevation, and sweetness. His imagination furnishes him with an abundance of figures of comparison and strong antitheses; and, though he lived in a scholastic age, he caught neither its dryness, nor its method. Hence he has been regarded as the latest of the fathers: St. Ambrose and St. Augustin were his chief models. Several editions have been given of his works, of which the best is that of the learned Benedictine Mabillon, in 2 vols. folio, first printed at Paris, in 1669, and reprinted in 1690 and 1719. The second of these impressions is preferred. The first volume contains Bernard's letters, treatises, sermons on various subjects, and sermons on the canticles. The second contains the other works attributed to him, and several curious pieces on his life and miracles. There is a newer impression of Mabillon's edition at Venice, in 6 vols. folio. This critic proves that the greater part of Bernard's sermons were preached in Latin, but some of them in the romance, or vulgar tongue of his country. *Moreri. Bayle. Nouv. Dict. Hist. Mosheim Eccl. Hist.—A.*

BERNARD of Menthon, the founder of a religious community, which deserves notice on account of its singular cast of utility, was born in the Genevois, in 923, of one of the most illustrious houses of Savoy. Consecrating himself early, contrary to the wishes of his parents, to the ecclesiastic profession, he retired to Aoust, a small town at the foot of the Alps, and became archdeacon of its church. The wild country around was then inhabited by a people not yet converted from pagan superstition. Bernard employed himself in missions among the mountains; and overturning the relics of the old religion, introduced the Christian worship in its stead. Observing the hardships and dangers endured in the passage of the Alps by the French and German pilgrims on their way to Rome, he founded two monasteries or hospices for their relief in the most desolate part of the road, on Mont-joux, call-

ed from him the Great and Little St. Bernard. These were peopled with canons-regular of St. Augustin, and Bernard himself was their first provost. He obtained various privileges for his foundation from successive popes, and it acquired great popularity and large possessions. Bernard died at Novara, at the age of eighty-five, and was canonised by the Romish church. His institution underwent various changes, and lost great part of its riches; but it still subsists in an useful condition. The following interesting account of the Great St. Bernard, by Mr. de Saussure, in the second volume of his "*Voyages dans les Alpes*," is an honourable testimony to the merit of the founder. "The number of religious in this house is not fixed, but is generally from twenty to thirty, of whom ten or twelve reside in the convent, and are devoted to the immediate service of the institution; eight serve cures dependent on the chapter; and they who through age or infirmity are unable to bear the climate of the mountain, live in the house of Martigny. On the days of the most frequent passage, it is interesting to see all these good friars actively engaged in receiving travellers, warming and refreshing them, and restoring those whom cold and fatigue has made ill. With equal zeal they serve strangers and their own countrymen, without distinction of rank, sex, or religion. But it is especially in winter and spring that their charity is most meritorious, because it then exposes them to the greatest toils and dangers. From the month of November to May, a confidential domestic, named the *maronnier*, goes half way down the descent to meet travellers, accompanied by one or two large dogs, taught to find the way in fogs and tempests, and to discover stray passengers. The friars themselves often perform this office to afford spiritual or temporal comfort to travellers, to whose assistance they hasten whenever the *maronnier* is unable by himself to save them." Mr. Saussure relates various particulars of the manner in which these truly religious and benevolent men recover bewildered and frozen strangers, and even recall them to life when buried under snow-drifts. The situation of their convent is undoubtedly the most elevated of any inhabited place in the old continent, being about 1250 toises above the sea. It is therefore condemned to eternal cold and sterility; and forms a striking contrast to those delicious and fruitful spots in which religious houses are so commonly planted. Such was the pure and active benevolence of the good Bernard! *Nouv. Dict. Hist. Saussure Voy. dans les Alpes.*—A.

BERNARD, EDWARD, a learned English astronomer and linguist, particularly eminent in oriental literature, was born at Perry St. Paul, near Towcester, in Northamptonshire, in 1638, his father being rector of the parish. He was educated at Merchant-taylors' school, London, and thence removed to St. John's college, Oxford. Here he laid in a great stock of philological knowledge, and made himself acquainted with many of the eastern languages, as well as those of Greece and Rome. He next applied himself to mathematics, which he studied under the celebrated Dr. Wallis. After a residence of some years at Oxford, in which he took several academical degrees, and passed through the office of proctor of the university, he made a journey, in 1668, to Leyden, in order to consult the oriental manuscripts of that university, and particularly the Arabic version of the lost Greek books of Apollonius Pergæus, which he designed to publish with a Latin version; but though he transcribed the manuscript, his intention was never put in execution. His visit to Leyden introduced him to the acquaintance with the learned men of the place, with whom he everafter maintained a correspondence. In 1669 he was appointed deputy to Dr. (afterwards sir Christopher) Wren, Savilian professor of astronomy at Oxford; and in 1673, the professorship was conferred upon him, on the resignation of that eminent man. He had in the mean time been presented to a living, and made chaplain to the bishop of Bath and Wells. A noble design of publishing all the ancient mathematicians being set on foot at Oxford, chiefly by bishop Fell, Bernard assiduously employed himself in preparing for it, by collecting all the old books and MSS. in the public libraries, and drawing up a synopsis of their contents. He also printed a few sheets of Euclid, in folio, as a specimen. He likewise undertook an edition of the "*Parva Syntaxis Alexandrina*," but it never came to the press. In 1676, by the recommendation of lord Arlington, he was sent to France as tutor to the natural sons of Charles II. by the duchess of Cleveland; but it appears that his manners and habits were too scholastic for such a situation, so that after about a year's stay in France, which he improved by contracting an acquaintance with several of the principal literati there, he returned to his Oxford retirement. He continued to pursue his studies, mathematical and philological, with great ardour; and in 1683 made a second visit to Holland, in order to attend the sale of Nicholas Heinsius's library. The civility of the Dutch, and the great opportunities af-

forded at Leyden for the study of eastern literature, would have induced him to settle at that city, could he have been chosen professor of the oriental languages. In 1684 he took his degree of doctor in divinity at Oxford, and was presented to the valuable rectory of Brightwell, in Berkshire. Soon after, he resigned his Savilian professorship to Dr. David Gregory, though he continued to reside at Oxford. But astronomy had long become rather distasteful to him, and philological pursuits were his favourite occupation. In 1692 he drew up, or rather superintended, a catalogue of the manuscripts in the libraries of Great Britain and Ireland, and in some of those abroad. He married in 1693 a lady in the bloom of youth; and in 1696 took her with him on a third trip to Holland, where his purpose was to be present at the sale of the learned Golius's manuscripts. Not long after his return, he fell into a constitutional decline, of which he died in January, 1697. The publications of Dr. Bernard were some astronomical papers in the Philosophical Transactions; "A Treatise on ancient Weights and Measures," first printed at the end of Dr. Pocock's Commentary on Hosea, and afterwards much enlarged, in Latin, *Oxon.* 1688, 8vo.; "Private Devotions, &c." 1689; "Orbis eruditi Literatura a caractere Samaritico deducta," in a large sheet of engraving, exhibiting at one view the alphabets of a number of nations, with the abbreviations used in certain sciences; "Etymologicum Britannicum," *Oxon.* 1689, printed at the end of Dr. Hickes's Grammatica Anglo-Saxonica; "Chronologiæ Samaritanæ Synopsis," published in the Acta Eruditorum, *Lips.*; and some notes and commentaries printed in editions of learned works. He left behind him many pieces in MS. and large collections which were purchased for the Bodleian library. If his writings themselves were not a sufficient testimony to his literary merit, it would be enough to quote the short character given of him by a foreigner of the highest reputation, Huet, bishop of Avranches, in his book, *De rebus ad se pertinentibus*:—"Edwardus Bernardus, Anglus, quem pauci hac ætate æquiparabant eruditionis laude, modestia vero pene nulli." (Edward Bernard, an Englishman, whom few in this age equalled in erudition, in modesty scarcely any.) This may suffice for his epitaph. *Biogr. Britan.*—A.

BERNARD, JAMES, was born in 1658, at Nions in Dauphiné, where his father was a protestant minister. He studied at Geneva, and was chosen pastor of the church of Venterol and Vinsobres in his native province. The

persecutions in France obliged him to take refuge first at Geneva, and then at Lausanne, whence he removed to Holland, and was employed as a pensionary minister at Gouda. He was the author of several political and historical works; and in 1699 undertook the continuation of Bayle's literary journal, entitled, "Nouvelles de la République des Lettres," which he continued till 1710, and resumed in 1716, continuing it till his death. He also wrote great part of the 20th to the 25th vol. of Le Clerc's "Bibliothèque Universelle." He drew up a "Supplement to Moreri's Dictionary," in one vol. fol. *Amst.* 1714. Mr. Bernard, in 1705, was chosen pastor to the Walloon church in Leyden; and soon after was appointed to the chair of philosophy and mathematics in that university, and had a doctor's degree conferred upon him. He finished a life of literary labour in 1718, aged sixty. Besides the works above mentioned, he published various treatises theological and historical; but his writings display more learning and industry than genius or skill in composition. *Moreri. Nouv. Dict. Hist.*—A.

BERNARD, PETER-JOSEPH, born in 1708, was the son of a sculptor of Grenoble. He was educated in the Jesuits' college at Lyons, where the rapidity of his progress in letters made his teachers desirous of aggregating him to their body. But he had too much attachment to pleasure and liberty to consent. He went to Paris, where circumstances obliged him for two years to exercise his pen as clerk to a notary. Some light poems, however, which he wrote during this interval, at length freed him from an employment so little suited to his genius; and in 1734 the marquis de Pezay took him to the campaign in Italy. Bernard was at the battles of Parma and Guastalla, and acquitted himself with credit. The commander in chief, the marshal de Coigni, was so much taken with his agreeable talents, that he made him his secretary, admitted him to the greatest intimacy, and procured him the post of secretary-general to the dragoons. He continued with his patron till the marshal's death, in 1756. He afterwards lived among the polite circles of Paris and the court, much in request for the vivacity and delicacy of his genius, and his epicurean turn of sentiment. He was warmly attached to the fair sex, and notwithstanding his inconstancy and selfishness, obtained their good graces; thus he passed a pleasurable life till 1771, when the loss of his memory reduced him to a mere vegetating state, in which he survived till 1776.

The works of Bernard are all of the easy, ele-

gant, and voluptuous kind. His first light pieces gave him the appellation of *le gentil Bernard*, and consist of anacreontics and songs, in short, playful measures, full of grace and sprightliness. He afterwards wrote the ingenious opera of "Castor and Pollux," and a ballet called "Les Surprises de l'Amour." His principal poem is, "L'Art d'aimer," in three cantos, containing several tender and warmly-coloured passages; but on the whole negligent in its style, and inferior to his shorter poems. He also wrote a poetical tale, entitled, "Phrosine et Melidore," of a similar character. His works have been published together, with some lines of Voltaire prefixed, which, from their *biographical* turn, deserve to grace our article.

Les Trois Bernards.

Dans ce pays trois Bernards sont connus :—
L'un est ce saint, ambitieux reclus ;
Prêcher adroit, fabricant d'oracles :
L'autre Bernard est l'enfant de Plutus,
Bien plus grand saint, faisant plus grands miracles :
Et le troisième est l'enfant de Phébus,
Gentil Bernard, dont la muse féconde
Doit faire encor les délices du monde,
Quand de premiers on ne parlera plus.

The *second Bernard* here spoken of is *Samuel*, the famous financier under Lewis XIV. called the Lucullus of the age. *Nouv. Dict. Hist.*—A.

BERNARDIN, a saint of the Roman church, named of *Sienna*, the original seat of his family, was born at Massa in Tuscany, in 1383. He studied at Sienna, and there entered into the confraternity of the hospitallers of la Scala, in which he distinguished himself by his zeal in attending upon those attacked by the plague. In 1405 he made his profession among the Franciscans of the strictest rule. Being ordained priest, he devoted himself to preaching, and acquired great reputation in that ministry through several provinces of Italy. He was no less eminent for his patience and humility, than for his talents, and was supposed to possess the gift of miracles, both during his life and after his death. Some propositions advanced in his sermons were made a ground of accusation against him before pope Martin V. but that pontiff, on hearing his explanation, dismissed him absolved. He refused several bishoprics, and contented himself with the charge of vicar-general of the observance of St. Francis in Italy, in which quality he reformed or newly founded near 300 monasteries. He died at Aquila, in 1444, and was soon after canonised. He left several works, which were printed at Venice, in 1591, 4 vols. 4to. and at Paris, in 1636, 2 vols.

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fol. They consist of religious treatises, sermons, commentaries on the Apocalypse, &c. *Du Pin. Moreri.*—A.

BERNI, FRANCIS, or BERNIA, a celebrated Italian poet, descended from a noble but indigent family of Bibiena in Tuscany, was born at Campovecchio about the close of the 15th century, and passed the first nineteen years of his life in great poverty at Florence. He then went into the service of cardinal Bernardo of Bibiena, and after his death into that of his nephew Angelo, both of whom were his relations; and finally into that of the datary Giberti, bishop of Verona, with whom he lived seven years. His disposition, averse to all restraint, and inclined to pleasure and raillery, prevented him from receiving much advantage from his patrons and his own talents. He was, however, greatly valued by the literati of Rome, where he was one of the most illustrious members of the famous academy *de Vignajuoli*. Tired of courts, he at length retired to Florence, where he lived on a canonry in the cathedral, under the protection of cardinal Hippolito de Medici, and duke Alexander. His intimacy with these two princes is said, however, to have proved fatal to him; for on their quarrelling, being desired by one of them to administer poison to the other, in consequence of his refusal he was himself taken off by poison. This story is not free from doubt, any more than the era of his death, which is with most probability fixed to 1536, though some make it several years later.

Berni is peculiarly distinguished as a burlesque poet, in which class he stands so much at the head among the Italians, that they give a particular species of the burlesque the title of *Berniesque*. This he indulged in a variety of writings, composed with a natural elegance and apparent facility, though it is known from his manuscripts, that, like many other *easy* writers, he blotted and corrected much. He was not, however, careful to expunge licentious images, and free equivoque, and his wit is often mere buffoonery. One of his principal labours was the recomposing Boiardo's "Orlando Inamurato," the style of which he made much more pure and poetical, while he threw as much of the comic as possible into the narration and sentiment. This was so well received as almost entirely to set aside the original work of Boiardo. The best edition is reckoned that of Venice, in 1545. His other poems were collected and published with those of some more burlesque writers, in 1548. Berni was a caustic satirist, and was the particular enemy of Peter

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in its arrangements and proportions; and, on the whole, he seems neither to have given nor received much satisfaction from his journey to France. Through gratitude to the king, however, he employed himself on his return in a colossal equestrian statue, in which Lewis was represented as supported by a rock. The whole was cut out of one block of marble, and was fifteen years in finishing. When brought to Paris, it was found to have so little resemblance of the monarch, that it was changed by Girardon into a Curtius leaping into the fiery gulf.

Bernini continued to execute various works at Rome under the succeeding popes, of which the most considerable was the tomb of Alexander VII. in St. Peter's. His credit was, however, attacked by attributing some new cracks perceived in the dome of St. Peter's to the excavations he had made in its main supports by niches and staircases. The last labour enjoined him by Innocent XI. was the repair of the old chancery palace, which he had nearly completed, when he was seized with a fever, terminating in an apoplexy, which ended his days in 1680, in the eighty-second year of his age. His remains were deposited in the church of St. Maria Maggiore, attended by all the nobility of Rome.

Bernini was doubtless the most fertile and general genius in the arts since the time of Michael Angelo. A medal struck in his honour by Lewis XIV. characterises him as *singularis in singulis, in omnibus unicus*: "singular in each, sole in all." He would have excelled in painting had he given himself to that branch alone; and a considerable number of his pieces are preserved in the Florentine gallery, and the Barberini and Chigi palaces. In architecture he displayed a fine taste, and a rich imagination; but he did not always observe the rules and proportions established by the ancients, nor was he well acquainted with the distribution of apartments for an edifice meant to be inhabited. What he principally excelled in of the architectural kind was the construction of fancy-works, such as mausoleums, halls for public spectacles, and fountains. But it was to sculpture that he owed his principal reputation. He wrought marble with wonderful suppleness, and gave it uncommon graces. Yet he often deviated from truth, and was much of a mannerist. He quitted the simple drapery of the Grecian statuary, and delighted to throw a great quantity of folds and doublings about his figures, so that they are almost lost in the flutter of dress. Yet the art with which

he gave this flexibility to marble is admirable, and implies a profusion of labour. Indeed, the quantity of his works is so great, that it has been ingeniously said, that posterity will be apt hereafter to suppose as many Berninis as Herculeses. Some of his single busts, or portraits after nature, are uncommonly fine, and give the whole spirit and character of the original. His St. Theresa in ecstasy is thought to surpass all his other works for expression.

Bernini is said to have been a modest estimator of his own talents, and fully sensible of the difficulty of attaining perfection. By character he was somewhat austere and blunt; yet he could put on the courtier on occasion, and make delicate compliments. He was an enthusiast in his art, and never so happy as when employed in it: an indispensable quality for excellence! *D'Argenville Vies des fam. Architects.* —A.

BERNOUILLI, JAMES, was born at Basil the 27th of December, 1654. His father was a man of letters, and was careful to have his son educated according to the regular course of studies at the university of Basil, where he took his degrees. It was his father's desire that he should apply to the study of theology, but his prevailing taste led him to mathematical pursuits, to which, as an amusement of his youth, he added poetry and works of imagination. He became a geometer without any assistance from teachers, and at the commencement, with scarcely any help from books, as the severity of his father, who designed him for other pursuits, not only prevented his obtaining them, but rendered it necessary that he should conceal such as accidentally came into his hands. This severity induced him to take for his device, Phaëton conducting the chariot of the sun, with this motto: *Invito Patre sidera verso*. His application and success were, however, so great, as to afford considerable marks of acuteness and power before the age of eighteen years. He began his travels in 1676. While he was at Geneva he contrived a method to teach Elizabeth de Waldkirch to write, who had been blind from the age of two months. At Bourdeaux he composed Universal Gnomonical Tables, which remain unpublished; and after having travelled through France, in 1680 he returned home. At this time he applied to the perusal of Mallebranche's *Recherche de la Vérité*, and the philosophy of Des Cartes, with both which elegant and perspicuous writers he was extremely pleased. He predicted the reappearance of a comet which was at this time in its passage towards the

perihelion, and composed a small essay on this subject, which, together with another treatise on the gravity of the air, are mentioned at large in the *Acta Eruditorum*. Soon after this period he travelled through Holland, visited Flanders and Brabant, and came to England, where he cultivated the acquaintance of Boyle, and other learned men, who then met weekly at Mr. Boyle's apartments, and afterwards became the Royal Society. From England he passed to Hamburgh, and thence to Basil, where he commenced a lecture, or exhibition of philosophical and mechanical experiments, which, abounding with new discoveries, afforded him great reputation. About this time Leibnitz having published some essays on his new Calculus differentialis, without disclosing the art and method of it, Mr. Bernouilli and his brother John discovered its beauty and extent, and developed its principles with so much success, that Leibnitz himself declared them entitled to share with him in the honour of the invention. In 1687 he succeeded Peter Megerlin in the mathematical chair at Basil, to which university his great reputation attracted many students. He became a foreign member of the royal academy at Paris in 1699, and of the academy of Berlin in 1701. Several valuable memoirs of his composition are to be found in the acts of those academies.

The intense application of James Bernouilli to study rendered him liable to the gout somewhat early in life, and at length produced a slow fever, of which he died August 16, 1701, in the fifty-first year of his age. In imitation of Archimedes he caused a mathematical diagram to be inscribed on his tomb. He chose the logarithmic spiral, with the words "Eadem mutata resurgo." He was married at the age of thirty, and left behind him a son and a daughter.

James Bernouilli possessed great powers of invention, as well as that ardour for discovery which produces close application. His taste was elegant and simple, and in every branch of mathematical knowledge his skill was great and uncommon. His discoveries tended much to improve the method of analysis, the doctrine of infinite series, and the other higher departments of mathematical investigation. He greatly extended the theory of the quadrature of the parabola; the geometry of curve lines, of spirals, of cycloids and epicycloids. His works were collected and published in two volumes, at Geneva, 1744. At the time of his death he was busied on a great work, "*De Arte Conjectandi*," which was published in 4to.

at Basil, in 1713. This work is not in the Geneva collection. *Moreri. Eloges par Fontenelle. Hutton.*—W. N.

BERNOUILLI, JOHN, the brother of James Bernouilli, and no less celebrated for his mathematical knowledge, was born at Basil the 27th of July, 1667. At the age of six years he was sent to college, and at fifteen he became a student in philosophy; soon after which he was sent to Neufchâtel to learn the French language, and the principles of commerce, in case his inclination should lead that way; but, being more disposed to intellectual pursuits, he returned home at the expiration of a year, where he continued his studies, and received the degree of doctor in philosophy in 1685. He was indebted to his elder brother James, who was his senior by thirteen years, for the first mathematical instructions. It was in the year 1684, and consequently in the seventeenth year of our author, that the two brothers happened to peruse a short paper of the celebrated Leibnitz, which conveys a notion of the famous differential calculus. Their attention was excited, and they developed the principles of that method. About the year 1691 our author was one of the three mathematicians, the two others being Huyghens and Leibnitz, who solved the problem of the catenary proposed by his brother James.

In the year 1690 he set out on his travels. He remained eight months at Geneva, where he became intimate with Daniel Le Clerc, and Fatio De Duillier, to whom he gave lessons on the New Analysis. In the following year he visited Paris, became acquainted with the famous Mallebranche, and employed much of his time in communicating the new mathematical discoveries to the marquis de l'Hospital. He returned to his own country in November, 1692, and soon afterwards entered upon a correspondence with Leibnitz, which continued for the rest of the life of that great man. In 1693 Leibnitz was commissioned by the duke of Wolfenbuttle to invite Bernouilli to come thither, and occupy the chair of mathematics; but his intention of marrying, which he accomplished soon afterwards, prevented his acceptance of this offer. The curators of the university of Groningen made a similar offer to Bernouilli in 1695, which he accepted, and distinguished himself so much by his lectures, and the theses which were maintained under his presidency, that he was requested to make public experiments in natural philosophy, with all the requisite apparatus. It was about this time that he dis-

covered what was then called the mercurial phosphorus, and is now known to be the electric light produced by the friction of mercury against glass, in a partial vacuum. Frederic the First, king of Prussia, to whom he had presented one of these phosphori, honoured him with a gold medal, and a place in the royal academy of sciences at Berlin, then established under the direction of Leibnitz. During the time he occupied the chair at Groningen, he became a member of the royal society of London, and other learned bodies.

On the death of his brother James, our professor returned to his native country, contrary to the pressing invitations of the magistrates of Utrecht, who wished him to come to that city, and of the university of Groningen, who were desirous of retaining him. The academic senate of Basil soon appointed him to succeed his brother, without attending to the usual practice of assembling competitors; which appointment he held for the rest of his life. He took possession of this employ on the 17th of November, 1705, by a discourse, "*De Fatis Novæ analyseos et Geometriæ sublimis*," and continued to give public and private lessons with great regularity and success. He refused the solicitations which were made him from the universities of Leyden, Padua, and Groningen. He undertook the reform of the public college of humanities at Basil, which had fallen into great disorder in the year 1725. In the year 1743 he collected his works, which were printed at Lausanne, in 4 vols. 4to. The correspondence of John Bernouilli with philosophers and mathematicians was very extensive, and he had a large part in the controversy with the English mathematicians concerning the invention of fluxions. He was also engaged in the controversy respecting the communication of motion. A dispute with the chevalier Renau, on the management, or manœuvring, of ships, occasioned him to write a treatise on that subject. He maintained other controversies on mathematical subjects with Jurin, Brook Taylor, Keil, Pemberton, Herman, and Riccati. He gained many academical prizes, one of which he divided with his son Daniel; a source of the most gratifying exultation, as Moreri affirms, but which in fact was far from being the case, because this rivalry was considered as a want of respect, and occasioned some disagreement in the family. In 1730 he gained a prize of the academy of sciences, for his memoir on the elliptical figure of the planets, and the motion of their aphelia; and in 1734 he received the half

prize, jointly with his son Daniel, from the same academy for a memoir on the physical cause of the inclination of the planetary orbits.

After a long life employed in the constant study and improvement of every branch of mathematical knowledge, this eminent man died on the 1st of January, 1748, in the eighty-first year of his age. He had nine children, five sons and four daughters. Three of his sons were mathematicians. *D'Alembert, dans le Mercure de France, 1748, quoted by Moreri. Fontenelle's Eloges.*—W. N.

BERNOUILLI, DANIEL, the son of John Bernouilli, was born at Groningen, February 9, 1700. His father intended him for business, but his inclination led him to mathematical pursuits. He passed some years of the early part of his life in Italy, where, at the age of twenty-four, he refused the presidency of an academy, which the republic of Genoa was about to establish. In the following year he was invited to Petersburg, where he spent several years in great credit, but returned to Basil in 1733, and successively filled the chair of physic, of natural and of speculative philosophy. In 1724 he published his "*Exercitationes Mathematicæ*," and in 1738 his "*Hydronamica*." A multitude of other pieces of his composition have been published in the Memoirs of the Academy of Sciences at Paris, and in those of other societies. He gained and divided ten prizes from the Parisian academy, which were contended for by the most illustrious mathematicians in Europe; and in this respect his success was unequalled, except by Euler, his countryman, disciple, rival, and friend. His father was in some respect dissatisfied, not only by the division of the prize respecting the inclination of the planetary orbits, but also because Daniel had embraced the Newtonian philosophy, and rejected that of Des Cartes, to which he himself adhered as long as he lived. In 1740 our author divided the prize on the Tides with Euler and Maclaurin; and in 1748 he succeeded his father John in the academy of sciences, who had succeeded his brother James; this place having been occupied by one of that family ever since its first erection in 1699.

Daniel Bernouilli was extremely respected at Basil. He never married. An advantageous match was offered to him early in life, but certain proposed economical arrangements prevented it from taking effect. His manners were simple and modest. He has been accused of avarice, but was nevertheless a

benevolent man; and it is certain that on several occasions, particularly at Petersburg, where fortune offered itself at the expence of liberty and independence, he did not hesitate to prefer the latter. He paid an external respect to the religion of his country, but his pastors accused him of carrying the freedom of opinion too far, and caring little for concealment of his principles in this respect. Till the age of eighty he enjoyed full possession of his mental powers, but after that period his faculties decayed, and he possessed his understanding for no more than a few hours in the day. He died March 17, 1782. *Dict. Historique. Hutton's Dict.—W. N.*

BERNSTORF, JOHN HARTWIG ERNEST, COUNT VON, a distinguished statesman, descended from the ancient nobility of Mecklinburg, was born at Hanover on the 13th of May, 1712. His father, Joachim Engelke baron von Bernstorf, was chamberlain to the elector of Hanover. Bernstorf was endowed by nature with great talents, which were improved and brought to maturity by the education he received along with his brother under the learned Keyssler, who, in the year 1727, accompanied them both to the high school of Tubingen, where they remained some time. Under the same tutor they made a tour through Germany, Swisserland, Italy, France, England, and the Netherlands, of which an account was afterwards published by Keyssler, in his well-known travels. Soon after their return, young Bernstorf paid a visit to Denmark, in consequence of an invitation from the two brothers Charles and Louis von Plessen, who were his near relations. Being introduced at court, Christian VI. took him into his service, and in the year 1732 he was sent to the court of Saxony, and resided sometimes at Dresden and sometimes at Warsaw, employed in affairs relating to the Danish embassy, till the year 1737. In 1742 he was employed as envoy to the diet held that year, and to the court of the emperor Charles VII. From the year 1744 to 1750 he was ambassador to France. During the time he was serving his sovereign in foreign countries, he was honoured by him with various marks of confidence and esteem. On the 24th of November, 1736, he received the chamberlain's key; on the 6th of June, 1746, he was made a knight of the order of Dannebrog; and on the 28th of October, 1749, was appointed a privy-counsellor. After having given complete satisfaction to Christian VI. and Frederick V. by his conduct while employed on embassies, and obtained the respect of all the

states in which he had resided, he was recalled from France in the year 1750. Count Schulin being in a very infirm state, had requested the king that Bernstorf might be employed to assist him in the foreign department; but while the latter was on his return, he received intelligence of the death of that minister, which took place in the month of April. The eyes of the whole nation were now turned towards Bernstorf, in the hopes that he would supply the loss which Denmark had sustained by the death of Schulin: but several years elapsed before this could be effected. Bernstorf had formed an intimacy with the Prince of Wales at Hanover, and had promised to the prince, who held him high in esteem, and placed great confidence in him, that he would one day employ his talents in his service. Instead, therefore, of accepting the dignity offered to him, he would have quitted his Danish majesty's service and retired to his estate, had not an unexpected event determined otherwise. By the death of the prince of Wales, which happened in the spring of the year 1751, he was left at full liberty to gratify the wishes of the king and of the nation. He was immediately introduced into the privy-council, and on the 1st of October he entered on the office of minister for foreign affairs, and first secretary of the German chancery. He soon after married Charitas Amelia von Buchwarld, daughter of the electoral counsellor of state Frederick von Buchwarld of Bostel; and in 1752 he received the order of the elephant. After the period of his becoming a member of the privy-council, he had a considerable share, by his plans and advice, in all those beneficial measures by which the reign of Frederick V. was distinguished. History affords few instances of a sovereign so much attached to the interests of humanity as Frederick V. His whole aim was what forms the real glory of a king—to be beloved by a happy people. His heart was enflamed with a strong desire of raising his subjects to the highest state of felicity, and Bernstorf seemed born to second his views. The most ardent love of mankind was a principal trait in Bernstorf's character, and by the share which he took in the administration, a field was opened where he could indulge an inclination which in him had all the strength of a passion. To particularise all the measures and institutions calculated to promote the good of the country in which count Bernstorf had a distinguished share, would swell this article to too great a length. We must therefore be contented with mentioning a few of them. The hospital in Copenhagen for the

education of poor boys, which the king founded in 1753, was established entirely after a plan drawn up by Bernstorff. Children are admitted at the age of five years, and remain in it till they are sixteen. Besides being instructed in the principles of knowledge, they are taught spinning, weaving, and other arts; and are at the same time clothed and educated. The number at first was only two hundred, but it has been since considerably increased. Bernstorff was appointed president and governor of this establishment, to which he gave a donation, from his own private property, of 4000 rix-dollars. In the year 1754, owing chiefly to the advice and exertions of count Bernstorff, the crown purchased from the East-India Company all their possessions, privileges, and merchandise. The exclusive right of the Company prevented the Danish West-India islands from attaining a state of prosperity, and the Company itself was in a languishing condition, though it alone enjoyed so considerable a branch of commerce. In consequence of this prudent measure, the Danish West-India colonies soon began to flourish, and the sugar-trade in particular was considerably increased. One of Bernstorff's principal objects was the extension of manufactures. In the year 1752 the management of them had been entrusted to him by the king, and the effects of the encouragement he gave to every branch of them were in a few years visible in the whole kingdom, but especially in the capital. Population increased, and large sums of money which before had been sent out of the country served under Bernstorff's patronage to promote national industry, and to excite a spirit of emulation. As Frederick IV. had abolished slavery in Denmark, his grandson was desirous of completing what he had done for the benefit of his people, by abolishing commons, and by freeing the farmers from the burthen of personal service. This benevolent view of the sovereign, Bernstorff seconded by a remarkable change which he introduced at a great expence on the estate of Bernstorff, in the neighbourhood of Copenhagen, which he had received as a free gift from the king. He abolished the practice of common, and gave orders that the different farms and fields should be separated by ditches, and enclosed with quick-set hedges. Where it was found necessary, he caused the farm-houses to be removed, and the grounds to be divided in such a manner that the share of every farmer should lie around his dwelling, or be as near to it as possible. Besides this, he entirely abolished villenage. The deceased

queen Sophia Magdalena had caused the same thing to be done on the manor of Hirschholm; but Bernstorff was the first subject who introduced on his estate so laudable a change. He was one of the first also in Denmark, and at a period when he had to struggle against general prejudice, who endeavoured to reconcile the people to inoculation for the small-pox. Convinced that a country, however populous, and however abundant in riches, cannot be happy without religion and good morals; and that these are promoted by proper instruction; Bernstorff was exceedingly anxious to place on a better footing the education of youth in the duchy of Keswig-Holstein. In order, therefore, that a more comfortable provision might be made for school-masters, on a proposal by Bernstorff, a fund was established at Rensburg from certain casual branches of revenue, set apart for that purpose, by Frederick V. and Christian VII. The first fund amounted to 10,000 rix-dollars, and in the year 1767 it had increased to 17,000. The interest of this money was divided annually among poor and meritorious school-masters. But that he might extend his benevolent views still farther, and make up for the deficiency of able teachers, he proposed to establish a seminary at Altona, connected with the orphan-house in that city. The first capital to be employed in founding this useful institution was the sum of 4000 dollars, granted by the treasurer Baron von Schimmelmann, who entrusted the management of it to Bernstorff. In the last year of his ministry he indeed turned his serious attention to this object; but the change which soon after took place, prevented him from carrying his design into execution. In the year 1776 this seminary, however, was established at Riel, by the command of the king. It would be doing injustice to the memory of this enlightened minister to omit mentioning the protection which he afforded to science, and to men of letters. At a time when the German courts were accustomed to read and to admire nothing but foreign publications, Bernstorff was among the first who discovered the beauties of the "Messiah." He expressed a wish to the young author, who then resided in Swisserland, that he would continue the work; and, on a representation by him to the king, Klopstock was invited to Denmark, where he enjoyed leisure and ease to finish his immortal poem. After the death of his wife, Klopstock lived several years in the count's house; and when the count quitted Denmark, he accom-

panied him to his retreat. Bernstorff, soon after he became minister, invited Mr. Roger from Swisserland to be his secretary and friend, and the latter, encouraged by this kindness, wrote his *Lettres sur Dannemark*, a literary monument honourable for that kingdom, which after the premature death of the author was continued by Mr. Reverdil. Oeder also, who had been recommended by Haller, was by Bernstorff's influence appointed professor of botany. He induced the king to form a botanical garden, under the inspection of Mr. Oeder, and to send him on a tour through the Danish provinces; the result of which was the *Flora Danica*, printed at his majesty's expence. In the year 1754, Cramer, the German Bossuet, was on Bernstorff's recommendation invited to Denmark to be chaplain in ordinary to the king; and Mallet, who had made himself known by his History of Denmark, obtained through his means the place before occupied by Baumelle. Professor Schlegel also received from him many marks of favour; and his History of the Danish Kings of the House of Oldenburg was written under the inspection of this patron of literature. Basedow in one of his works says that Bernstorff and he were not unanimous in their religious opinions; but this difference did not prevent the count from esteeming his talents and merit. He stood his friend on an occasion of difficulty; and when Basedow was obliged to remove from Soroe (see the article *Basedow*) to Altona, he obtained for him a continuation of the salary he had enjoyed at the former. Bernstorff endeavoured likewise to induce Gellert to go to Denmark to assist in the education of the hereditary prince; but Gellert refused the proffered honour, as he considered it his duty to devote his services to his native country. Denmark is indebted to Bernstorff for two useful societies, which have flourished ever since their establishment. One of them, the society of the Danish language and fine arts, was founded in the year 1760. It announces prize questions annually, and has published a series of valuable papers, which obtained prizes. Its influence in refining the public taste, and improving the Danish language, has been generally acknowledged. The other was the royal agricultural and economical society established in 1769, of which he was president. It was owing in a great measure to Bernstorff, that a society of learned men were, in the year 1761, sent to travel in Arabia and the east, at the king's expence, for the purpose of making useful discoveries. This enterprise had been suggested by the learned

Michaelis; and though the hopes of the public were not completely gratified, as all the travellers, except captain Niebuhr, fell a sacrifice to disease and the climate, the merit of the undertaking was not lessened. The publication of Niebuhr's Travels evidently shewed what loss literature had sustained by the death of his companions; but the discoveries which he alone made are of great importance. Some, however, were not wanting to throw out reflections against Bernstorff on account of the expence occasioned by this Arabian tour, which amounted only to about 23,000 dollars. This distinguished statesman, in consequence of the services which he had rendered to his sovereign and the state, was created a Danish count in 1767; and when the king undertook his tour to England in the year 1768, he was the only minister who had the honour of accompanying him. On the monarch's return, he continued to transact the business of his department amidst an accumulation of trouble and affliction, till, by one of those reverses not uncommon in courts, he was at length obliged to resign all his employments, on the 15th of January, 1770. This separation, on the part of the king, was accompanied with all those marks of royal favour to which he was so justly entitled. His majesty, in a handsome letter, thanked him for his past services, and settled on him an annual pension of 6000 rix-dollars. On this occasion, however, he found it necessary to leave a country which he had served in various employments for thirty-eight years, and for the prosperity and happiness of which he had made great sacrifices. Accompanied by his countess and Mr. Klopstock, he repaired in the month of October, 1771, to Hamburgh, where he spent the winter. During the summer of 1772 he paid a visit to his estate; but in the end of October he returned to that city. While he resided at Hamburgh, the hours which he could spare from the management of his private affairs, and from study, were devoted to social intercourse with his friends, the pleasure of which was heightened by the participation of an affectionate spouse, and the company of the countess dowager of Stollberg, who resided at Altona, and with whom he had lived for many years in a state of the most intimate friendship. Besides the society of Klopstock, who was constantly with him, he enjoyed that also of Büsch, Barsedow, Ehlers, Alberti, and other men of genius, and of Dr. Hensler, to whom he had entrusted the care of his health. For several years he had been subject to the rheu-

matism, and in winter to a violent cough. Towards the end of the summer of 1771, these affections returned, and though removed for a few months by proper remedies, they became worse in December. In the beginning of the year 1772 some symptoms appeared which alarmed Dr. Hensler, and which, on the 16th of February, terminated in a violent fever. On the 18th, being considerably better, he conversed with great cheerfulness, and wrote several letters, but about eleven at night he was attacked by a fit of apoplexy, and expired in a few minutes. The body was conveyed to the church of Siebeneichen on one of his paternal estates, where it was privately interred without any pomp, in conformity to the orders left in his will. The first public testimony of esteem conferred on his memory was a funeral oration, read in the economical society, during their sitting, on the 12th of March, 1772, by Mr. Hüber, the president. Two medals were afterwards struck in honour of him, by two societies of patriots, at the head of one of which was prince Charles of Hesse, governor of the duchy of Holstein, who had loved him with the utmost tenderness from his childhood. Bernstorff possessed a strong retentive memory, great penetration, and a sound judgment. He never engaged in any undertaking till its advantages and disadvantages had been maturely considered, and he was always cautious of suffering himself to be misled by the delusions of a lively imagination. He shewed himself the patron of genius, not only in works of literature, but in those of the fine arts; and for the same reason, because he was an excellent judge of both. With all those branches of knowledge, which his high destination required, he was eminently well acquainted. He was master of the Italian; read the best English authors with ease; and wrote and spoke the French, being the language of courts, with accuracy and elegance. His knowledge of the laws of nations in general, and of the rights of mankind, was extensive, because in all his public business he wished to have them constantly before his eyes. The ancient and modern history of states was familiar to him, nor had he neglected that part of it which relates to the affairs of religion and the church. He had collected a magnificent library, which was rather well chosen than numerous. During his embassy to France he formed an intimacy with Montesquieu and the president Henault, which he afterwards maintained as long as these eminent men were alive, by an epistolary correspondence. He

was in the habit of corresponding also with many of the other learned men of Europe. As he possessed too great a mind to suffer it to be ever debased by falsehood or duplicity, his political measures were founded on the principles of equity and justice. In his transactions with foreign states, truth and sincerity were the only guides of his conduct; and while he watched over the privileges of the crown with the utmost zeal, he carefully avoided every thing that might tend to injure the rights and liberty of the subject. *Ueber das Leben und das Character des grafen Johann Hartwig Ernst von Bernstorff.*—J.

BERNSTORFF, ANDREW PETER COUNT VON, nephew of the former, and son of Baron Andrew Gotlieb von Bernstorff, who, with his brother the Danish minister, had been created a count, was born at Gartow, in Luneburg, on the 28th of August, 1735. At an early age he learned ancient and modern history with great facility, and with the same readiness he acquired a knowledge of geography, mathematics, natural history, and the ancient languages. In the year 1750 he was sent with his eldest brother to Leipsic, where he engaged the friendship and society of the celebrated Gellert; and he afterwards repaired to Gottingen, where he completed his studies. Several of his juvenile years were spent in travelling through England, Swisserland, France, and Italy. After his return, having obtained a place in the Danish court, he resided in his uncle's house, and assisted for some time in the business of the foreign department. After filling some subordinate stations, he was made a member of the privy-council in the year 1769; but the year following he was dismissed along with his uncle, and retired to his estate of Dreyluzow, as that of Gartow had become the property of his elder brother. On Struensee's fall, he paid a visit to Copenhagen in the summer of 1772; and the consequence was, that towards the end of that year he was recalled. In the beginning of the year 1773 Bernstorff was made first deputy of the college of finances, as well as of the college of economy and commerce, and director of the mines; but before the conclusion of the year he obtained the foreign department, and was at the same time appointed minister of state, and director of the German chancery. The first public business in which he had an opportunity of exercising his talents after his advancement to these high offices, was the negotiation with Russia respecting the exchange of the Gottorf part of Holstein for Oldenburg and Delmen-

horst. The memoirs on this affair have been printed in Clausen's "Recueil de toutes les Traités, Conventions, Mémoires, et Notes, conclus et publiés par la Couronne de Danmarc depuis l'Avènement au Trône du Roi regnant, jusqu'à l'Epoque actuelle, ou de l'Année 1766, jusqu'en l'Année 1794 inclusive." In 1776 Bernstorff was made a knight of the order of the elephant. In the year 1780, during the American war, in consequence of an order issued by the British government for intercepting all vessels belonging to neutral powers, which might be laden with naval stores, and bound to any of the enemy's ports, Bernstorff had another opportunity of exercising his diplomatic talents, and of displaying his political character. In a note transmitted by him to the courts of the belligerent powers, the Baltic was declared a *Mare Clausum*; and it was further stated that his majesty the king of Denmark had resolved not to grant a passage through the Sound to armed ships belonging to the powers at war. It was added also, that the other northern powers had adopted and professed the same system; which was the more natural, as those powers whose states surrounded the Baltic enjoyed the most profound peace, and considered it as one of the greatest blessings that sovereigns could procure to their subjects. In a subsequent note, dated June 8, and transmitted to the three belligerent powers, England, France, and Spain, Bernstorff expressed himself as follows: "An independent and neutral power never loses by others being at war the rights which it had before that war, since peace exists for it with all the belligerent powers without its having to receive or to follow the laws of any of them. It is authorised to carry on trade, contraband excepted, in all places where it would have a right to do so, if peace existed throughout all Europe as it actually exists in regard to it." Soon after, Denmark and Russia entered into a treaty for the protection of their trade, to which Sweden, Prussia, and other states, acceded; and the result was that league formed against Great Britain, which is better known under the title of the armed neutrality. Towards the end of the year 1780, Bernstorff resigned all his employments, and retired to his estates in Mecklenburg, where he resided till 1784; but the hereditary prince having suddenly dismissed the whole council of state on the 14th of April that year, he was again recalled to resume his diplomatic functions: and it was chiefly owing to his talents that Denmark was preserved in a state of peace when

hostilities broke out between Sweden and Russia in 1788. In the year 1791, when the British ministry were preparing to assist the Turks, ready to be overpowered by the Russians, who refused to suspend their hostile operations, Bernstorff interposed his mediation to promote a peace, and to restore tranquillity. The notes which he exchanged with foreign courts on this subject may be seen in Clausen's *Recueil* above mentioned. The last diplomatic business of any consequence in which Bernstorff was engaged, originated from the French revolution. In May, 1792, Weguelin the Prussian chargé d'affaires at Copenhagen, and the Austrian minister count Breuner, delivered to Bernstorff a joint note in the name of their courts, representing that the events which had taken place in France ought to excite the attention of all sovereigns; that the spreading of French principles would soon or late affect other states, if not checked in time; and that it would be necessary to support monarchy in that kingdom. His Danish majesty was therefore invited to join in the treaty which had been concluded between Prussia and Austria. To this proposal Bernstorff replied, in a note written on the 1st of June, 1792, with considerable delicacy and address. In the year 1793, Mr. Hailes, his Britannic majesty's envoy-extraordinary at Copenhagen, having presented a note to that court, in consequence of the plan concerted by the allied powers for blockading the ports of France, Bernstorff returned an answer which was alluded to in the House of Lords by the marquis of Landsdown, on the 17th of February, 1794, in the following words: "The reply of count Bernstorff to our remonstrance was one of the boldest, wisest, and most honourable replies I have ever read. It is a state-paper which should be kept as a model by every cabinet of Europe." Bernstorff's public conduct gave so much satisfaction to his fellow-citizens, that various institutions were distinguished by his name; and medals were struck to perpetuate the remembrance of his services. The last illness of this minister began with the gout, an hereditary disease, to which he had been periodically subject for several years. On this occasion it attacked the noble parts, and though the ablest physicians tried all the resources of the medical art for his relief, he expired on the 21st of July, 1797. The body was interred in Frederick's church at Christianshaven, the funeral procession being attended by an immense concourse of all ranks and stations, who expressed their regret by

every mark of sorrow. The procession was honoured also by the presence of the hereditary prince. Bernstorf was twice married: first to Henrietta Frederica, countess of Stollberg, sister to the two noble poets, Christian and Frederick Stollberg, by whom he had nine children, several of whom survived him. This lady having died on the 4th of August, 1782, he next year married her sister, by whom he had one son, who died young. The marquis d'Yves, in his History of Denmark, delineates Bernstorf's character in the following words: "He is of an agreeable figure, and engaging in his manners. His noble and respectful behaviour, his natural eloquence, and a lively disposition, prepossess every mind in his favour, even on the first view, and excite the esteem and attachment of all those who are not indifferent to eminent qualities. These, both of the head and heart, he possesses in a high degree; and they produce in him that open and candid conduct, which is peculiar to every man of real honour, and which appear in all his words and actions. In business he is active and indefatigable. He comprehends with great readiness the ideas of others, and is equally fortunate in communicating his own. He never descends to flattery; is never untimely prolix in his conversation, and always proceeds directly to the point in question. He is constantly at his post; always consistent, noble, and simple in his plans; zealous and firm in the prosecution of them; and neither apt to become elated by their success, nor dejected by their failure. What he promises he strictly performs, and on that account promises seldom." To this sketch it may be added, that he possessed a most retentive memory, which was of great service to him in his various occupations; a sincere love of mankind, extensive benevolence, an unfeigned reverence for the Supreme Being, and an unshaken attachment to the Christian religion. *Samlung von Bildnissen ver dienst voller. Danem.*—J.

BEROALDO, PHILIP, the elder, descended from a noble family of Bologna, was born at that city in 1453. After passing through his grammatical studies, he learned the Greek and Latin languages under Francis da Pozzuolo; and such was his progress, that when only nineteen he was made public professor of the belles lettres in his native city. Thence he went to read lectures successively at Parma, Milan, and Paris, at which latter capital he held a public school of eloquence with great applause for some months, till recalled by his own townsmen. Some writers, however,

though not the most ancient, name Perugia instead of Parigi, or Paris. Returning to Bologna he resumed his scholastic labours, and attained such reputation that he had 600 hearers at a time. To the study of polite literature, he added those of philosophy, medicine, and jurisprudence; nor did he decline certain honourable employments and commissions conferred upon him by his country. In the midst of these various occupations he retained a joyous and convivial disposition, and even indulged to excess in certain pleasures, till, in compliance with his mother's desire, he took a wife, in 1498, and afterwards passed a regular life. His good humour kept him in general free from literary squabbles, and he lived on good terms with all the men of learning of the age, two or three excepted. He died in 1505, having only reached his fifty-second year: a short period for the multiplicity of his literary labours. There is scarcely a Latin writer of eminence on whom he did not write notes or commentaries, which are more abundant in erudition, than remarkable for elegant taste and sound criticism. He was particularly fond of the obscurer and less pure authors of antiquity, and delighted to recal to use words regarded as barbarous or obsolete. His commentary on the "Golden Ass of Apuleius," printed in 1501, is a complete specimen of his manner; and he rendered that work so familiar to him, that its phraseology infected his whole style. He likewise published a great number of his own orations, letters, poems, and other works, a collection of which was printed at Basil in 1513. Many of his observations on authors are contained in Gruter's *Thesaurus Criticus*, tom. I. *Moreri. Tiraboschi.*—A.

BEROALDO, PHILIP, the younger, nephew of the preceding, and likewise a native of Bologna, was some time professor of belles lettres in the university of that city, and was thence called to exercise the same employment at the Sapienza in Rome. In 1516 he was appointed librarian of the Vatican by Leo X. but he died two years afterwards, without having taken possession of his office, or, at least, having obtained the emoluments of it. He was not less than forty years of age at his death. He had acquired great reputation by his Latin poems, many of which, together with those of his uncle, are published in the first volume of the "*Deliciæ Poetarum Italorum*." Those of the nephew are much the best, though they have been praised beyond their merits. A collection of his Elegies and Epigrams, in three books, was published at Rome, in 1530. He

wrote besides, a Latin version of an oration of Isocrates, and notes on the five first books of the Annals of Tacitus, published by order of Leo X. *Tiraboschi. Moreri. Nouv. Dict. Hist.*—A.

BEROSUS, a famous historian, known rather from the mention made of him by others, than from his own works, was a native of Babylon, and was a priest of the temple of Belus in the time of Alexander. He is said by Tactian (*Orat. Adversus Græcos*), to have dedicated his history to Antiochus, who was the third after Alexander. If this was Antiochus Theos, as supposed by the writers of the Universal History, Berosus must have been very old at the time; but the ancient mode of computing will probably admit of Antiochus Soter being the person meant, between whom and Alexander one king intervened. Berosus is said to have learned the Greek language of the Macedonians at Babylon, and to have migrated into Greece, where he first opened a school of astronomy and astrology in the isle of Cos; and thence to have removed to Athens, where his predictions acquired him so much fame, that the Athenians erected a statue to him with a golden tongue. This circumstance confers no great credit on his historical character; and it is probable that he was not scrupulous in fabricating antiquities to the honour of his nation. The ancients cite three books of his relative to the history of the Chaldeans of Babylon, of which Josephus and Eusebius have preserved some fragments very useful in making out the series of Babylonian kings. He records astronomical observations of 480 years, commencing from the era of Nabonassar. Annius of Viterbo published a work under the name of this historian, full of fables, which was soon recognised to be a forgery. Berosus is related to have had a daughter who uttered predictions like himself, and became the Cumæan sibyl. *Vossius Hist. Græc. Moreri. Univers. Hist.*—A.

BERQUIN, LOUIS DE, a gentleman of Artois, born about 1490, was one of the victims to ecclesiastical persecution in the reign of Francis I. His character obtained him great esteem at the court of France, where he had the title of king's counsellor; nor does he appear to have quitted the catholic church, or joined the Lutherans. But he followed the example of Erasmus in declaiming against the ignorance and superstition of the clergy, and that was sufficient to excite their deadly hatred. He translated some of the books of Erasmus into French, with remarks of his own; and in consequence of some propositions extracted from this and other works, he was twice proceeded

against for heresy. The first time he was acquitted; but the second, he was condemned to retract his errors, and give the required satisfaction, or to be burnt. Being a man of a firm and resolute spirit, he refused to make any submission; and sentence would probably have been executed, had not his judges, willing to save him, contrived some delay. In the meantime, Francis I. returned from Spain, and expressed an intention of himself hearing the cause of Berquin, who was thereupon set at liberty. But not content with safety, he resolved, contrary to the advice of Erasmus, to turn the attack against his prosecutors, Noel Beda, and the rest, whom he publicly accused of irreligion. This involved him in a third prosecution, in consequence of which he was condemned to make an *amende honorable*, and to suffer perpetual imprisonment. Refusing to acquiesce in this sentence, as unjust, he was finally condemned as an obstinate heretic to be strangled at the Greve, and afterwards burnt. He suffered death with great constancy in April, 1529; and though the monk who attended him asserted that he discovered some signs of abjuration at the stake, Erasmus believed that this assertion was only the customary falsehood of the profession on such occasions. Berquin was a man of great abilities, as well as of inflexible courage, and an unspotted character. *Bayle.*—A.

BERTAUT, JOHN, an early French poet of reputation, was born either at Caen, or at Condé, in Perche, in 1552. His wit made him known at court; and he was appointed first almoner to Catharine de Medicis, private secretary and reader to Henry III. and was much esteemed by Henry IV. in whose conversion he is said to have had a considerable share. In 1594, the abbacy of Aulnai was conferred upon him; and in 1606, the bishopric of Seez. Whatever might have been his morals as a courtier, he observed due decorum of conduct when a bishop; yet he did not think proper to suppress the free poems of his youth, but published them with the pious pieces of his advanced age. He died in 1611. As a poet, he kept a medium between his cotemporaries Ronsard and Desportes, being more natural and clear than the first, more forcible than the second, and more ingenious and polished than either. Some of his stanzas have the ease and elegance of a more refined period in the poetic art. His pieces abound in point, the taste for which he is said to have derived from his fondness for Seneca. His "Poetic Works" were printed together in 1620, Paris, 8vo. He also left a translation of some books of St. Ambrose; some imperfect

controversial tracts; sermons on the principal festivals; and a funeral oration for Henry IV. He was uncle to Madame de Motteville, who wrote the *Memoirs of Anne of Austria*. *Baillet. Moreri. Nouv. Dict. Hist.*—A.

BERTI, JOHN-LAURENCE, a celebrated Augustin monk, was born in 1696 at Serravezza, a village of Tuscany. Being called to Rome by his superiors, he was appointed assistant-general of his order in Italy, and prefect of the angelic library. He displayed his theological knowledge in a great work entitled, "*De Disciplinis Theologicis*," printed at Rome, in 8 vols. 4to. In this he adopted the sentiments of St. Augustin in all their rigour, which involved him in a controversy with the Jesuits, and caused him to be denounced to Benedict XIV. as a disciple of Baius and Jansenius. That liberal pontiff advised him to defend himself; which he did in a learned apology of 2 vols. 4to. wherein he showed, with some prolixity, the difference between Jansenism and Augustinianism. He afterwards composed in Latin an "*Ecclesiastical History*," in 7 vols. 4to. which has been little read out of Italy. The dryness of its manner, and the high ultramontane tone of its principles, representing the pope as supreme monarch and arbiter of all kingdoms and empires, were not suitable to the taste of enlightened Europe. He published an abridgment of this work in one volume octavo, for the use of students. Father Berti wrote many more works of various kinds, among which were some Italian poems. All these were published together at Venice in folio. Francis I. grand-duke of Tuscany, afterwards emperor, invited him to Pisa, where he settled on him a considerable pension, and gave him a professorship in the university, with the title of *Imperial theologist*. He died there in 1766, much esteemed and beloved by his colleagues. *Nouv. Dict. Hist.*—A.

BERTIN, NICHOLAS, a French painter of eminence, son of a sculptor of Paris, was born in that city in 1667. After studying under some of the Parisian artists, with such diligence and success, that at eighteen he gained the principal prize for painting, he was sent under the patronage of Louvois to Rome, in order to perfect himself. His fine figure and agreeable manner ingratiated him with a lady of high rank in that capital, the consequences of which obliged him to leave Italy sooner than he had intended. Returning by Lyons, he painted some pieces for the amateurs of that city, which made his name known, and favourably announced him at the metropolis, where he arrived in 1689. Bertin was received academician

in 1703, and appointed professor in 1705. The duke d'Antin nominated him director of the academy at Rome, but the delicate circumstances of his former abode there caused him to refuse to return. He employed his pencil at home, and rose to high reputation. He drew correctly, painted in a strong, pleasing, and finished style, and had great facility of invention in all sorts of subjects. Lewis XIV. gave him employment at Trianon, Meudon, and the Menagery; and this approbation brought him into such vogue, that foreigners were eager to possess pieces by his hand. The elector of Mentz furnished his cabinet with many of Bertin's best works, and the elector of Bavaria was desirous of engaging him in his service; but he refused to quit France. One of his greatest works was a ceiling at the château of Plessis St. Pierre, the subject of which was the adoration of the magi. He decorated the church of the retired village of Tillard with fine pieces, in gratitude to the rector, to whose house he used to come and indulge his taste for solitude. Bertin, however, was only a painter of the second rank. He succeeded better in small works than great ones; a certain mark of inferiority of genius. His character was reserved and mysterious; he was much addicted to religion, little of a courtier, and impatient of the free criticisms of his brother-artists, with whom, however, though serious, he loved sometimes to unbend. He died unmarried at Paris in 1736. A few of his works have been engraved. *D'Argenville Vies des Peintres.*—A.

BERTIUS, PETER, an eminent geographer, was born in 1565 at Berveren, a village in Flanders, and when young was taken by his parents into England, where he acquired a knowledge of the learned languages. He travelled into Germany and other countries; and returning to the Netherlands, was made professor of philosophy at Leyden, which post he occupied twenty-six years, and had also the care of the public library. He was at length expelled on account of his adopting the party of the Arminians, and migrated to Paris, where he turned Roman-catholic in 1620, and was made royal cosmographer, and supernumerary professor-royal of mathematics. He died in 1629. His principal works are "*Theatrum Geographiæ veteris*," *Amst.* 2 vols. fol. 1618, 1619; this is a collection of the works of almost all the ancient geographers, elucidated by learned notes; and is a rare and valuable publication: "*Introductio in universam Geographiam*:" "*Commentariorum rerum Germanicarum*, lib. iii." *Amst.* 12mo. 1635; this contains a good description of Germany, and a map of the empire of Charle-

magne: "Notitia Episcopatum Gallia" *Par.* fol. 1625: "De Aggeribus & Pontibus," *Par.* 8vo. 1629; written on account of the construction of the mound at Rochelle: all the above works are valued by geographers. "Illustr. virorum Epist. select. superiori sæculo script. vel a Belgis, vel ad Belgas," 8vo. 1617; a curious collection of letters on a variety of topics. Bertius likewise wrote several pieces in the controversy between the Gomarists and Arminians; and published discourses on various occasions. *Moreri. Nouv. Dict. Hist.—A.*

BERTRAM, CORNELIUS BONAVENTURE, a learned orientalist, was born at Thouars in Poitou in 1531, of a respectable Protestant family, allied to that of la Tremouille. He was minister and Hebrew professor at Geneva, Frankendal, and Lausanne, and died at the latter place in 1594. He published, "A Dissertation on the Republic of the Hebrews," 8vo. *Genev.* 1580, and *Leyd.* 1641; an accurate and methodical performance: "A Revision of the French Bible of Geneva, made from the Hebrew Text," *Genev.* 1588. Having that knowledge of Hebrew which Calvin and Olivetan wanted, he corrected their version in a number of passages, and made it more literal; but has been charged with paying too much regard to the interpretations of the rabbins. His bible is that used by the Calvinists to the present time. "A new edition of Pagnin's Treasure of the Sacred Tongue." "Parallel of the Hebrew and Syriac Languages." "Lucubrationes Frankendalenses," 1685. *Moreri. Nouv. Dict. Hist.—A.*

BERULLE, PETER DE, cardinal, founder of the congregation of the oratory in France, was born of a family distinguished in the law at Serilly near Troyes, in Champagne, in 1575. He was educated first among the Jesuits, and then at the university of Paris, where he obtained the highest reputation for piety, sweetness of disposition, and success in his studies. He was early devoted to the ecclesiastical profession, and paid such attention to doctrinal and controversial divinity, that he appeared with distinction in the celebrated conference held at Fontainebleau in 1600, between cardinal du Peron on the catholic side, and du Plessis Mornay on the protestant. He was at that time almoner to Henry IV.; and, in 1604, he was sent into Spain by that prince, in order to bring over a colony of Carmelites, and, after many difficulties, succeeded in his commission, and settled them in a house at Paris. He was constituted superior-general of this order in France, and used his utmost endeavours to render it flourishing. But his own institution of the Congrega-

tion of the Oratory of Jesus, of which he laid the first foundations in 1611, conferred on him greater honour. This community, which has reckoned among its members some of the best and most learned ecclesiastics in France, is thus eloquently described by Bossuet in a funeral discourse for one of his associates. "A society, to which the founder chose to give no other spirit than the spirit of the church; no other rules than its canons; no other superiors than its bishops; no other bonds than its charity; no other solemn vows than those of baptism and the priesthood. There, a holy liberty produces a holy engagement. Obedience is there, without dependence; government, without command. All authority is seated in gentleness; and respect is maintained without the aid of fear. Charity, which banishes fear, operates this great miracle; and without any other yoke than itself, it is able not only to enchain, but even to annihilate, individual will. There, to form true priests, they are brought to the source of truth." Certainly, the founder of an institution deserving of such a panegyric, must possess an elevated and enlightened, as well as an amiable spirit.

Berulle was much consulted not only in religious, but in civil affairs. After the death of Henry IV. he was chief of the council of the queen-mother, Mary of Medicis; and he employed equal zeal and prudence in pacifying the disorders excited by the tyrannical government of marshal d'Ancre, and in reconciling the differences among the great, which distracted the minority of Lewis XIII. In 1624 he was sent to Rome, in order to solicit a dispensation for the marriage of the princess Henrietta Maria to Charles I. of England. He was appointed her confessor, and accompanied her to take possession of her throne. The firmness and inflexibility with which he supported her stipulated rights in England, probably seemed to him a point of duty; but it laid the foundation of much of the mischief which followed this ill-sorted union, and was the occasion of his dismissal. On his return, he urged the proceedings against the Calvinists at Rochelle, and contributed to their success. He had displayed his disinterestedness in refusing several rich benefices and bishoprics that had been offered him; but in 1627 he was, without his knowledge, nominated by Urban VIII. to the cardinalate. This dignity, however, made no change in his mode of living, which continued to be as simple and mortified as before. He exhausted himself early by his labours and austerities; and being taken ill during his celebration of the mass, he died the same day, Oct. 2.

1629, in his fifty-fourth year. He composed a great number of pieces in spiritual and controversial theology, which were first published in 1644, fol. and have since been twice re-edited. *Moreri.*—A.

BERYLLUS, bishop of Bostra in Arabia, in the third century, a man of learning and piety, adopted an opinion that Christ before his incarnation had no proper subsistence distinct from that of the father. Several bishops ineffectually endeavoured by conferences to convince him that he was in an error, but at length Origen succeeded, and brought him back to the bosom of the church. The acts of these conferences were long preserved; and Jerom testifies that the dialogue between Origen and Beryllus was extant in his time, and that the latter was reckoned among the ecclesiastical writers. *Moreri. Mosheim.*—A.

BESSARION, cardinal, a Greek ecclesiastic of great eminence, was born at Trebizond in 1395. Being sent for education to Constantinople, he enjoyed the instructions of the most learned Greeks of the age, and adopted the principles of the platonic philosophy. He then went to the Morea, where the lectures of George Gemistus Pletho still further confirmed him in his veneration for Plato. This attachment, however, he knew how to conciliate with Christian theology. He took the religious habit of St. Basil, and by his merit was raised to the bishopric of Nicæa. So great was his reputation for theological learning, that he was one of the divines chosen by the Greek church to act in its behalf at the council held under pope Eugenius IV. first at Ferrara, afterwards at Florence, for the purpose of effecting an union between the Greek and Latin churches. Here Bessarion at first maintained the cause of his constituents; but being at length gained over, either by argument, or by some other motives, he employed all his eloquence and authority to induce the Greeks to comply with the conditions of union proposed by the Latins, which were all to the advantage of the latter, and included an unequivocal declaration that the Roman pontiff was the supreme head of the universal church. All the Greek deputies, except Mark of Ephesus, submitted; but on their return to Constantinople they found the treaty so unpopular, that they joined in declaring the proceedings at Florence to have been carried on by fraud and artifice; and the schism continued to subsist with augmented inveteracy. Bessarion did not venture to revisit his country; but, subscribing to all the articles of the Latin church, he remained at Rome, and was rewarded in 1439 by a cardinal's hat. He was

also created titular patriarch of Constantinople. In order fully to naturalise himself, he commenced the study of the Latin language, of which he made himself completely master. The popes employed him in various weighty affairs; and Nicholas V. after having named him to the bishopric first of Sabina, and then of Frascati, sent him as legate to Bologna. In that city he resided from 1450 to 1455, and merited its gratitude by reviving its decayed university, restoring the laws and regulations which had fallen into disuse, inviting by liberal stipends eminent professors to its chairs, and giving encouragements of every kind to students. At the death of Nicholas, it is affirmed, that he was once near being raised to the popedom; and that the cardinals knocked at his door, but that his conclavist refused to interrupt his master's studies; on which account, Bessarion, when acquainted with the fact, said to him, "Perot, thy incivility has cost thee a hat, and me the tiara." Others impute his rejection to cardinal Alain, a Breton, who considered the elevation of a Greek to the pontificate as injurious to the Latin church. Bessarion was much employed by the popes Calixtus III. and Pius II. to bring to effect the long-desired league against the Turks; and for that purpose was delegated to Alphonso king of Naples, and the emperor Frederic. In the time of Paul II. he lived in tranquillity at Rome, and made himself conspicuous as the most eminent promoter of learning in his time. He opened an academy in his palace, the chief purpose of which was to promote the study of philosophy, and the critical knowledge of the Greek and Latin languages. Civil and ecclesiastical law, mathematics, and in short every branch of the literature of the age, were also treated of in those assemblies, which were frequented by the most learned men then living, both Greeks and Italians. To these he behaved with the greatest urbanity and munificence; and was at the same time a liberal patron and an enlightened judge of letters. He had a most valuable library, enriched with many Greek MSS. which is said to have cost him 30,000 crowns. This, in 1468, he offered by letter to the republic of Venice; the doge and senate of which accepted the donation with great respect, and it became the principal foundation of the famous library of St. Mark.

Sixtus IV. sent Bessarion as his legate into France, in order to reconcile king Lewis XI. and the duke of Burgundy. This proved an unfortunate commission; for, according to the historian Matthieu, the suspicious Lewis taking offence that the cardinal's first visit had been

paid to the duke, received him rudely, and hastily dismissed him without entering on business. This affront so much affected Bessarion, that on his return, he fell sick at Turin, and died at Ravenna in 1472, aged seventy-seven. This eminent person was the author of several works, both printed and left in MS. Of these the most remarkable is his defence of Plato, against the virulent attack made upon him by George of Trebisonde, in his comparison of Aristotle and Plato. Bessarion answered it by a publication entitled, "In Calumniatorem Platonis, lib. iv." first printed without a date at Rome in 1470, and afterwards re-edited at Venice in 1503 and 1516, folio. In this piece he very learnedly examines Plato's opinions, especially on morals, and shews how much nearer they approach to the doctrines of Christianity than those of Aristotle. Others of his printed works are Letters, Orations, and translations of Xenophon's *Memorabilia*, the *Metaphysic* of Aristotle, and that falsely ascribed to Theophrastus. These translations, according to Brucker (*Hist. Philos.*) are done with great obscurity; but Huet extols Bessarion as the model of all good translators. So do the learned differ in their opinions! *Tiraboschi. Moreri. Mosheim Eccl. Hist. Nouv. Dict. Hist.*—A.

BETHENCOURT, JOHN DE, a Norman baron, in the beginning of the 15th century, obtained a grant from Henry III. of Castille of the Canary islands, which had been erected into a kingdom in 1344, by pope Clement VI. and bestowed upon Lewis de la Cerda, of the royal family of Castille, who, however, had not been able to assert his title. Bethencourt, obtaining assistance from Henry, returned to the Canaries, which he had before visited in 1402, and making a conquest of them, held them with the title of king, as a fief of the crown of Castille, and transmitted the possession of them to his family for some successions. His posterity settled in Spain. Though the conquest does not seem to have been complete, Bethencourt is accounted the first Christian who subdued the Canary Isles, which before his time had only been occasionally visited by freebooters. *Moreri. Robertson's America*, vol. I.—A.

BETHUNE, see SULLY.

BETHLEM, GABOR, prince of Transylvania, was the son of a gentleman in that country, of high birth but very small property. He was of the reformed religion, and by his valour obtained the favour of the prince Gabriel Battori. He next went to Constantinople, and ingratiated himself with the Porte, so as to obtain

a force, by means of which he expelled Battori, and caused himself to be proclaimed prince, or *vaiwode*, in 1613. After securing his authority at home, his ambition led him to extend his dominions; for which purpose he made an alliance with Frederic, the elector-palatine, newly declared king of Bohemia, and made an irruption into Upper Hungary, in 1619. He reduced this country, and received the submission of Lower Hungary; and then marching towards Vienna, he took Presburg by capitulation, and was acknowledged prince of Hungary. In this expedition he had been assisted by the oppressed protestants; and its fruits were the establishment of liberty of conscience throughout Hungary. Soon after, he assembled the states, who declared him king, notwithstanding the opposition of the catholic nobles, who were attached to the house of Austria. After the defeat of Frederic and recovery of Bohemia, the emperor sent count Bucquoy into Hungary, who retook Presburg, and several other towns, but at length was killed in an engagement. By a treaty soon after concluded between the emperor and Gabor, the latter renounced the title and dignity of king of Hungary, and in return was made a prince of the empire, with the possession of two duchies in Silesia, and several castles and districts in Hungary. The restless disposition of Gabor, however, induced him to violate the treaty; and in 1624 he surprised several places in Hungary, and over-ran the country, till he was stopped and defeated by the Imperial general, and obliged to take refuge in Cassovia. Here another treaty of peace was negotiated, whereby, on the condition of renouncing all pretensions on Hungary, and all connexions with the enemies of the house of Austria, he was put in possession of several lordships in Silesia, and confirmed in his authority over Transylvania during life. After this period he remained quiet; and falling into a dropsy, died in 1629. He left legacies both to the emperor and the grand-seignior. Gabor married the daughter of John-Sigismund, elector of Brandenburg. *Mod. Univers. Hist. Moreri.*—A.

BETTERTON, THOMAS, the Roscius of his time on the English stage, was the son of an under-cook in the household of Charles I. and was born in 1635. After a tolerably liberal education, he was put apprentice to a bookseller who published for Sir William Davenant, and it appears to have been an acquaintance formed by this means with Sir William that first brought him on the stage, about 1656, or 1657. After the Restoration, Betterton engaged in his

company styled *the Duke's*, which performed in Lincoln's-Inn-fields; and such was the early character he obtained for theatrical judgment, that he was sent to Paris by command of Charles II. to take a view of the French stage, and adopt such improvements as should be thought expedient. A new theatre was built for the company in Dorset-gardens, where they exhibited with great success. In 1670, Betterton married a celebrated actress on the same stage, Mrs. Saunderson, with whom he always lived in great harmony. It does not appear that he had a decided superiority over his contemporaries, till the coalition of the two companies, *the King's* and *the Duke's*, about 1685. After this period, the old favourite actors, upon whom Betterton had modelled himself, dying off, and he himself continually improving, he attained that unrivalled excellence which, almost till old age, fixed him at the head of his profession. The testimonies to his merit are numerous; but none is so clear and convincing as that of Cibber, who has treated at length of the peculiar excellencies of Betterton, in the account of his own life. No actor, from this relation, appears to have entered with fuller judgment into his part, or to have possessed a greater command over his audience. The leading style of his acting was the grave, dignified, and forcible. "Betterton," says Cibber, "had a voice of that kind, which gave more spirit to terror than to the softer passions. His person was suitable to his voice, more manly than sweet, not exceeding the middle stature, inclining to the corpulent; of a serious and penetrating aspect; his limbs nearer the athletic than the delicate proportion." Again, he says, "I never heard a line in tragedy come from Betterton, wherein my judgment, my ears, and my imagination, were not fully satisfied." There is much more in this passage, equally to the honour of Betterton's talents and Cibber's judgment. It would seem, however, that his powers were confined to tragedy, and even in that to a certain walk. Othello, Hamlet, Brutus, and Hotspur, are mentioned among his striking parts; and in these the range is from calm dignity to fiery impetuosity.

Betterton's private character, like his theatrical, was manly, decent, and elevated. It is needless to follow him through all the vicissitudes of a dramatic life, in which, as in later days, good acting had often to maintain a dubious contest with show; and the avarice of managers was oppressive to the interest of players. Betterton was at the head of his company, and was associated in the management,

though with little power. A moderate property which he had realised was all lost in a commercial project in which the persuasion of a friend had engaged him; but that friend's daughter, when become an orphan, was maintained by him as if she had been his own. Stage-tyranny forced him at length to quit the company he had so long acted with, and by his efforts a new play-house was opened in Lincoln's-Inn-fields, in 1695. Here he performed till infirmities drove him from his regular service on the stage, and from all direction of it. His circumstances in the decline of life were narrow, yet he preserved his serenity of mind. In 1709 a benefit was given him, in which he was kindly aided by the appearance of two eminent actresses who had quitted the stage, Mrs. Bracegirdle and Mrs. Barry, and an excellent epilogue on the occasion was written by Rowe. In April, 1710, he performed again at his own benefit; but the means he took to repel the gout from his feet for this purpose proved fatal to him on the 28th of that month. He was buried at Westminster-abbey; and Steele devoted a paper of the *Tatler* (No. 167) to record the event, and honour his memory. It is observable, that he entertained the same veneration for Shakespeare that distinguished his great successor in fame, Garrick; and like him, built his principal renown on the characters of that dramatist.

Betterton wrote a few pieces for the stage, the chief excellence of which is a great knowledge of theatrical effect. *Biog. Britan.*—A.

BEVERIDGE, WILLIAM, a pious and learned prelate of the English church, was born in 1638, at Barrow, in Leicestershire. He was educated at St. John's college, in Cambridge, where he distinguished himself by application to his studies, particularly in oriental literature. He became such a proficient in the eastern tongues, that in his twentieth year he published a treatise in Latin concerning their excellency and use, together with a Syriac grammar. He obtained great respect for the exemplariness of his moral and religious character; and after his ordination in 1661, he was collated by bishop Sheldon to the vicarage of Ealing, in Middlesex. The lord-mayor and aldermen of London, in 1672, chose him rector of St. Peter's, Cornhill, in consequence of which he removed to the metropolis. Here he laboured with so much diligence and fervour in the discharge of his duty as a minister, as well in the pulpit as out of it, that he obtained the title of "the great reviver and restorer of primitive piety." In 1681 his usefulness was ex-

tended by his collation to the archdeaconry of Colchester, in which situation he displayed his zeal, by a personal and careful visitation of every parish within his jurisdiction. He was installed a prebendary of Canterbury in 1684; and at the accession of William and Mary was appointed one of their chaplains. A scruple of conscience probably prevented him from accepting the bishopric of Bath and Wells, vacant by the deprivation of Dr. Kenn, which was offered him in 1691; and it was not till 1704 that he rose to the episcopal chair at St. Asaph. Soon after his elevation he addressed a letter of exhortation to his clergy, upon the duty of catechetical instruction, to facilitate which he drew up an "Exposition upon the Church Catechism." He did not long possess his new dignity, dying at Westminster in 1708, in the seventy-first year of his age. He was interred in St. Paul's cathedral. By his will he left the principal part of his property to the societies for propagating the gospel, and for promoting christian knowledge.

Bishop Beveridge was a voluminous writer. The works he published during his lifetime were, 1. "De Linguarum Orientalium, præsertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, & Samaritanæ, præstantia & usu," 1658, 8vo.; 2. "Institutionum Chronologicarum libri duo, una cum totidem Arithmeticæ Chronologicæ libellis," 1669, 4to.; 3. "Συνόδιον sive Pandectæ Canonum S. S. Apostolorum, & Conciliorum ab Ecclesia Græca receptorum, nec non Canoniarum S. S. Patrum Epistolarum; una cum Scholiis antiquorum singulis eorum annexis, & scriptis aliis huc spectantibus;" &c. Oxon. 2 vols. fol. 1672.; 4. "Codex Canonum Ecclesiæ Primitivæ vindicatus & illustratus;" 1679, 4to. In this work the writer vindicates his opinion concerning the authority of the apostolical canons, and the time when they were composed; which last he had placed at the end of the second, and beginning of the third centuries, thus taking a middle course between Turrianus, who attributed them all to the council of the apostles at Jerusalem; and Daillé, who maintained that they were forgeries of the fifth century. This opinion of the bishop's was attacked by an anonymous writer, to whom this work is an answer: 5. "The Church Catechism explained for the Use of the Diocese of St. Asaph;" 1704, 4to. several times reprinted. After his death, several of his works were published by his executor. They are in English, and consist of devotional pieces, a great number of sermons, a System of Theology, an Exposition

of the Thirty-nine Articles, &c. They all breathe the pious spirit and religious fervour of the author, but not having been designed for the press, they have various weak and defective parts, which exposed his memory to some discredit. His theology was Calvinistical, his explanations of the articles of his church were of the closest and most rigorous kind, and his devotion considerably inclined to mysticism. Hence, while some represented him as one of the greatest ornaments of the English church in his time, others severely animadverted upon him, as a determined opposer of all rational sentiments in religion. His integrity, piety, and primitive simplicity of character, however, have never been questioned. *Biogr. Britan.*—A.

BEVERLAND, ADRIAN, a man of learning, not conducted by wisdom or decency, was a native of Middleburg, in Zealand, and studied polite literature under Vossius. He entered into the profession of the law, in which he became doctor and counsellor; but it was as a philologer that he made himself known to the learned world. Thinking, like many other scholars, every topic connected with classical literature sanctified by that alliance, he indulged a prurient disposition by his choice of loose subjects of discussion. This he displayed in some degree in his work entitled, "De jure stolatæ virginitatis, lucubratio academica," *Leyd.* 1680, 8vo.; but much more so by a treatise "De prostibulis veterum" (On the brothels of the ancients), which he was with difficulty prevented by his friends from publishing. Vossius is said to have employed a part of it in his notes on Catullus. He had before, in 1678, made himself obnoxious by a piece on original sin, entitled "De Peccato Originali philologicè elucubrato," in which he revived the notion of Cornelius Agrippa, that this sin consisted in the carnal commerce between Adam and Eve. Whether it was the dogma itself, or his manner of treating it, which excited the indignation of the magistrates, we are not told; but the work was burnt at the Hague, and the author put in prison, whence he was not liberated without much expence, and a promise of refraining from such topics in future. He revenged himself, however, by a bitter satire against the magistrates and professors of Leyden, under the title of "Vox clamantis in deserto," and then sought a safer abode in England. Here he became a collector of shells and medals, and, if he is not calumniated, of obscene pictures and prints; till the acquaintance of the learned and worthy Dr. Edward

Bernard brought him to a better mode of thinking. He gave a testimony of this change by writing a work, entitled "*De Fornicatione cavenda, admonitio*," 1698, 8vo.; but even this is said not to be free from offensive passages. He was living in 1712, but had fallen into a state of mental derangement. *Moreri. Nouv. Dict. Hist.*—A.

BEVERLY, JOHN OF, archbishop of York, an eminent ecclesiastic of the seventh and eighth centuries, was born at Harpham, in Northumberland, and embraced the monastic life. He is said to have studied at Oxford, and also to have been instructed in the learned languages by Theodore archbishop of Canterbury. He became one of the most learned men of his time, and had the honour of being tutor to the venerable Bede. When abbot of the monastery of St. Hilda, his reputation caused him to be advanced, in 685, by Alfred king of Northumberland, to the see of Hexham. Thence, in 687, he was translated to York. In this station he was a great encourager of scriptural learning; and in 704 he founded a college for secular priests at Beverly. After filling the archiepiscopal chair for thirty-four years, tired of the world, he divested himself of his office, and passed the remaining four years of his life in retirement at Beverly. Here he died, *in odour of sanctity*, on May 7, 721, which day was on his account appointed a festival by a synod held at London in 1416. Bede and other monkish writers record several miracles of his performance. His body was taken up between three and four hundred years after his death by Alfric archbishop of York, and richly enshrined. He was the author of some homilies and other religious pieces. *Britan. Biogr.*—A.

BEVERNINGK, JEROM VAN, one of the ablest negociators of his time, was descended from a noble Prussian family, but was born at Tergou, in Holland, in 1614. Of this city he was made deputy to the Provincial States in 1646; and the abilities he displayed caused him soon to be employed in affairs of consequence. After various domestic commissions, he was sent, in 1653, ambassador to Cromwell and the English republic, and concluded a peace between the two nations in 1654. During his absence he was made treasurer-general of the United Provinces, which post he voluntarily resigned, after occupying it eleven years, to the full satisfaction of his employers. From this time he was almost constantly engaged in treaties of peace or alliance, and his labours were always successful. He was twice envoy

to Cleves in 1666; the first time to conclude an alliance with the elector of Brandenburg; the second, a peace with the bishop of Munster. In 1667 he made a peace with England at Breda; and in the following year he was deputed as ambassador-extraordinary at Aix-la-Chapelle for the negociations between France and Spain. In 1671 he went in the same character to Madrid; and in 1672 accompanied the prince of Orange to the army, as deputy from the states. He was at the conferences of Cologne in 1673. In 1678 he managed the most difficult negociation of all in which he had been concerned, that of the general peace at Nimeguen. On this occasion he waited upon the king of France, at his camp at Wetteren, and peace between that nation and Holland soon followed. A treaty between Holland and Sweden in 1679 was the last affair of this kind in which he engaged. He passed the remainder of his life in a tranquil retreat, attending only to his literary office of curator of the university of Leyden, and to the cultivation of exotic plants at his agreeable seat of Teilingen, near that city. There he died of a fever in 1690, at the age of seventy-six.

Mr. Beverningk had quick parts, and great application. He always went directly to the point in his negociations, and was not embarrassed by difficulties. Sir W. Temple has blamed him for his conduct at Nimeguen, but his countrymen were well satisfied with his attention to their interest. *Bayle Dict.*—A.

BEVERWYCK, JOHN VAN, in Latin *Beverovicus*, an eminent Dutch physician, was born at Dordrecht in 1594, of a family of distinction. He studied the learned languages first under Gerard John Vossius; and at sixteen was sent to the university of Leyden, where he continued his literary pursuits, and also engaged in medical studies. These he afterwards followed at the principal schools in France and Italy, and received his doctor's degree at Padua. Returning to his native place, he was soon raised by his merit to the most honourable posts. In 1625 he was appointed first physician to the town, and professor of medicine; and in 1629 he was created burgo-master. The offices of president of the admiralty, and director of the orphan's hospital were successively conferred upon him. He died in 1647, and was honoured by an epitaph from his old preceptor Daniel Heinsius. Beverwyck was the author of several professional works, of which the following are the principal: "*Epistolica quæstio de termino vitæ fatali an mobili cum, doctorum responsis*,"

Dordr. 1634, 8vo.; and afterwards in an enlarged form. This work contains a discussion of the theologico-medical question concerning the possibility of prolonging the term of life. "Montanus ελεγχόμενος, &c." *Dordr.* 1634, 8vo. This is a refutation of the arguments adduced by Montagne against the necessity of the medical art. "Idea medicinæ veterum," *Leid.* 1637, 8vo. a compendium of ancient practice, methodically arranged. "De calculo renum & vesicæ," *Leid.* 1638, 12mo. "Αὑτοκρατία Βαταβιæ, & Introductio ad medicinam indigenam," *Leid.* 1644, 12mo. In this work he rhetorically displays the native riches of Holland, in substances capable of curing all its inbred diseases: a topic of little use in such a commercial country, the mart of all the products of the globe! "Epistolice questiones cum doctorum responsis," *Rotterd.* 1644, 8vo.; a collection of letters of learned men, concerning various curious topics relative to medicine. "Chirurgia cum continuatione," *Dordr.* 1651, 8vo. "Treatises in the Dutch Language on Health and Sickness." All his works were printed together in 4to. *Amsterd.* 1651, and at other times and places. *Moreri. Haller Bibl. Med. Pract. II.—A.*

BEUF, JOHN LE, a learned and laborious French writer, was born at Auxerre, in 1687. He received his education at Paris; and returning to his native town was made canon of its cathedral in 1711. During his residence there he was several times summoned to Sens by the deputies of the clergy, in order to assist them in the reformation of the liturgic books of that diocese. In 1734 the archbishop of Paris engaged him in the composition of the chant in the new breviary and missal of that city. He resided thenceforth chiefly in Paris, employed in many learned works, literary and ecclesiastical. In 1740 he was made an associate of the academy of inscriptions and belles lettres, of which he proved a very industrious and prolific member. He twice obtained the prize given by that academy, and five times that of the French academy at Soissons. Abbé le Beuf travelled much through the different provinces of France, for the purpose of examining all the existing monuments of antiquity; and his transports and distractions often amused the populace. He died in 1760. Of the vast number of his works, the best known are, "A Collection of various Writings tending to elucidate the History of France," 2 vols. 2mo. 1738; "Dissertations on the Ecclesiastical and Civil History of Paris," 3 vols. 12mo.; "An Historical and Practical

Treatise on the Ecclesiastical Chant," 8vo. 1741; "Memoir on the History of Auxerre," 2 vols. 4to. 1743; "History of the City and of all the Diocese of Paris," 15 vols. 12mo. More than 200 "Memoirs," or "Historical Dissertations," inserted in the journals of the time; besides a variety of dissertations printed in the Memoirs of the Academy of Inscriptions. He also brought to light a number of original pieces, which he liberally communicated to learned men engaged in different works. The abbé le Beuf was a prodigy of erudition; but his knowledge was neither luminous nor well digested, and his compositions are heavy. *Moreri. Nouv. Dict. Hist.—A.*

BEZE (BEZA), THEODORE DE, a divine of great eminence, and one of the pillars of the Genevan church, was born in 1519, at Vezelai, in Burgundy, of parents nobly descended. His uncle, Nicholas de Beze, a counsellor in the parliament of Paris, brought him up from infancy at his own house, and sent him at a proper age to Orleans, to be under the tuition of Melchior Wolmar, an excellent instructor of youth, and a protestant. With him young Beze lived seven years, and then entered upon the study of law at Orleans. He was, however, much more attached to classical literature, in which he had made a great proficiency. He distinguished himself by his talent for Latin poetry, and composed several pieces, the licentiousness of which would probably not have excited much censure in a lively youth, had it not been contrasted with the seriousness of his mature character. At the time, they gained him much reputation with the learned; and after taking a degree in law at Orleans, in 1539, he repaired to Paris, where fortune and pleasure seemed to await him. His relations had destined him to the ecclesiastical profession among the catholics, and a good abbacy, with some other benefices, had been provided for him. Engaged in the delights of an easy and voluptuous life, he remained some years at Paris, though the impressions he had received from his protestant tutor never left him, and he secretly resolved sooner or later to break his fetters. His condition was rendered more perplexing, by a marriage of conscience, which he had contracted with a young woman, and which he could not complete without divesting himself of his benefices. At length a severe illness caused him no longer to delay the execution of his purposes; and in 1548 he fled to Geneva with his female companion. In the following year he accepted of the offer of a Greek professorship at Lausanne, which he

occupied with reputation for nine or ten years. He likewise read lectures there in French, on the New Testament, and he published various books. One of these was a tragi-comedy, in French, entitled "Abraham's Sacrifice," which passed through several impressions. At the persuasion of Calvin, whom he frequently visited at Geneva, during the vacations, he undertook to finish the version of the Psalms, which Marot had begun. Another work, which, to serve Calvin, he wrote during his abode at Lausanne, will by many be thought more truly discreditable to him than his juvenile poems. It was a treatise "De Hæreticis a magistratu puniendis," in which, by way of reply to a book written by Castalio soon after the execution of Servetus, Beze maintained the dangerous, and, to a reformer, the absurd, doctrine of the duty of the magistrate to punish heresy. He likewise wrote some pieces in controversial divinity, particularly on the subjects of predestination and the eucharist, against the Lutherans and others. In these he indulged a levity and satirical cast of style, which he called pious raillery, but which maturer judgment induced him to correct. He took a journey into Germany in 1558, as one of the deputies sent by the protestants, to engage the interference of the German princes in favour of the brethren imprisoned at Paris, and the persecuted inhabitants of the vallies of Piedmont. In 1559 he removed to Geneva, and became Calvin's colleague in the church and university. No one, indeed, was better qualified by learning, abilities, and ardent zeal, to act as a second to that distinguished reformer. He was deputed, at the particular request of the king of Navarre, to assist the protestant party at the conference of Poissy, held in 1561, where he spoke with much eloquence, but gave offence by the strong manner in which he expressed himself against the doctrine of the real presence. After the conference was ended, he remained in France; and at the breaking out of the civil war, he attended upon the prince of Condé as a minister, and was with him in that capacity at the battle of Dreux. He returned to Geneva on the peace in 1563, and wrote several books in theological controversy, with considerable acrimony. In 1571 he acted as moderator in the national synod of Rochelle, and in the following year assisted at that of Nismes. Such, indeed, was his reputation and authority, that there were few important occurrences relative to the interests of his party in which he was not employed. In 1586 he held a disputation at Montbeillard, with An-

dreas, a Lutheran divine of Tübingen, in which, as usual in such cases, nothing was decided, and both sides claimed the victory. He lost his wife, with whom he had lived forty years, in 1588, but soon supplied her place by another, whom he is said to have called, in allusion to the fair cherisher of David's old age, his Shunamite. His increasing infirmities caused him to withdraw gradually from the services of public instruction; but the fire of his genius was unextinguished almost to the last, and he wrote Latin verses a few years before his death. This event happened in October, 1605, when he had passed his eighty-sixth year.

Beze certainly was a man of great natural abilities and literary acquirements; and his consequence may be estimated from the many calumnies raised by the bigotted catholics against him, both living and dead. Not contented with exaggerating his youthful failings, they have supposed him a hypocrite and man of bad morals during the course of his life; though there is every proof of his religious zeal, and though rigour rather than laxity was the prevailing character of the Genevan school. It is more true that he was an angry and virulent disputant, prone to dogmatise, and deficient in candour and charity. As a Latin poet, his juvenile pieces were too popular, but perhaps were rendered so rather by their subjects, than by their intrinsic merit, since critics have found in them numerous deviations from classical purity. They were first printed in 1548. He wrote likewise many grave and serious pieces, which, with some of the lighter in a castigated form, were printed by the Stephenses at Paris, in 1597, 4to. with the title of "Theod. Bezæ Poemata varia." His French verses are of an inferior kind. His theological works are numerous. Besides those already mentioned, he published a Latin version of the New Testament, with critical and theological remarks, which has been much read in all protestant countries, and is still in considerable esteem. A MS. of the New Testament once in Beze's possession is now one of the most valuable pieces of antiquity in the library of the university of Cambridge. *Bayle. Moreri. Mosheim. Baillet.*—A.

BEZOUT, STEPHEN, mathematician, was born at Nemours, on the 19th of March, 1730, O. S. and died at Paris, September the 27th, 1783. He was appointed adjoint-mechanic to the Parisian academy, on the 8th of April, 1758; associate on the 27th of July, 1768; member of the academy of marine affairs in

1768; examiner of the pupils of the royal corps of artillery in 1768; and royal censor in 1776. He is known by several good mathematical performances. His attention was more particularly fixed on the resolution of algebraic equations, and he was the first discoverer of the solution of a particular class of equations of all degrees. This work of finding the roots of equations was the object of his labours from 1762 till 1779, when he published his *Treatise on that subject*. In his private character he was deservedly esteemed, and his love of justice was eminently shewn in the assiduity with which he performed the duties of the public employments entrusted to his care. It is related, that at one of the public examinations at Toulon he was informed that two of his pupils could not be present, because confined by the small-pox; but as he knew that their advancement would have been retarded for a year, if they did not pass examination at that time, he ventured, though he himself had never had that disorder, to visit them, and make the necessary enquiries respecting their proficiency; and had the satisfaction to find that his attention had not been ill bestowed.

His publications were, 1. "Course of Mathematics for the Use of the Marine, with a *Treatise on Navigation*," 6 vols. in 8vo. *Paris*, 1764; 2. "Course of Mathematics for the Corps of Artillery," 4 vols. in 8vo. 1770; 3. "General Theory of Algebraic Equations," 1779; with a considerable number of memoirs, chiefly mathematical, in the volumes of the French academy. *Rozier's Index to the Mem. of the Paris Academy*. *Hutton's Dictionary*.—W. N.

BIAS, a philosopher, one of the seven called the wise men of Greece, was the son of Teutamus, of Priene in Caria. He flourished in the reign of Alyattes king of Lydia, about 608 B.C. He distinguished himself by the generosity of his disposition. Several young female captives from Messene having been brought for sale to Priene, Bias redeemed them, educated them at his own expence, and restored them with a dowry to their parents. He seems, however, to have set a slight value on the goods of fortune, in comparison with those of the mind; for Valerius Maximus relates, that when Priene was once threatened with a siege, and its inhabitants were all quitting it, loaded with their most valuable effects, Bias went forth empty-handed. On being asked the reason of this indifference to his property, he replied, "I carry all my treasures with me." Some striking maxims of wisdom are ascribed to

him; as, "That it is a proof of a disordered mind to wish for impossibilities:" "That it is the greatest of evils not to be able to bear misfortune:" "Be slow in undertaking, but resolute in executing:" and, what one would scarcely have expected to have been the dictate of a generous man, "Love your friend as if he were hereafter to become your enemy." It is said of him, that being once in a storm at sea, on hearing some profligate persons invoke the gods, he cried, "Hold your peace, lest they should discover that you are here." Bias is asserted to have written more than two thousand verses concerning Ionia. His death was affecting, and truly honourable: he expired in the arms of a grandson, while he was pleading a cause for a friend. *Diog. Laert. Moreri. Brucker*.—A.

BIANCHINI, FRANCIS, a philosopher and mathematician, born at Verona, the 13th of December, 1662. He embraced the ecclesiastical state, and received the degree of doctor in theology; but though there are undoubted proofs of his sincere piety, he is much better known to the world by his pursuits in literature and science. His first work was "An Universal History," digested according to a plan of his own, calculated to render the chronological distribution uncommonly perspicuous. The first part of this great design was published in 1697, under the title of "*La Istoria Universale provata con monumenti & figurata con Simboli de gli Antichi*." It extends from the creation of the world to the destruction of the great Assyrian empire, and bears a high character for industry of research and ingenuity of disquisition on the historical fragments of times so remote. He did not find opportunities to compose the succeeding parts. He was also a great mathematician, and in that character appointed by Clement XI. secretary to the congregation for the reformation of the Calendar, in 1700 and 1701, on which occasion he wrote two learned and scientific treatises, published in 1703, under the title, "*De Calendario & Cyclo Cæsaris ac de canone Paschali Sancti Hippolyti Martyris, Dissertationes duæ*."

Bianchini also shewed his skill as an astronomer, in tracing the meridian line, in the church of the Chartreux at Rome; and he published an account of that work in a dissertation, "*De nummo et gnomone Clementino*." In 1727 he published "*Camera ed Inscrizioni Sepolcrati di Liberti, Servi ed Officiali della Casa di Augusto, &c.*" on occasion of the discovery of a subterraneous sepulchral

building, in 1726, on the Appian-way. And in 1728 he published "*Hesperii & Phosphori nova Phenomena sive Observationes circa Planetam Veneris.*" The observations on Venus were very interesting to astronomers, and constitute the basis of no small part of his fame. Other philosophers before his time had endeavoured to determine the rotation of Venus, and the position of its axes, but without success. He determined both these elements; but it must be confessed that the later observations of Herschel and Schroeter inserted in the Philosophical Transactions within the last seven years, and made with instruments of much greater power than any which existed in his time, do not confirm his results. Whether the very dense atmosphere of Venus may have caused these disagreements of observation; whether that atmosphere may in the course of near a century have been subject to alteration; or whatever else, of instruments, or of manipulation, may have occasioned, is not unworthy of enquiry. He proposed to trace a meridian line through the whole extent of Italy, and employed his leisure hours for nearly eight years in the necessary preparations for this great design; but he did not live to make a beginning of the enterprise. He also published an edition of the Lives of the Popes, by Anastasius the librarian, in four volumes folio, or as Fontenelle says, three with notes, dissertations, prolegomena, and variations, in which much genius and erudition are displayed, but the book is said to be full of typographical faults.

The life of this learned man formed a scene of activity, of the value of which his contemporaries were fully aware. Cardinal Ottoboni, afterwards Alexander VIII. appointed him his librarian. He was a canon of the church of St. Maria della Rotunda, and of that of St. Laurence in Damaso. The senate created him one of the nobility of Rome, and the citizens of Verona, after his death, placed his bust in their cathedral. As one of the foreign members of the Academy of Sciences at Paris, he was honoured with an eulogy, from the eloquent pen of Fontenelle, who has given a very accurate account of the scope, object, and value of his principal works. He died of the dropsy, on the 2d of March, 1729, leaving behind him a character no less eminent for the benevolence and candor of his manners, than for his piety, and the universality of his learning. *Eloges des Académiciens: par M. Fontenelle. Nouv. Dict. Hist.—W. N.*

BIBIENA, BERNARDO DA, cardinal, whose

proper name was *Dovizi*, or *Divizio*, was born of an obscure family at Bibiena, in the Casentine, in 1470. By means of his brother, who was secretary to Lorenzo de' Medici, he entered into the service of that family, and particularly attached himself to cardinal John, afterwards pope Leo X. At the same time he cultivated literature, and formed connections with the men of learning who then abounded at Florence. He faithfully served his master, following him in exile, and on his journies; and at Rome he ingratiated himself with pope Julius II. by whom he was employed in some important affairs, and acquitted himself with great dexterity. He was not, however, so much a man of business as to neglect affairs of gallantry, to which he was naturally inclined, and which at that time greatly flourished at the court of Rome. On the death of Julius, he exercised his ingenuity in persuading the cardinals that his master, though then only thirty-six, was not likely to live long, by which artifice he obtained his election. Leo was not ungrateful, but made him first treasurer, and then, in 1513, cardinal. Two years afterwards he gave him the charge of directing the works of the holy house of Loretto. In this situation cardinal Bibiena showed an enlarged and munificent spirit in the encouragement of men of letters, and in the employment of the first artists, particularly the great Raphael, who was engaged to marry his niece, though he died before the union took place. Leo made use of his services on several important occasions; sending him as legate to the pontifical army against the duke of Urbino, then to the emperor Maximilian, and lastly, in 1518, to Francis I. king of France, for the purpose of forming a crusade against the Turks. He made a most magnificent entry into Paris, and was very favourably received by the king, from whom he obtained large promises. The event of this journey, however, proved fatal to him, though the mode is not exactly known. It is commonly thought that his ambition had led him to take some measures to secure a succession to the popedom, and that he had obtained a promise from Francis of his interest; that this coming to the knowledge of Leo, he took him off by poison. At that period the death of every great person was attributed to poison without any proof; and it is more probable that the displeasure of Leo threw the cardinal into a fit of illness, which naturally proved mortal. He died in November, 1520, aged fifty.

Cardinal Bibiena is less distinguished as a

statesman than as a polite writer, and particularly as the author of a celebrated comedy, entitled *Calandra*. This, if not the first written in prose in the Italian language, was the first that obtained great popularity, and is still reckoned among the best productions of that age, though its wit is by no means free from indelicacy, and it has several passages copied from Plautus. It was represented with great magnificence at Urbino, and afterwards at Rome, before Isabella of Este, marchioness of Mantua. The actors seem to have been young men of rank; for Paul Jovius mentions the great pains taken by Bibiena to train the courtiers to dramatic exercises, which were practised in the chambers of the Vatican, Leo himself occasionally looking on. *Tiraboschi*.—A.

BIBIENA, FERDINANDO-GALLI, the most celebrated of architectural painters, was the son of Gio Maria Galli, a painter of Bibiena, who settled at Bologna. Ferdinando was born in 1657, and losing his father early, was educated in the school of Cignani. As Bibiena showed a decided taste for architecture, he was sent to receive instructions in that art, under the best masters of the age. Cignani recommended him as architect and painter of decorations to the prince of Parma, with whom he lived a number of years, employed in a variety of works at Parma, Placentia, Modena, &c. He afterwards served the emperor Charles at Vienna, in the same capacity, and gained great reputation by several ingenious and magnificent displays of his talents at public festivals, and in theatrical exhibitions. At length, having the misfortune almost to lose his sight by cataracts in his eyes, he requested his dismissal, and returned to Italy, where he employed himself in composing two volumes of architecture for the instruction of young persons. He had a numerous family, and brought up several of his children to his own art; and likewise instructed a number of scholars. His brother Francis was also a painter of eminence, and drew the figures in many of his pieces. Bibiena died at Bologna in 1743.

Most of the decorations in the towns of Italy, during his time, were executed by him; and he not only performed these fugitive works, but built several palaces. His easel pictures are admirably painted, and few have equalled him in perspective effect. When he drew ruins, he used to trace the entire plans, to give them the truth of real remains of building: an exactness too often neglected by painters. *D'Argenville Vies des Peintres*.—A.

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BIBLIANDER, THEODORE, whose true name was *Bouchman*, a learned protestant divine, was born in 1504 at Bischoffsissel, near St. Gall, in Switzerland. He was professor of divinity at Zurich from 1532 to 1560, when he was made *emeritus*, not from incapacity still to execute his office, but because he had deviated from the orthodox opinions concerning predestination, and thereby excited some commotion in the university. He died of the plague at Zurich, in 1564. Bibliander was a voluminous writer on theological and scriptural subjects, and was well acquainted with the oriental languages. He published in 1543, fol. a collection of pieces relative to Mahometism, which contained a new edition of the Koran. To this he prefixed an apologetical preface, the liberal sentiments in which, concerning the lawfulness and utility of a free perusal of works adverse to true religion, occasioned a great clamour against him. He had, however, subjoined various refutations to the version of the Koran, and the other Mahometan pieces. He had a share in the Zurich bible, printed in 1543, of which he translated from the Hebrew into Latin, part of Ezekiel, Daniel, Job, the forty-eight last Psalms, Ecclesiasticus, and the Song of Solomon. *Bayle. Moreri*.—A.

BIDDLE, JOHN, one of the most distinguished of the Socinian sect in England, was the son of a yeoman at Wotton-under-Edge, where he was born in 1615. After a preliminary education at the grammar-school of his native town, he was admitted, in his nineteenth year, a student of Magdalen-hall, Oxford. Here he became an eminent tutor; and, having taken his degree of M.A. in 1641, he was chosen, by the magistrates of Gloucester, master of the free-school in the Crypt, in that city. The study of the scriptures, to which he was greatly attached, here led him into some opinions, deemed heretical, concerning the Trinity, particularly the denial of the divinity of the Holy Spirit. On this subject he drew up twelve arguments from the scriptures; in consequence of which, the parliament committee, then residing at Gloucester, committed him, in December, 1645, to the city jail. He obtained his enlargement, however, on security given by a friend for his appearance when called for. About six months afterwards he was summoned before the parliament at Westminster, and examined by a committee, to whom he readily acknowledged his opinion respecting the Holy Spirit. He was committed to the custody of one of their officers; and his "Twelve Arguments" afterwards appearing in print, the

book was ordered to be burnt by the common hangman, and the author to be examined by a committee of ministers. Persevering in his opinions, and his sense of their importance, he published, in 1648, two tracts, one containing his "Confession of Faith touching the Holy Trinity," the other, "The Testimonies of Irenæus, Justin Martyr," and several other early writers, concerning the same subject. The alarm these excited appeared from an ordinance of parliament, solicited by the assembly of divines at Westminster, denouncing the *pain of death* against those who should maintain opinions contrary to the established ones respecting the Trinity, and some other doctrinal points; as well as severe penalties for deviations of an inferior kind. This execrable decree, the eternal disgrace of the party and the times, immediately exposed Biddle to the loss of life, since he was not a man either to recant or to conceal what he thought the truth. Its execution, however, was prevented by dissensions in the parliament itself, and by the power of the army, in which there were many who themselves lay exposed to the penalties of the ordinance. The sway of the independents after the king's death, brought with it a kind of general toleration, of which Biddle received the benefit, in being permitted to go into Staffordshire, where he was kindly entertained by a justice of the peace, who, at his death, left him a legacy. He was, however, remanded to his prison through the zeal of president Bradshaw, and continued some years in confinement, suffering the peculiar hardships of one who lay under the imputation of blasphemy and heresy, charges which then almost interdicted a man from all the comforts of society and conversation. He was reduced to such indigence, that for some time almost his whole support was a morning and evening draught of milk. At length he obtained some relief by the employment of correcting the press for a Greek septuagint, printed by Roger Daniel, in London. A general act of oblivion published by the parliament in 1651, restored him to his full liberty. He made use of this opportunity to propagate his opinions in instituting a Sunday's meeting for expounding and discoursing upon scripture. Such was the effect of this in spreading unitarian doctrines, that the presbyterian ministers became very uneasy, especially as the spirit which then prevailed did not admit of their calling in the secular arm. In 1654 he published his "Twofold Scripture Catechism," viz. a larger and a shorter, in which the prin-

cipal points of the Christian religion are propounded by way of question, and answered by texts of scripture. A complaint against this book was made in Cromwell's parliament; and Biddle being brought to the bar, was committed a close prisoner to the Gate-house, debarred the use of pen and ink, and the access of any visitor, and his books were publicly burnt. He obtained his liberty by course of law in about six months; but in the next year a dispute with an anabaptist teacher again involved him in trouble. For some assertions he made in it, he was thrown into Newgate, and tried for his life at the next sessions on the Ordinance formerly mentioned. On being called up, he was treated with great harshness, and at first denied counsel. This was afterwards granted him, and the trial was deferred. In the mean time, Cromwell, who disapproved of such intolerance, took him out of the hands of the law, and detained him in prison. Many petitions both for and against him were delivered; and at length Cromwell banished him for life to St. Mary's castle in Scilly, assigning him an annual subsistence of a hundred crowns. In this place Biddle continued three years, contentedly employing himself in study, particularly that of the intricate book of the Revelations. The intercessions of his friends with Cromwell produced his recal in 1658; and, as no charge appeared against him on his return, he was liberated. He then became pastor of an independent society in London, and continued to support his opinions, till fear of the presbyterian parliament, assembled by Richard Cromwell, induced him to retire into the country. After the dissolution of that parliament he returned to London, and preached as before, till the restoration of Charles II. That event obliged him to break up his public meetings, but he continued private assemblies with a few friends. Being at one of these in June, 1662, he and his friends were apprehended, and committed to prison; and, upon process of common law, he was fined a hundred pounds, and ordered to lie in prison till it was paid. Here the close confinement, and foul air, brought on him a distemper, of which he died, September 22, 1662, in the forty-seventh year of his age; a martyr to that religious intolerance which had persecuted him during the greatest part of his life! His private character, like that of most of those whose zeal has led them to suffer for particular opinions, was exemplary. He was fervently pious, temperate, benevolent, and strictly moral. His learning was considerable, and his

powers of argumentation well calculated for gaining proselytes. He did not agree in all points with Socinus and the foreign unitarians, and therefore his followers were for a time called *Biddellians*; but as he was not solicitous to establish among them a perfect conformity of sentiments, or to form a peculiar sect, the name did not subsist after his death. *Biogr. Brit. Toulmin's Mem. of Socinus.*—A.

BIDLOO, GODFREY, a physician and anatomist, was born at Amsterdam in 1649. After graduating in physic, he was made professor of anatomy at the Hague in 1688. Thence he was removed to the anatomical and chirurgical chair at Leyden in 1694. William III. king of England created him his first physician, and expired in his arms in 1702. Bidloo afterwards returned to his professorship at Leyden, where he died in 1713.

His name is principally known from his great work "*Anatomia corporis humani*," with 105 fine engravings, from drawings by Lairese. It was published at Amsterdam in 1685. The plates are admirable for beauty, especially those representing the muscles and membranes; but their character is not equal for correctness, especially in all those parts where the painter's eye could not readily penetrate. Several of the minuter objects are drawn merely from fancy. Bidloo was involved in controversy with the great anatomist Ruysch on their account; and he also brought a charge against Cowper, for publishing many of his plates, purchased in Holland, under his own name, with new explanations. Bidloo published other works on professional subjects, viz. "*De Animalculis hepatis ovilli epist. ad A. V. Leeuwenhoeck*," *Leid.* 1694; "*De Venenis*," *Leid.* 1704; "*Exercitat. anatomica chirurg.*" *decad II.* *Leid.* 1708; "*A Relation of the last Illness of William III.*;" and some orations and dissertations. He likewise cultivated polite literature, and a collection of his Latin Poems was published after his death, in 1719. His nephew, Nicholas Bidloo, was physician to czar Peter I. *Moreri. Haller Bibl. Anatom.*—A.

BIGNON, JEROM, a man eminent for early and profound literature, born at Paris in 1589, was the son of Roland Bignon, an advocate in the parliament of Paris, and himself a person of great merit and learning. Educated under his father, Jerom in his very childhood had made a wonderful progress in a variety of studies. At the age of ten, he was placed about the person of the young prince of Condé, in order to inspire him with emulation. About that period he published a "*Description of the*

Holy Land," more exact than any extant. In 1604 he drew up for the use of the young duke of Vendome, a "*Treatise on Roman Antiquities*." The works above mentioned perhaps required little more than compilation from common books; but his work on the "*Election of the Popes*," said to have been composed in his 14th year, but not published till 1608, was on a new and singular topic, which he treated with a degree of erudition that surprised the most learned men of the age. Scaliger, Casaubon, Grotius, Pithou, de Thou, le Fevre, and many other distinguished scholars, sought his acquaintance with avidity, as a prodigy in letters. Henry IV. who had several times conversed with him, testified his esteem by placing him, as page of honour, with the dauphin, afterwards Lewis XIII. At court he appeared with all the easy politeness of one accustomed to good company, yet he did not neglect his literary pursuits. His next work, indeed, was probably dictated by the situation he held. A Spanish writer, Diego Valdez, having published a folio volume to establish the precedence of the kings of Spain over the other sovereigns, Bignon triumphantly refuted him in a treatise "*On the Excellence of the Kings and Kingdom of France*," 8vo. 1610, dedicated to Henry IV. After the death of that king, he retired from court, and occupied his leisure in giving a new edition of "*The Formularies of Marculphus*," which he published in 1613, enriched with very learned notes, which added greatly to his reputation. In 1614, he took a journey to Italy, where he became personally acquainted with many men of eminence, who already knew him by fame. Pope Paul V. gave him distinguished proofs of his esteem; and the celebrated Fra-Paolo detained him some time at Venice for the pleasure of his conversation. On his return, he devoted himself to the bar, and in 1620 obtained the office of advocate-general to the great council; in which post he acquitted himself with so much credit, that the king soon after nominated him a counsellor of state; and at length, in 1626, created him advocate-general to the parliament. This dignified station he filled with great honour, supporting the parliamentary rights with firmness and vigour, and displaying the warmest zeal for justice. A free, but respectful, harangue which he pronounced before Lewis XIII. at a bed of justice, held in 1635, for the verification of some edicts, was attempted to be employed to his prejudice, but the king had the justice to pay due regard to the purity of his intentions, and his known probity. In 1641,

however, he thought proper to resign his office to his son-in-law, Stephen Briquet, and did not resume it till Briquet's death in 1645. During this interval, in 1642, cardinal Richelieu, though by no means a friend to Bignon, caused him to be appointed royal librarian, a post which his love for letters induced him willingly to accept, though he afterwards refused the lucrative one of superintendant of the finances. Queen Anne of Austria during her regency made use of his advice on many important occasions, and he was employed in various delicate negociations. Universally honoured and esteemed, he finished, in those sentiments of piety which had always accompanied him, his useful life on April 7, 1656, in the sixty-seventh year of his age. Besides the works above-mentioned, he had projected notes on Gregory of Tours, and a work on the origin of French law, of which he left some fragments. His life has been well written by the abbé Perrault, in one vol. 12mo. 1757. *Moreri. Nouv. Dict. Hist.*—A.

BIGOT, EMERIC, a distinguished promoter of letters, was born in 1626 at Rouen, where his family had long flourished in the profession of law. His attachment to literature caused him to shun all public business, and he employed himself solely in augmenting a large library which he inherited from his father, and in studying, and maintaining correspondences with the learned. He held a weekly assembly at his house for literary conversation, and was ever ready to give his advice and assistance to all who were engaged in studious pursuits. The amiable qualities of his heart gained him as much esteem as the solidity of his understanding inspired respect. He was modest, unaffected, friendly, and averse to contests of every kind, and no man seems to have passed through life with more general applause. He travelled into various parts of Europe, and made connexions with the learned in each; but his most intimate literary friends were Menage and Nicholas Heinsius. Though he contributed his aid towards many works, he published but one in his own name, which was the Greek text of the life of St. Chrysostom by Palladius, found by him in the grand duke's library at Florence. To this he added a Latin translation of his own. He died at Rouen in 1689, having provided by his will against the dispersion of his valuable library, by entailing it upon his family. It nevertheless came to public sale at Paris in 1706. Several letters between Bigot and his learned correspondents have been printed since his death. *Bayle. Moreri.*—A.

BILLY, JAMES DE, *the elder*, born in 1535, at Guise in Picardy, of which place his father was governor, devoted himself to study, and entered the church, in which he possessed some benefices. He suffered considerably in the civil wars of the time, and at length retired to Paris, where he died in the house of his friend Gilbert Genebrard in 1581. He left behind him various works, on devotional subjects, in prose and verse, but the most valuable of his labours were translations of the Greek fathers into Latin. Of these are, "S. Gregorii Nazianzeni opera omnia," fol. 1569 and 1583: "Interpretatio Latina 18 priorum libri J. S. Irenæi adversus Hæreses, capitum," fol. 1575: "S. Joannis Damasceni opera," fol. 1577: "Isidori Pelusiotæ Epistolæ Græcæ & Latine" (the three first books only), fol. 1587. He also gave translations of some pieces of St. Chrysostom, which are inserted in the Paris edition of this father's works in 1581, *et seq. Moreri.*—A.

BILLI, JAMES DE, a French Jesuit, born in Campaigne in 1602. He entered the society of Jesuits in 1619, taught philosophy for three years, and was a preacher for more than twenty years. He was rector of Chalons, Langres, and Sens, but is more especially known for his mathematical works, which are the following: "Nova Geometriæ clavis Algebra," Paris, 1643, in 4to. "Tabulæ Lodoicæ de Doctrina Eclipseon," Dijon, 1658, in 4to. "De Proportionibus harmonica," Paris, 1658, in 4to. "Tumulûs Astrologiæ judiciariæ," Paris, 1659, in 4to. "Diophantus geometra," Paris, 1660, in 4to. "Opus Astronomicum, &c." Dijon, 1661, in 4to. "Décours de la Comète qui a paru l'An 1665, au Mois d'Avril," Paris, 1665, in 4to. "Crisis Astronomica de motu Cometarum," Dijon, 1666, in 8vo. "Doctrinæ analyticæ inventum novum," Toulouse, in folio. *Moreri.*—W.N.

BILSON, THOMAS, a learned prelate of the English church, was born at Winchester in 1536. He was educated in the public school in that city, and thence removed to New-college, Oxford, of which he became fellow. In his youth he was fond of poetry and other pursuits, but after his ordination he confined himself to divinity and the learned languages. In the course of preferment he was successively master of Winchester school, a prebendary in its cathedral, and warden of Winchester college. In 1585 he published "The true Difference between Christian Subjection and Unchristian Rebellion," dedicated to queen Elizabeth, and designed to confute the catholic writers who had attacked that queen's right to the throne, and to

the allegiance of her subjects. Yet there are in this book various passages favourable to the right of resistance in certain cases, which have been censured by some of the later advocates for passive obedience. In 1593 he published "The perpetual Government of Christ's Church," the purpose of which is to show, that from the Mosaic institution down to the modern times of Christianity, the church of God has always been governed by pastors and teachers of different ranks, and subordinate to one another. It is accounted one of the best works in favour of episcopacy, and he was properly rewarded for it by elevation to the episcopal chair at Worcester in 1596, whence he was translated to that of Winchester in 1597. About this time he preached some sermons at St. Paul's Cross against certain tenets of the puritans respecting the redemption, and the descent of Christ into hell, which involved him in a controversy with the leaders of that sect. In the course of it, the bishop maintained that Christ actually descended into hell, or the place of eternal punishment, an opinion which has ceased to be orthodox. He was one of the managers of the Hampton-court controversy, where he delivered himself with much learning. The care of revising and finishing the new version of the Bible in the reign of king James was committed to bishop Bilson, in conjunction with Dr. Miles Smith, afterwards bishop of Gloucester. He was one of the delegates who pronounced the sentence of divorce between the earl of Essex and his countess. This prelate, who maintained in his private character the gravity and dignity of his station, died in 1616, and was buried in Westminster abbey. *Biogr. Britan.*—A.

BINGHAM, JOSEPH, an English divine of great erudition, was born at Wakefield in 1668. After a school-education in that town, he was removed to University-college, Oxford, of which he became fellow. In 1690 he was presented by the celebrated Dr. Radcliffe with the rectory of Headbourn-worthy in the neighbourhood of Winchester. In this retired situation he undertook a work of vast labour and reading, his "Origines Ecclesiasticæ, or Antiquities of the Christian Work," of which the first volume appeared in 1708. It was completed in ten volumes octavo, and contains a judicious and candid account of every thing relative to the ranks, orders, offices, privileges, maintenance, &c. of the Christian clergy from the earliest times; of the constitution, discipline, rites and ceremonies, forms of worship, &c. of churches; in short, of all ecclesiastical matters, relative to which it is still reckoned a standard work. As

his own library could not possibly afford the number of books necessary to be consulted in such a compilation, he considered it as very fortunate that his situation enabled him to enjoy the use of the valuable library at Winchester bequeathed by bishop Morley for the benefit of the clergy of that see;—a memorable instance of the advantage resulting from such foundations. Besides this capital work, Bingham published "The French Church's Apology for the Church of England," 1706, 8vo.; the purpose of which was to show that the principles of the reformed in France were favourable to the doctrine and worship of the church of England, and thereby to answer the objections of dissenters, and dispose them to that union, which certainly will never be effected while men are suffered to think and act for themselves: "A Scholastic History of Lay-baptism," in two parts, 1712, 8vo.; and a "Discourse concerning the Mercy of God to penitent Sinners." All the works of this author were published in 2 vols. fol. *Lond.* 1725. Notwithstanding the services he had done to the church by his writings, and his private worth, he obtained no other preferment than the small rectory above-mentioned, till he was collated in 1712 to the rectory of Havant near Portsmouth. He died in 1723. *Brit. Biogr.*—A.

BION, the philosopher, a native of Borysthenes in Scythia, flourished in the reign of Antigonus Gonatas, king of Macedon, about 276 B.C. He is said when young to have been slave to an orator, who gave him his freedom, and at his death left him a large property, in consequence of which he went to study philosophy at Athens. He was first a disciple of Crates, then of the cynics, afterwards of Theodorus, called the atheist, and lastly of Theophrastus; but he chiefly followed the opinions of Theodorus. He went from city to city, displaying his talents. He was skilled in music and poetry, and also distinguished himself by his repartees and parodies. Horace is supposed to allude to this Bion when he speaks of "Bioneis sermonibus & sale nigro," (*Epist.* 2. *lib.* ii.) Some of his sayings have been preserved. To a great talker, who asked him a favour, he said, "If you would have me grant it, let some body else ask for you." Chancing to be on board a ship belonging to pirates, which was chased by another, the pirates cried, "We are undone if they discover who we are;" "And I," said Bion, "if they do not discover who I am." He ridiculed the contradiction of burning the dead as if they were insensible, and lamenting them as if they were still sensible.

Concerning the fabled punishment of the Danaides in Tartarus, he observed, that it would have been a greater punishment to make them draw water in whole vessels, than in those which were full of holes. Some of his jests were offensive to morals and decency, to neither of which he seems to have paid much regard. Notwithstanding his irreligion, he practised various puerile superstitions when sick, and seemed very unwilling to die. *Bayle. Moreri. Brucker.*—A.

BION, one of the most accomplished of the Greek bucolic poets, was a native of Smyrna, and appears to have lived in the reign of Ptolemy Philadelphus, about 280 years B.C. It is thought that he passed a considerable part of his life in Sicily or Magna Græcia, where Moschus was his pupil. This latter poet, in his beautiful elegy on Bion, hints that he lost his life by poison, and that a just punishment overtook the perpetrators of the deed. These are all the biographical notices extant concerning him. He was certainly a poet in very high esteem, and his remains, though small in quantity, are truly precious, as examples of the excellence attained by the Greeks in similar compositions. Nothing can be sweeter or tenderer than his "Elegy on the Death of Adonis," nothing more elegantly ingenious than his "Cupid instructed." The works of Bion are usually printed with those of Moschus, and sometimes with others of the minor poets. The best editions are the Paris of 1686, the Venice of 1746, Heskin's at Oxford of 1748, Scheir's at Leipsic of 1752. Wakefield's, Lond. 1795. *Bayle. Lil. Gyrald. Harwood's Clafs.*—A.

BIONDO, FLAVIO, (Lat. *Blondus*), an antiquary and historian, and one of the first who illustrated the Roman antiquities, was born at Forli in 1388. He studied under John Ballistario of Cremona. While yet young, he was sent by his fellow-citizens on public business to Milan, where he made the first copy of Cicero's Treatise on famous Orators. He went to Rome in the pontificate of Eugenius IV. to whom he became secretary, in which quality he also served the three succeeding popes. He was employed in various delegations, particularly to Venice, where he contracted friendships with the most eminent persons in the republic. It appears that he left Rome some time in the pontificate of Nicholas V. in consequence of the ill offices of his enemies; but he recovered the favour of that pontiff, and resumed his office. He was present with Pius II. at the council of Mantua. His marriage prevented him from enjoying any church-preferments, and his

disposition led him rather to literary studies than to the pursuit of wealth and honours. He died at Rome in 1463, leaving five sons, all well instructed in literature. Biondo's long residence in Rome made him intimately acquainted with all its relics of antiquity, which he first described in three books, entitled "Roma instaurata;" a work of vast erudition for the time, founded on the authority of all the ancient writers on the subject, which he had examined with great labour. They were followed by ten books on the laws, government, customs, religion, &c. of the Romans, entitled "De Roma triumphante." Another work, in which history, antiquities, and geography, were combined, was his "Italia illustrata," composed at the instigation of Alphonso king of Naples. All these pieces give proof of great reading and industry, and were highly valuable in the infancy of those studies, though they are not free from numerous errors, to which his ignorance of Greek literature would doubtless contribute. As a historian, he undertook to write a general history from the decline of the Roman empire to his own times, of which he finished three decads, and the first book of the fourth. He also wrote a work, "De Origine et Gestis Venetorum," and had planned an entire history of the Venetian republic; but he afterwards chose to insert the substance of it in his general history. Several other writings of Biondo remain in MS. among which is a comparison of the excellence of the science of jurisprudence and the art military. His style is defective in purity and elegance, and he displayed more judgment in the choice of his materials, than taste in using them. A collection of his works was published at Basil in 1531, fol. *Tiraboschi. Nouv. Dict. Hist.*—A.

BIÖRNSTAHL, JAMES JONAS, a learned Swedish traveller, was born at Rotarbo in Sudermania on the 23d of January, 1731. In the year 1754 he left the gymnasium of Strengnäs, and went to the university of Upsal, where he applied chiefly to oriental literature, and in 1761 he took the degree of master of arts. In 1766 he became tutor to the son of baron Rudbec, with whom he travelled for eight years through France, Italy, part of Germany, Holland, and England. At Paris he improved himself in the oriental languages, and in 1770 was elected a member of the Academy of Sciences. When baron Rudbec returned to Sweden in 1775, Biörnstaahl was ordered by the king to travel at his expence through the Ottoman empire, Syria, Egypt, and the northern part of Africa; and in January the same year he was

appointed extraordinary professor of philosophy at Upsal. In March, 1776, he embarked at Gravesend to proceed on his travels; and soon reached Constantinople, where he remained two years, employed in acquiring a better knowledge of the eastern languages, particularly the Turkish, and waiting for some learned men who were to accompany him. In February, 1779, the king appointed him public professor of the oriental languages at Lund, but he died the same year at Salonichi of a putrid fever. During the course of his travels he communicated the observations he made in a series of letters to C. C. Görwell, librarian to the king at Stockholm, who published them at different times in the "Almänna Tidningar," from 1770 to 1773, and in the "Samlare," from 1773 to 1777. A complete collection of them appeared in 1778 at Stockholm, in three volumes octavo, under the title of "J. J. Biörnstaahl's Bref rörande des utländska Resa till utgifvaren C. C. Görwell." A German translation of this work was published at Stralsund and Rostock, in 1783, in six volumes octavo. Biörnstaahl was of a strong healthy constitution, and by moderation and temperance had fitted himself for encountering that labour and fatigue to which a traveller must necessarily be exposed. The languages had been his favourite pursuit from his youth; and, though he did not possess a very delicate taste, it is evident by the numerous quotations in his letters, that he was well acquainted with the Latin classics. He understood the French and Italian, and spoke them with great readiness. In the higher branches of science his knowledge was very limited. When on his travels, the principal object of his research was oriental manuscripts, from many of which he made important extracts; and his letters, making a little allowance for his being somewhat credulous and prejudiced in favour of his own country, contain a great deal of useful information, particularly in regard to literature. *Professor Hirsching's Dict. of Eminent Persons who have died in the 18th Century.* *Adelung's Continuation of Jöcher's Gelehrte Lexicon.*—J.

BIRCH, THOMAS, a writer distinguished for his industrious researches into history and biography, was born in London in 1705. His father, one of the fraternity of quakers, was a coffee-mill maker by trade, and destined his son to the same employment; but the youth's early love for reading led him to request to be indulged in a literary life, on the condition of providing for himself. He was accordingly sent to a quaker's school at Hemel-Hempstead, where

in time he became the master's assistant. He acted in the same capacity in two other schools, and also visited Ireland in some employment under dean Smedley. His indefatigable application at length qualified him, though he had never enjoyed the benefit of an university education, to take orders in the church of England. Somewhat before this happened, he married the daughter of a clergyman; but, to his great grief, she died in less than a twelvemonth. He was ordained deacon in 1730, and priest in 1731; and in 1732 he obtained the living of Ulteny in the county of Essex, through the patronage of lord chancellor Hardwicke, then attorney-general. His literary reputation procured him admission into the royal society in 1735, and into the society of antiquaries at the close of the same year. In the preceding year he had engaged in that great work, "The General Dictionary, Historical and Critical," in conjunction with the reverend John Peter Bernard, Mr. John Lockman, and Mr. George Sale, which was completed in ten volumes folio in 1741. His literary history will be continued hereafter, when we have finished the detail of the principal circumstances of his life. By means of his connexions, he obtained various church-preferments in quick succession, the last of which was the rectory of Depden in Essex, which he held, together with the united rectories of St. Margaret Pattens, and St. Gabriel, Fenchurch-street, in London, till his death. A residence in the metropolis was, indeed, indispensable to him, on account of his literary pursuits, the peculiar nature of which required continued access to the public libraries and collections of papers and records. In 1752 he was elected one of the secretaries of the royal society; and in 1753 he was honoured with the degree of doctor of divinity, both by the Marischal college of Aberdeen, and by Dr. Herring, archbishop of Canterbury. He was also appointed a trustee of the British Museum. His state of health obliged him in 1765 to resign the office of secretary to the royal society; and an accident soon after terminated his life. He was thrown from his horse on a frosty day, Jan. 9th, 1766, betwixt London and Hampstead, and killed on the spot. He bequeathed his library of books and manuscripts to the British Museum; and directed the residue of his property to be applied to the augmentation of the salaries of the assistant librarians. Dr. Birch was a man of a chearful and social temper, simple in his manners, and truly benevolent and friendly. Notwithstanding the multiplicity of his literary concerns, he entered much into

life, and was personally acquainted with most of the men of eminence in letters and science, in his time. A habit of rising very early in the morning gave him this command of leisure, which was equally serviceable to his enquiries and conducive to his happiness.

We now resume the account of his publications. Next to the "General Dictionary," he engaged in editing "Professor Greaves's Miscellaneous Works," 2 vols. 8vo. 1737; and "Thurloe's State Papers," a vast collection in seven volumes folio, which appeared in 1742, dedicated to lord chancellor Hardwicke. In 1743 he edited "Cudworth's Intellectual System," his "Discourse on the Lord's Supper," and "Two Sermons," with a life of the writer, 2 vols. 4to. In 1744 he published a "Life of the Hon. Robert Boyle," in an octavo volume; this has since been prefixed to the quarto edition of that philosopher's works. About that time he began a set of biographical sketches of distinguished persons, to accompany their engraved portraits, published by Vertue and Howbraken. The whole set, comprising two volumes, was completed in 1752. The subjects are numerous, but Dr. Birch's account of each is very short, none exceeding two pages folio. In 1747 he published in octavo, "An Inquiry into the Share which King Charles I. had in the Transactions of the Earl of Glamorgan." This excited considerable attention, and is looked upon as containing full evidence of the king's privity to the earl's negotiations with the Irish rebels, a fact further corroborated by the Clarendon state papers. In 1748 Dr. Birch was the editor of the "Miscellaneous Works of Sir Walter Raleigh," two volumes octavo; to which was prefixed the life of the author. He next published, "An Historical View of the Negotiations between the Courts of England, France, and Brussels, from the Year 1592 to 1617, extracted from the State Papers of Sir Thomas Edmondes, and of Anthony Bacon, Esq.; to which is added, a Relation of the State of France, with the Character of Henry IV. and the principal Persons of his Court, by Sir George Carew," 8vo. 1749. To this volume Dr. Birch prefixed a discourse on the utility of deducing history from the original letters and papers of the persons who were the principal actors in public affairs; followed by a biographical account of the three negotiations above mentioned. There can be no doubt of the value of such papers in the composition of history; yet, considering that the writers have generally some particular purposes to serve by their statements, they ought to be consulted with some degree of

suspicion; and the implicit confidence placed in documents of this kind might easily be shewn to have been in various instances a source of erroneous or exaggerated representations. In 1751 Dr. Birch was the editor of the theological, moral, dramatic, and poetical works of the ingenious Mrs. Cockburn, in two volumes octavo, to which he prefixed an account of the authoress; and he also published an edition of "Spenser's Fairy Queen," in three volumes quarto. In the next year appeared one of his most popular works, "The Life of Archbishop Tillotson, compiled chiefly from his original Papers and Letters," one volume octavo. In 1753 he revised an edition of Milton's prose works, in two volumes, quarto, and added to it a new life of that great writer. In 1754 he published, in two volumes quarto, "Memoirs of the Reign of Queen Elizabeth from the Year 1781 till her Death; from the Papers of Anthony Bacon, Esq. and other MSS. never before published." This curious and valuable collection contains many new particulars relative to the character and designs of the earl of Essex, as well as many anecdotes of the Cecils, Bacons, and other eminent men of that time. He next undertook an elaborate work, "The History of the Royal Society of London, from its first Rise; in which the most considerable of those papers communicated to the society, which have hitherto not been published, are inserted in their proper order, as a Supplement to the Philosophical Transactions." Two volumes of this work appeared in 1756, and two more in 1757, bringing down the history to the year 1687. Its great minuteness renders it somewhat tedious, and the judiciousness may be questioned of publishing rejected papers; but Dr. Birch's talent, perhaps, did not lie in selection. The work, however, is valuable, and is frequently consulted for reference. In 1760 he published "The Life of Henry Prince of Wales, eldest Son of King James I. compiled chiefly from his own Papers, and other Manuscripts never before published." In this piece there is much trifling matter. In 1764 he published "Letters between Colonel Robert Hammond, Governor of the Isle of Wight, and the Committee of Lords and Commons at Derby-house; with a Letter from John Ashburnham, Esq. concerning the King's Deportment at Hampton-court, and in the Isle of Wight," octavo. The publication with which he concluded his voluminous labours, was, "Letters, Speeches, Charges, Advices, &c. of Francis Bacon, Lord Viscount St. Albans, &c." one volume octavo. They are derived from papers

in the library in Lambeth, and were deemed of high value by the editor. Soon after his death, "The Life of Dr. Ward," which he just lived to finish, was published by Dr. Maty. He had also prepared for the press, "Historical Letters, written in the Reigns of James I. and Charles I." which Mr. Ayscough proposed to publish. A sermon preached before the college of physicians, some communications to the royal society, and some accounts of books in the works of the learned, complete the list of Dr. Birch's printed works; but such was his assiduity and fondness for employment, that he left behind him twenty-four volumes, quarto, of papers copied with his own hand from the Lambeth library. His literary character may easily be estimated from the view of what he performed. He was laborious, exact, faithful, and minute; attached to matter of fact, without exerting much distinction in choice, or sagacity in inference. His style was plain, dry, and without pretension either to elegance or animation. In his sentiments he was attached to civil liberty and rational religion, and followed the steps of Hoadly. On the whole, he was an useful servant to literature, and has brought together much valuable information, of which superior writers may make their advantage. *Biogr. Britan.*—A.

BIRD, WILLIAM, an eminent English musician, was probably the son of Thomas Bird, one of the gentlemen of the chapel to Edward VI. in which chapel he was himself a singing boy. He was a scholar of the celebrated Thomas Tallis, whose elaborate and complicated style of composition he adopted. From the number of portions of the Roman ritual which he set to music, he appears to have been strongly attached to that religion. He was, however, a conformist under Elizabeth, in whose reign he was chosen organist of Lincoln cathedral, and afterwards gentleman of the chapel-royal. Not much is known of his life and character; but from the words of his compositions he seems to have been of a serious and religious turn. Wood mentions him to have been skilled in mathematics. He died in 1623, when he could scarcely have been less than eighty years of age.

Bird was a composer of extraordinary merit, according to the taste of the age in which he lived, when contrivance and complication in harmony, and the performance of tasks of great difficulty in musical construction, took the place of elegance and expression. He had a large share in the *Cantiones Sacre*, published by him in conjunction with Tallis in 1575. He also published a considerable quantity of secular music; and his pieces for the organ and vir-

ginals are almost innumerable. Dr. Burney, speaking of a collection of tunes called Queen Elizabeth's Virginal-book, says, "Crowded and elaborate as is the harmony, and uncouth and antiquated the melody, of all the pieces in this collection by various composers, there is a manifest superiority in those of Bird over all the rest, both in texture and design." The popular canon "Non nobis Domine" is with little doubt attributed to Bird by English authors. *Burney's Hist. of Music*, vol. III.—A.

BIREN, ERNEST-JOHN, duke of Courland, was descended from a mean family of that country, of the name of *Buren*, or *Bieren*. His father rose to be master-huntsman to James duke of Courland. Ernest was born in 1687, and received part of his education at the university of Königsberg in Prussia. In 1714 he was at Petersburg, soliciting the post of page to the wife of the czarovitz Alexis; but being rejected for want of nobility, he returned to Mittau in Courland, where he ingratiated himself with count Bestuchef, master of the household to Anne, duchess dowager and regent of Courland. By this means he gained access to Anne herself, who was so struck with his handsome person and polite address, that she made him her chief favourite, and in fact put into his hands the government of the country. One of his first actions was to procure the disgrace of his benefactor Bestuchef; and he conducted himself with the greatest arrogance to the nobles, who, however, could not be induced to admit him into their body. When his mistress, Anne, was declared empress of Russia, it was expressly stipulated that Biren should not accompany her to that country. Anne, however, soon broke her word; and Biren's influence defeated the patriotic project of limiting the authority of the crown, and restored to it all its ancient despotism. He himself wielded this uncontrolled power, and during the whole reign of Anne he ruled the vast empire of Russia with sovereign sway, and with a rod of iron. He exercised the utmost rigour against numbers of the most illustrious persons in the country, and almost peopled the deserts of Siberia with exiles, of whom above 20,000 are reckoned during the ten years of his administration. He treated his mistress with the same haughty violence which he showed to her subjects, and reduced her to the most abject dependence on his arbitrary will. (See *Anna Iwanovna*.) It is, however, agreed that he managed the political affairs of Russia with great skill and prudence, and that its external splendour and internal tranquillity were never better secured than during his administration. He

employed men of extraordinary capacity in the several departments, among whom it is sufficient to mention the chancellor Osterman and the general Munich.

In 1737, on the death of Ferdinand duke of Courland, Anne compelled the nobles to chuse for his successor, and their sovereign, that Biren whom they had refused to admit into their order as an equal. He governed Courland with the same despotic spirit with which he had ruled the Russian empire, and extinguished every vestige of freedom in the states. He was not content, however, to be sovereign of a province, after having directed the affairs of an empire; and he prevailed upon Anne, on her death-bed, to appoint her great nephew, Ivan, her successor, and nominate him regent during the minority. This disposition took place; and he attempted to secure his authority, by the most tyrannical measures. He treated with great insolence prince Anthony, the father of the young emperor, and deprived him of all his employments. At length a party was formed against him, headed by Munich, which succeeded in seizing his person, in December, 1740, divesting him of the regency, and condemning him to death; which penalty was commuted for banishment to Siberia. Thither this man, one of the most opulent and magnificent subjects in Europe, was conveyed with his family, and closely imprisoned in a miserable wooden house. On the accession of Elizabeth to the empire, his lot was somewhat mended by his being transferred to Yaroslaf, where a comfortable residence was assigned him, with five roubles a day for his maintenance. In this situation he remained during all that reign. When Peter III. came to the throne, he recalled all the exiles. Biren, his enemy Munich (who had also been banished), and many victims of Biren's ambition, all met at the new emperor's court. An attempt had been made in Elizabeth's time to obtain by liberal offers Biren's resignation of the duchy of Courland; and it was renewed by Peter. But Biren magnanimously refused to do any thing which would prejudice the rights of his family. Catharine restored him to his former dignity; and in 1763 he returned to Mittau, twenty-eight years after his election. He obtained from Poland the investiture of the duchy for his eldest son, and resigned the sovereignty to him in 1769. In 1772 he closed his eventful life at Mittau, in his eighty-third year. *Coxe's Travels into Russia, &c.*—A.

BIRINGOCCIO, or **BIRINGUCCI**, **VANNUCCIO**, a mathematician of Sienna, of a noble family, flourished about the middle of the

sixteenth century. After being employed by the dukes of Parma and Ferrara, he entered into the service of the Venetians. He was the first Italian author who wrote on the art of fusing and casting metals; and particularly for the purposes of making cannon. His work, which is entitled "*Pirotechnia, nella quale si tratta non solo della diversità delle minere, ma anche di quanto si ricerca alla pratica di esse, e che s'appartiene all' arte della fusione o getto de metalli*," was printed at Venice, 1540, 4to.; at Bologna, 1678, 8vo.; and at the same place in 1550, 1558, and 1559, 4to. A Latin translation of it appeared at Paris in 1572, 4to.; and at Cologne in 1658, 4to. A French translation, by Jacob Vincent, was published at Paris, in 1556, and 1559, 4to.; and at Rouen, in 1627. Professor Beckman, speaking of this work, says: "Vannuccio Biringoccio is the first Italian who wrote a system of metallurgy; and it deserves to be mentioned to his honour, that he did not, according to the custom of the age in which he lived, merely collect information, whether true or false, from old books, but made himself, both in Italy and other countries, a great many observations and experiments; and from these, gave a clear and connected account of the principal processes in metallurgy. His work was long used by those who followed that art, and is often quoted by writers of the sixteenth century, especially when they speak of smelting-houses, bell-foundry, the casting of cannon, and other things of the like kind, which they did not themselves understand. It was several times printed, and in various languages, yet it is now so scarce, that it can be found only in large libraries." The Biringoccio here spoken of, must not be confounded with Oreste Vannocci Biringucci, who published the "*Parafrasi di Alessandro Piccolomini sopra le meccaniche d'Aristotile*," at Rome, in 1582, and several other works. *Adelung's Continuation of Föcher's Gelehrte. Lexicon.* *Beckmann's Beyträge zur geschichte der erfindungen.*—J.

BIRON, **ARMAND DE GONTAULT**, baron of, marshal of France, and a celebrated commander, was born about 1524, and in his youth was placed as a page with Margaret queen of Navarre. He rose gradually through all the steps of military service, and was made grand-master of the artillery in 1569, which contributed to his safety at the massacre of St. Bartholomew, none venturing to attack him. Henry III. gave him the marshal's staff in 1577, and afterwards the post of lieutenant-general of Guienne, in which he obtained great advantages over the Calvinists. Henry

also sent him to the aid of the duke of Alençon, in the Low Countries, where the prince of Parma defeated him. After the death of that king, Biron was one of the first to acknowledge Henry IV. as lawful possessor of the crown, and he usefully served him at the battles of Arques and Ivry. At the latter he commanded the reserve, and though he was not engaged, he contributed greatly by his skilful manœuvres to the victory. When the action was ended, he said to Henry, who had greatly exposed himself, "You, sire, have acted the part of Biron to-day, and he has acted yours." He reduced part of Normandy to the king's obedience; and his persuasions chiefly prevented Henry from taking refuge in Rochelle, or England, when his affairs were at the worst. It is affirmed, however, that when his son demanded a small force, with which he promised to ruin the army of the dukes of Parma and Mayenne, the old marshal answered, "I believe you may; but then we shall have nothing further to do but to plant cabbages at Biron." Not long after, however, he lost his life in the service of his king, being killed by a cannon-ball, at the siege of Espernai, in 1592.

Marshal Biron was a true military character; strict in discipline, forgiving no faults in point of soldiership, though indulgent enough to all others; requiring prompt and unhesitating obedience. Having once ordered an officer to burn a house, the officer, for his security, desired an order under his hand; on which Biron instantly discharged him, saying, "he would have nothing to do with people who were afraid of justice; and that every soldier who dreaded a pen, must tremble at a sword." Biron was polite and conversant with letters, but mercenary and intemperate. He wrote "Commentaries" of his transactions, which were afterwards lost. *Moreri. Mod. Univ. Hist. Nouv. Dict. Hist.—A.*

BIRON, CHARLES DE GONTAULT, duke of, eldest son of the preceding, admiral and marshal of France, was born in 1562. He served under his father, and greatly distinguished himself in a variety of battles and sieges. At the battle of Fontaine-François, in 1594, the king disengaged him, when stunned and covered with wounds, from the midst of the enemy. He was for some time a particular favourite of Henry IV. who pardoned him his excessive vanity and disrespectful sallies, for the sake of his faithful services. He created him admiral of France in 1592, marshal and governor of Burgundy in 1594, and erected the barony of Biron into a dukedom and peerage, in his fa-

vour. He was twice sent ambassador-extraordinary to England, once to Brussels, and negotiated an alliance with the Swiss cantons in 1602. His pride and inordinate ambition, however, would not suffer him to be grateful. Tempted by magnificent offers from Spain, he engaged with that power and Savoy in a conspiracy against his master. The king obtained sufficient evidence of his treasons, and endeavoured as a friend to make him confess his fault; instead of which, he behaved with greater haughtiness, and used menaces against his accusers. He was in consequence arrested, solemnly tried, and condemned to lose his head; which sentence was executed in the court of the Bastille, on July 31, 1602. He submitted to his fate with great reluctance, and lost all the courage of a soldier at the hour of death.

Biron was a bad character. His dark countenance and sunken eyes indicated his malicious disposition, which led him to envy and malign all his rivals in greatness, while he perpetually extolled himself with the most shameless boasting. He had twice changed his religion at sixteen years of age, and ever afterwards was perfectly indifferent to it, as well as to moral duties. His passion for gaming was excessive, and continually plunged him into difficulties, notwithstanding his rapacity. He was only estimable when employed in arduous and active services, in which he constantly succeeded. Leisure always nourished his vices, and gave play to his dangerous propensities. Henry incurred some blame for proceeding to such extremities against one who had long been his intimate friend and useful servant, but Biron's treason was deep and inexcusable. *Moreri. Mod. Univers. Hist. Nouv. Dict. Hist.—A.*

BITON, a mathematician who lived in the time of Alexander the Great, or a short time before, about the year 335 before Christ. He composed a treatise on machines used in war, which is inserted in the *Mathematici Veteres*, Paris, 1593, folio. *Dict. Hist.—W. N.*

BLACK, JOSEPH, a physician very eminent in chymical science, was born at Bourdeaux, in France, of British parents, in 1728. He came at an early age to Great Britain, and was educated for the medical profession at the university of Glasgow. Dr. Cullen was at that time lecturer in chymistry there; and though his name does not rank high among the discoverers in that science, his methodical and investigating spirit rendered him a very useful teacher of it; and the popularity of chymical studies among the medical students of Scotland is

greatly to be attributed to his mode of instruction. Mr. Black became one of his favourite pupils, enjoyed the free use of his laboratory, and assisted him in his experiments; whence he imbibed a decided taste for this branch of natural philosophy. In 1754 he took the degree of doctor of physic in the university of Edinburgh, where he had studied for some time; and the choice of a subject for his inaugural dissertation gave proof of his attachment to chymical topics. It was, "*De humore acido a cibis orto, & Magnesia alba.*" The germ of doctrine which he brought to light in his thesis, was fully developed in a paper read the next year before a society in Edinburgh, and published in the second volume of the "*Essays Physical and Literary*," 1756, containing "experiments on magnesia alba, quick-lime, and some other alkaline substances." In this, by the most ingenious and philosophical series of researches, he irrefragably proved the existence of an ærial fluid, which he denominated fixed air, the presence of which gave mildness, and its absence causticity, to alkalies and calcareous earths. This beautiful discovery is the undoubted parent of all those wonderful acquisitions in the knowledge of ærial bodies, which have immortalised the names of Cavendish, Priestley, Lavoisier, and others, and have given a new form to chymical philosophy. In 1756, on the removal of Dr. Cullen to Edinburgh, Dr. Black became professor of medicine, and lecturer in chymistry at Glasgow. In the following year he enriched the science of chymistry with the curious and important doctrine of latent heat, in which he explained, in a most perspicuous and satisfactory manner, the connection of heat with fluidity, the phenomena that occur during the processes of freezing and boiling, and the manner in which they affect the thermometer. These discoveries, the result of his sagacity and great experimental skill, have unquestionably led the way to all the subsequent facts relating to this part of chymistry, which have been added by several of the most eminent philosophers of the present day, and would alone have sufficed to confer celebrity on the name of Black. So high was his reputation, that on the vacancy in the chymical chair of Edinburgh, in 1765, made by the removal of Dr. Cullen to another department, all eyes were turned on Dr. Black, as the only man adequate to sustain in his branch the superiority which that famed medical school had acquired in almost all others. He was accordingly elected, and for a long series of years

discharged the duties of his office with universal applause, equally distinguishing himself by the ease, perspicuity, and elegance, with which he communicated instruction in his lectures, and his neatness and accuracy in performing experiments. Very complete manuscript copies of his lectures were taken by several of his students, especially in the earlier part of his teaching, when they contained a great variety of matter that was hardly yet known to the chymical world, and these copies, read with avidity by the lovers of this science, have highly contributed to secure to him the honour of those discoveries, and of that original mode of reasoning, which he scarcely made public in any other form.

He published nothing after his election to the chymical chair at Edinburgh, but a paper "*On the Effect of Boiling upon Water in disposing it to freeze more readily*," printed in the sixty-fifth volume of the *London Philos. Trans.* for 1774; and "*An Analysis of the Waters of some Hot-springs in Iceland*," in the third volume of the *Edinburgh Philos. Transact.* 1791. The latter contains matter very interesting to the chymist, concerning the formation of the siliceous stone, which is deposited by these wonderful springs; and has long been considered as a model of neatness and accuracy in the analysis of mineral waters. Two of his letters on chymical subjects have been published by Prof. Crell, and Lavoisier. It must, indeed, be confessed, that the active vigour of his mind seems to have undergone an early decline, and that, either through indolence, or a dislike of being taught by newer men, he suffered others to pass him in the very career of discovery which he had opened. He was long a strenuous opposer of the new theories in chymistry; and injured his character for candour and liberality, both by invidiously avoiding altogether the mention of some justly celebrated names, and by undervaluing the merits of others. At length, however, he became an avowed convert to the principles of the French chymists, and did not hesitate to make amends, by his applause, for his former opposition. Dr. Black never distinguished himself as a practical physician. His manners were simple; his temper cold and reserved; and his habits of life adapted to his own convenience. His health began to decline some years before his death, which at length took place suddenly in his sixty-second year, on December 6, 1799. He was never married. He was a member of the philosophical societies of London and Edinburgh; and obtained, at

the solicitation of Lavoisier (a man superior to all envy), the distinguished honour of being one of the eight foreign members of the academy of sciences of Paris.—A.

BLACKALL, OFFSPRING, an English prelate, was born at London in 1654, and educated at Catharine-hall, Cambridge. He had successively various promotions in London, and was made one of the chaplains to king William and queen Mary, though his principles led him for a considerable time to refuse the oaths to the revolution government. He was a distinguished preacher, and in 1700 preached a course of sermons at Boyle's lecture. In 1707 he was raised to the see of Exeter; and in 1709 he engaged in controversy with Hoadly, in support of the doctrine of the English church, respecting passive obedience. This prelate, whose private character is highly extolled, died at Exeter in 1716. His sermons were published in 2 vols. fol. *Lond.* 1723. *Biogr. Britan.*—A.

BLACKBURNE, FRANCIS, a clergyman of the church of England, eminent for his theological writings, was born at Richmond, in Yorkshire, on June 9, 1705. His ancestors had been possessed of an estate on the banks of the river Swale in that neighbourhood, which his grandfather had been obliged to sell; after which he engaged in the stocking-manufacture, in the town of Richmond, and was enabled to leave his son in flourishing circumstances. That son died young, leaving two sons and a daughter, of whom the second son died at college. Francis, the subject of the present article, received his grammar education at the schools of Hawkshead in Lancashire, and Sedbergh in Yorkshire. In 1722 he was admitted pensioner of Catharine-hall, Cambridge, where he took the degree of B.A. and was elected conduct, or chaplain-fellow; on which title he was ordained deacon in 1728. It was not till 1739 that he received priest's orders, previously to his induction to the rectory of his native town, Richmond, which living he obtained through the interest of sir Conyers d'Arcy, and John York, esq. representatives in parliament of that borough. He was some time titular chaplain to Dr. Matthew Hutton, archbishop of York, by whom he was collated in 1750 to the archdeaconry of Cleveland, and in the same year to the prebend of Bilton. From the time of his presentation to the living of Richmond, he set himself with great earnestness to perform the duties of a parochial clergyman. It appears from a letter of his, printed in the Monthly Magazine for December, 1796, that he received very serious im-

pressions of religion from the perusal of some old books, written by puritan divines, which casually fell in his way, while visiting at the house of a country-gentleman, his relation; and it may fairly be supposed, that his warm attachment to civil and religious liberty, and his liberal sentiments towards the separatists, in part originated from the same source. He began to appear as an author in 1742, when he printed an assize sermon, preached at York. In 1750 he engaged in that course of defence of Christian liberty for which he became so much distinguished, by writing "An Apology for the Authors of a Book entitled Free and Candid Disquisitions relating to the Church of England, &c." It was generally supposed, indeed, that he had a share in the composition of that book, but this he solemnly denied; and indeed he disapproved of the language used in the "Disquisitions," as being too cautious and delicate for the purpose of rousing that spirit of reform which it was meant to excite. Several single sermons and charges were printed by him in the succeeding years; and in 1756 he entered into the controversy concerning the *intermediate state*, which then occupied the attention of divines. Mr. B.'s first work on this subject was entitled "No Proof in the Scriptures of an Intermediate State of Happiness or Misery between Death and the Resurrection, in Answer to Mr. Goddard's Sermon, &c." He published several other pieces on the same topic, concluding, in 1765, with "A Short Historical View of the Controversy concerning the Intermediate State, &c. deduced from the Beginning of the Protestant Reformation to the present Time; with a prefatory Discourse on the Use and Importance of Theological Controversy, &c. &c." Of this work, an edition, with large additions, was published in 1772. In these writings Mr. B. displayed much strength of argumentation, as well as an intimate acquaintance with the scriptures, and the works of divines.

He began in 1758 to publish his sentiments on the subscriptions to articles of faith, required by the church, in "Remarks on the Rev. Dr. Powell's Sermon, in Defence of Subscriptions, preached before the University of Cambridge on the Commencement Sunday, 1757." This was preliminary to the work which has particularly rendered the name of archdeacon Blackburne famous, and ranks him among the principal advocates for ecclesiastical reform; viz. "The Confessional, or a Full and Free Inquiry into the Right, Utility, Edification, and Success of establishing Systemati-

cal Confessions of Faith and Doctrine in Protestant Churches," 8vo. 1766. Of this performance it will be proper to give some particular account, after premising that, in common with the rest of the archdeacon's controversial works, it appeared without his name. It is introduced by a long and valuable preface respecting reform in general, the attempts made by authority to reform the church of England, the sacramental test, and other associated topics. The work itself consists of eight chapters, of which the three first contain a view of the *rise* and *progress* of confessions of faith in protestant churches, a discussion of the claim of *right* to establish them, and an examination of their *expediency* and *utility*. Chapter iv. consists of a particular examination of bishop Burnet's introduction to his exposition of the thirty-nine articles, in which he gives his mode of justifying subscription. In chapter v. the writer exposes the embarrassed and fluctuating casuistry of those divines who follow a different mode from that of Burnet. The sixth chapter enters into the delicate subject of examining the sentiments and reasonings of those writers who have pleaded for a latitude in subscribing, upon the supposition that every protestant church must act consistently with its profession of asserting Christian liberty. Though manifestly reluctant to throw any imputation upon the conduct of some of the ablest and worthiest friends of ecclesiastical freedom, the archdeacon cannot help occasionally expressing strongly his disapprobation of compliances not perfectly consistent with declared principles, and which cannot but appear to the world as sacrifices to the love of emolument, or dignified station. In his seventh chapter the author enquires whence the practice of subscribing the articles in different senses was derived, and by what casuistry it has been supported: and in the last chapter he sums up the whole consideration. The "Confessional" excited a large share of the public attention. A second edition was soon called for; and numerous pamphlets for and against it were published during the course of some succeeding years. The author himself wrote some of these controversial pieces; and in 1770 he published a third edition of the work, corrected and greatly enlarged, in which state it may be accounted a standard book on the subject. It was natural to suppose that the writer of such a performance might feel uneasiness at continuing in the established church. In consequence of such an opinion, and of Mr. B.'s high character, some leading members of the

dissenting congregation in the Old Jewry, London, on the death of Dr. Chandler, in 1766, applied to him by a friend, to know whether he was inclined to accept the situation of pastor to that society. He declined it, upon reasons which have not been made public, but which appeared satisfactory to the applicants. In reality, although he did not approve some of the forms and doctrines of the established church, he preferred it on the whole to any other religious society; and as his chief attack had been made upon its injunction of a subscription to articles of faith, he might think his consistency sufficiently displayed, by a refusal to accept any further preferment which required a renewal of subscription. In this resolution he steadily persevered, when in 1763 the living of Middleton-Tyas, near Richmond, became vacant, a promise of which from lord chancellor Northington had been secured to him by his friends, and which was tenable with his other preferments, and in value exceeded them all: for it is to be observed, that notwithstanding he had obtained the station of a dignitary in the church, the aggregate sum he received from his rectory, archdeaconry, and prebend, did not amount to 200l. per annum. It is a mistake to suppose that his theological opinions so far deviated from those of the church of England as to throw him into the class of Socinians, or modern Unitarians. He declared himself in confidence to be a moderate Calvinist; and some time before his death, he explicitly asserted to his relation, the Rev. Mr. Comber, his belief in the divinity of Christ. It may be added, that he testified his general esteem for the established church, by bringing up a son for the clerical office. We relate these circumstances neither as apologists, nor as censors, but merely as biographers.

To pursue the account of his writings: he published, in 1768, "Considerations on the present State of the Controversy between the Protestants and Papists of Great Britain and Ireland, particularly on the Question, how far the Latter are entitled to Toleration upon Protestant Principles." It is here to be remarked, that a dread and jealousy of the progress of popery, with rooted abhorrence of the principles of that religion, appear to have forcibly impressed the mind of archdeacon Blackburne during the whole of his life. Residing in a part of the country where the Roman-catholics were numerous and powerful, and having witnessed some imprudent displays of their spirit when the first events of the rebellion, in 1745, had animated their hopes, he was habituated

to regard them as formidable foes to the government and religion of his country; and the tenor of his ecclesiastical studies could not fail of bringing the frauds and violences of the Romish church perpetually into his view. If then, with Milton, he conceived that those who were persecutors upon system could not have a claim to toleration from others, and if his ideas of the treatment of modern catholics were less liberal than those of the friends of freedom in general, the circumstances which necessarily operated upon his mind may plead his excuse. Few writers have shewn themselves more zealous or enlightened champions for genuine protestantism, or more uniformly hostile to tyrannical impositions on men's consciences; and his efforts in these points will long be remembered to his honour by all who entertain similar sentiments.

It has already been mentioned, that he discharged with great fidelity the office of a parochial clergyman. For the first twenty years of his ministry, he composed a new discourse whenever he officiated; and he never intermitted the regular performance of his duties, except when sick, or when absent on his annual archidiaconal visitations. These he endeavoured to make as useful as possible, by plain serious charges, delivered with dignified earnestness, and they were usually attended to by large and respectable audiences. In order to restrain the abuses which had crept into the spiritual court at Richmond, he accepted in 1767 the office of commissioner to the commissary of that archdeaconry, by virtue of which he presided in that court. By his integrity and knowledge he restored to this court a respectability not always attached to the ecclesiastical jurisdiction of this country; and his merits in this respect were very handsomely recognized by the Hon. W. Eden (now lord Auckland) on his appointment to the commissariate. As the ecclesiastical law had not previously made a part of Mr. B.'s study, it was a strong proof of the vigour of his understanding, that he should make himself so much a master of it as to give decisions which were seldom, if ever, reversed, on appeals to a higher court.

When considerably advanced in years, he adopted the design of writing at length the life of the father of protestantism, Martin Luther, and proceeded so far as to make considerable collections for that purpose. But the death of his excellent friend Mr. Thomas Hollis, memoirs of whom he was engaged to draw up by his successor, Mr. Brand Hollis, first diverted

him from his labour; and the loss of his second son, Thomas, a physician of rising eminence in the city of Durham, so affected him as to relax his ardour for all literary pursuits. Soon after, his eyesight began to fail, which obliged him to make use of an amanuensis. The increasing infirmities of age did not, however, prevent him from performing his professional duties; and it was upon a visitation-circuit that he was taken with his last illness, of which he died at his parsonage-house in Richmond, August 7, 1787, in the eighty-third year of his age. Mr. B. was of an athletic make, and by constant temperance preserved great firmness of mind and body to the very last. His recluse mode of life gave him the appearance of much austerity; but with the few friends with whom he associated, he was cheerful and unreserved. In mixed conversation he never introduced his own speculative opinions, and experience had made him wary of answering any interrogatories on the subject. His style of writing was strong and animated; and his controversial works are more entertaining than such compositions usually are. The list of his publications is numerous, but most of them are pamphlets, or single sermons and charges. All are upon theological or controversial topics. He wrote, however, several short pieces in favour of political liberty in the public prints, and largely contributed to a collection of letters and essays on this subject, published in 3 vols. 8vo. 1774.—A.

BLACKLOCK, THOMAS, a person remarkable for his literary attainments under the misfortune of want of sight, was born of parents in humble life, at Annan in Scotland, in 1721. At the age of six months he became totally blind, from the effects of the small-pox. Thus unfitted for any mechanical employment, he was brought up in his father's house, where the goodness of his disposition caused him to be tenderly loved, notwithstanding his inutility. To amuse him, his friends were accustomed to read to him passages out of English authors, particularly the most popular poets, whose works he heard with extreme delight. His ear soon caught the melody of verse, and he began, as early as his twelfth year, to imitate what he admired. His performances in time became the subject of discourse in his neighbourhood; and after the death of his father, he was invited, in his twentieth year, by Dr. Stephenson, a physician in Edinburgh, to come to that metropolis in order to pursue his studies at the university. He had already acquired some knowledge of the rudiments of

Latin, and by the opportunities now given him, he became a proficient in that language, and also went through a course of Greek literature. He likewise obtained a facility in the French language, chiefly by means of conversation with the lady of provost Alexander, who was a native of Paris. The rebellion in 1745 interrupted the course of his studies at the university of Edinburgh; on which occasion, Blacklock retired into the country, and was persuaded to publish a small collection of his poems at Glasgow. Returning to Edinburgh, he passed six years more at the university, thus completing ten years of study, by which he made a considerable progress in the sciences, as well as in polite literature. In 1754 he published a second edition of his poems, much improved and enlarged, though his delicacy of taste led him to reject several pieces which his friends thought worthy of appearing in print. This volume gained him the patronage of Mr. Spence, who published in that year a pamphlet giving an account of the life, character, and poems, of our author, which brought him into general notice. A quarto edition of his poems was soon afterwards printed by subscription, by which a considerable sum was raised for his benefit, and he was placed in a comfortable situation. He now applied particularly to the study of theology; and having passed through the usual trials, he was licenced, in 1759, a preacher by the presbytery of Dumfries. In this office he obtained great reputation, and making sermons proved an agreeable task to him. On the alarm of a French invasion, in 1760, he published a discourse "On the right Improvement of Time." In the same year he contributed some pieces to the first volume of Donaldson's Collection of Original Poems. He married, in 1762, the daughter of Mr. Johnston, surgeon of Dumfries; and his choice proved to him a source of the greatest comfort and felicity of his life. Soon after, he was ordained minister of Kircudbright, on the presentation of the earl of Selkirk; but either the aversion of his parishioners to patronage, or their prejudices against a blind man as their minister, caused such a series of dispute and litigation, that after two years' contention he thought it expedient to resign the living, upon a moderate annuity. Thus slenderly provided, he removed, in 1764, to Edinburgh, where he adopted the plan of receiving a few students of the university as boarders, and assisting them, if desired, in their studies. The degree of doctor of divinity was conferred upon him by the Marischal college of Aberdeen, in 1766. He

had now taken a respectable station among the literati of Scotland, which he maintained by various publications. These were, "Paraclesis; or, Consolations deduced from Natural and Revealed Religion," in two dissertations, 8vo. 1767: "Two Discourses on the Spirit and Evidences of Christianity, translated from the French of Mr. James Armand," 8vo. 1768: "A Panegyric on Great Britain" (a satirical piece), 8vo. 1773: "The Graham, an Heroic Ballad, in Four Cantos," 4to. 1774: "Remarks on the Nature and Extent of Liberty, &c. &c. and on the Justice and Policy of the American War; occasioned by perusing the Observations of Dr. Price on these Subjects," 8vo. 1776. He also gave a valuable little article "On the Education of the Blind," to the Encyclopedia Britannica, 1783. Dr. Blacklock died at the age of seventy, in July, 1791. His private character was extremely amiable. Mr. Hume, who was intimately acquainted with him, and who wrote an account of him to a friend, says that "his modesty was equal to the goodness of his disposition, and the beauty of his genius." He was singularly contented under the depressing circumstances which attended his early life, though he felt with much sensibility the state of dependence and helplessness accompanying loss of sight. Letters and conversation were his solace, to which he joined the practice of music, that well-adapted amusement for blindness. His poetry is easy, elegant, and harmonious. He composed with rapidity; whence his pieces have a stamp of vivacity and animation, though frequently at the expence of correctness and regularity. The number of his images derived from visual objects, and the usual exactness of their application, would surprise one who had not attended to the uniform strain of imitation which forms the language of common poetry. In sentiment he displays much benevolence and tenderness of disposition, as well as true piety and philosophy. *Europ. Magaz. Vol. XX. Life prefixed to his Poems in the Collection of "The Poets of Great Britain."*—A.

BLACKMORE, SIR RICHARD, an author of eminence, if multiplicity of writings, and a great number of antagonists, can give a title to that appellation, was the son of an attorney in the county of Wilts. After early education at a country school, he was sent to Edmund-hall, Oxford, in 1668. At that university he continued thirteen years, and appears afterwards for some time to have been engaged in the profession of a schoolmaster. At length he turned his studies to physic, graduated at

Padua, visited several foreign countries, and on his return commenced practice in London, where he was admitted a fellow of the college of physicians. He rose to eminence in his profession; and in 1697 was appointed one of the physicians to king William, who honoured him with knighthood. The preceding year he had made himself known as a poet, by publishing his heroic poem, "Prince Arthur," which met with a favourable reception. As his political principles were highly whiggish, and his moral and religious ones were in the extreme of strictness, he soon involved himself in hostilities with the wits of the time, who for several years made him the common butt of their satire. Voluminous epics after epics afforded them sufficient food for serious or humorous criticism; and a direct attack upon the licentiousness of the writers of the age, entitled a "Satire on Wit," which he published in 1700, united them in a sort of confederacy against him. By their unwearied efforts they succeeded at length in making his name almost proverbial for poetical dulness; nor could the warm praises he received from a few respectable writers protect him against the general judgment. Yet his "Creation" was expressly commended by Addison in a paper of the Spectator, and went through several editions, after many of his epics were consigned to oblivion. His poetical talents in general were much esteemed by Locke; but this opinion has rather injured the credit of the philosopher as a man of taste, than served the poet. The medical practice of Blackmore is said to have declined as he advanced in life; but his industry as an author, as well in prose as verse, and on topics of his own profession, as on other subjects, was unremitted. His zeal for purity in morals and orthodoxy in religion distinguished him to the last; and he closed an unblemished life in a good old age, in 1729.

It would be very useless to give an account, or even a list, of a number of works now totally forgotten. "Of his four epics," says Johnson, "the first had such reputation and popularity as enraged the critics; the second was at least known enough to be ridiculed; the two last had neither friends nor enemies." Mediocrity of invention and prolixity of diction seem to have formed the leading character of his writings, and they were not so much calculated to inspire ridicule as weariness. He caught a floridness of style and sonorousness of versification from the poetry of the age; but it is very seldom indeed that he gives a line worth retaining in the memory. The authority

of Addison and of Johnson may seem to claim a superior rank for his philosophical and descriptive poem on "Creation." The latter eminent critic caused it to be inserted in the collection of English poets which bears his name, and pronounces that it would alone have been sufficient to have "transmitted him to posterity among the first favourites of the English muse." This is high praise from a high source; but perhaps both Johnson and Addison suffered their regard for piety in this instance to take place of their critical discrimination. In treating on such a topic as the wonders of creation, it is scarcely possible for a writer of common fancy to avoid touching on many images of grandeur and beauty, or for a very ordinary philosopher not to perceive many instances of the happy adaptation of means to ends. But in Blackmore almost every thing is trite and obvious; the master-hand no-where appears; and the powers of the poet add little to the natural interest of the subjects. At the same time it cannot be denied that much inferior poetry to Blackmore's has had the applause of great writers, and that it was party rancour alone which made him *distinguished* for dulness.

As a medical writer he seems never to have obtained much notice, and is now entirely unknown. He was a strenuous opposer of the new practice of inoculation. *Biogr. Britan.*

—A. BLACKSTONE, WILLIAM, a celebrated English lawyer, and the most popular and distinguished writer on the laws and constitution of his country, was born in London, on the 10th of July, 1723. He was the third son of Charles Blackstone a silk mercer, but being left an orphan, was brought up by Mr. Thomas Bigg, a surgeon in London, his maternal uncle; from whose kindness he received an education which could not have been expected from the narrow circumstances of his father. He was put to school at an early age to the charter-house, where he was some years afterwards admitted on the foundation; and in November, 1738, he was entered at Pembroke college, Oxford. He was much distinguished both at school and the university in the classical studies of those places; and an unpublished treatise on the "Elements of Architecture," which he composed at the age of twenty for his own use, and which is said to be of great merit, deserves to be mentioned, notwithstanding the unimportance of the subject, as a proof that his attainments were not confined within the ordinary limits of academical education, and that his mind had a greater range than is usual at that early period

of life. Having determined on the profession of the law, he was in due time entered of the Middle Temple; and in the year 1744 he quitted Oxford and those classical studies which were so congenial to his taste, to engage in new pursuits; an æra of his life which he has very feelingly commemorated in the "Lawyer's Farewell to his Muse," composed about this time, and published afterwards in the fourth volume of Dodsley's Miscellanies. This elegant performance, which is familiar to every reader of English poetry; is distinguished by a very early maturity of taste and judgment; and displays powers of expression and versification, which have never perhaps been surpassed by the juvenile productions of any of our most distinguished poets. From this time he applied himself with great diligence to his professional studies, dividing his residence between the Temple, where he took chambers, in order to attend the courts, and the university, a place to which he was much attached during the whole of his life. In the year 1743 he was elected a fellow of All-souls college; and on the 28th of November, 1746, he was called to the bar, and commenced the practice of the law. As he was very deficient in elocution, and did not possess any of the popular talents of an advocate, his progress in the profession was extremely slow; and being without any avocations of business, the active turn of his mind displayed itself in the office of bursar or steward of All-souls, in which situation he is said to have deserved great praise for his skill and diligence in arranging the records and improving the revenues of the college, and in taking the necessary measures for completing the magnificent structure of the Codrington library. An elaborate treatise, which he composed for the purpose of simplifying the confused and intricate mode of keeping the college accounts, is still preserved and in use in that society. In the year 1749 he was appointed, by the interest of a relation, recorder of Wallingford in Berkshire; and in the following year, with a view probably to more constant residence at Oxford, he took the degree of doctor of laws. He published about this time an "Essay on Collateral Consanguinity," relative to the claim of preference made by the kindred of the founder of All-souls to be elected fellows of that society. The object of this treatise is to prove that, as the kindred of the founder, a popish ecclesiastic, were necessarily collateral, the length of time elapsed since his death must, according to the rules of the civil and canon law in cases which he considers as analogous, have extinguished all con-

sanguinity. It was written in defence of the conduct of the college, who had lately rejected some of these claims; and it is the work of a very powerful advocate; but the reasoning, though supported by great learning and ingenuity, is by no means solid or conclusive.

Mr. Blackstone had now attended the courts at Westminster for a period of seven years, but with so little prospect of success, that in the summer of 1753 he determined to quit the regular practice of his profession in London, and retire to his fellowship at Oxford. It was to this determination, and the failure from which it originated, that he was indebted for the future distinctions of his life. The system of education in the English universities having been established in remote ages, and intended solely for the instruction of the popish clergy, was without any public provision for teaching the laws and constitution of their own country; and from that mixture of pride and indolence, which is the characteristic of ancient and wealthy establishments, the defect was suffered to continue after the universities had ceased to be appropriated to ecclesiastics, and had become places of general education. This defect Mr. Blackstone now undertook to supply by a course of public lectures on that important subject, and the manner in which he executed the task has conferred great and lasting distinction on the university in which his lectures were delivered. It is, indeed, a singular circumstance, and may be of some use in enabling us to appreciate the merit of our academical establishments, that in the long succession of public teachers and professors, during a period of several centuries, the Commentaries of Blackstone and the Hebrew Prelections of Lowth are the only series of lectures in either university which have any prospect of descending to posterity, or of acquiring a permanent place in the literature of their country.

His first course of lectures, which were very numerous attended, was begun in Michaelmas term, 1753; and continued to be repeated during a series of years with increasing success and reputation. The undertaking indeed seems to have produced more permanent effects than the fame or profit of the lecturer; since it probably suggested to Mr. Viner, the laborious compiler of the Law Abridgment, the idea of founding by his will a very liberal establishment in the university of Oxford for the study of the common law. In October, 1758, as soon after Mr. Viner's death as the plan of the new institution could be arranged, Mr. Blackstone was with great propriety unanimously elected first

Vinerian professor; and on the 25th of the same month he delivered before the heads of the university his introductory lecture, a well-written composition, perfectly suited to the subject and the audience, which he soon afterwards published, and has since prefixed to the first volume of his Commentaries.

His employment as a public lecturer did not prevent the occasional practice of his profession as a provincial barrister. In the year 1754 he was engaged as council in the great contested election for the county of Oxford; and having occasion to consider a question then much agitated, whether copyholders of a particular description were entitled to vote for members of parliament, he some time afterwards published the result of his reflections in a small tract, under the title of "Considerations on Copyholders." It was published in consequence of a discussion which had been brought forward in parliament, with a view to a legislative decision of this controverted point. It is the object of Blackstone's treatise to shew that, as a freehold or permanent interest in land was necessary to confer the right of voting, copyhold proprietors being, according to feudal principles, mere vassals, and dependent on the will of the lord, had not a sufficient property in the soil to entitle them to this privilege. It ought in justice to have been added, that this vassalage and dependence were now merely nominal; that a series of legal decisions had given to this tenure all the permanence of freehold property; and that, as the reason of the distinction between the two species of tenure had ceased, the distinction itself ought no longer to exist. But the present tract affords a new instance of that narrowness of mind which is the reproach of practical lawyers, and which so frequently appears in their mode of considering legislative questions. The conclusions of Blackstone are founded entirely upon the ancient principles of the feudal institutions, without adverting to that change of circumstances which ought to have produced a corresponding alteration of the law. Every liberal reader will lament, that in the parliamentary discussion of the question, the technical arguments prevailed, and that a declaratory act was soon afterwards passed, in conformity to the principles advanced by the treatise, excluding copyholders from the right of suffrage.

In the year 1759 he published two small tracts of a local and temporary nature, the one entitled, "Reflections on the Opinions of Messieurs Pratt, Moreton, and Wilbraham, relating to Lord Lichfield's Disqualifications," who

was then a candidate for the chancellorship of the university; the other, "A Case for the Opinion of Council, on the Power of the University to make new Statutes." He also published about this time a new edition of the "Great Charter, and Charter of the Forest," together with an historical preface, in which he shewed a considerable knowledge of antiquities, a study connected in many respects with legal enquiries, and for which, from the natural turn of his mind, as well as from the course of his professional studies, he appears always to have had a great partiality. This publication engaged him in an uninteresting controversy with Dr. Littleton, then dean of Carlisle; in which appeals were successively made by both parties to the judgment of the Antiquarian Society.

In June, 1759, the reputation which he had gained by his lectures, induced him to return to the Temple, and resume his attendance at Westminster; and he very soon acquired great professional eminence; for though he never attained the first rank in business, yet it appears from the books of reports, that during a considerable period, there were very few cases requiring great learning or research in which he was not engaged. The honours attendant on the profession now crowded fast upon him. In 1761 he was elected member of parliament for Hindon; and in the same year had a patent of procedure to rank as king's counsel, having before declined the office of chief justice of Ireland. In 1763, on the establishment of the queen's household, he was appointed solicitor-general to her majesty.

In May, 1761, he married Sarah the eldest daughter of James Clitherow of Boston-house, in the county of Middlesex, esq. and having vacated his fellowship by his marriage, was immediately afterwards appointed principal of New-Inn-hall, by Lord Westmoreland, then chancellor of the university. He resigned this office as well as the Vinerian professorship in 1766.

In 1765 he published the first volume of his lectures, under the title of "Commentaries on the Laws of England;" a work of more extensive circulation, and in many respects of greater merit, than any which had yet appeared on that subject. The author does not in this undertaking confine himself to the humble duty of an expositor, but aspires to the higher character of a philosophical writer on jurisprudence, and on many occasions professes to examine the grounds and principles of the existing laws, to appreciate their merits, and where defects appear, to suggest improve-

ments. It may be useful to consider this great work in these two different points of view.

The laws of England are a single mass of various and often discordant materials. The foundations were originally laid by our British and Saxon ancestors; but an immense superstructure was added by the feudal institutions of Normandy; and in later ages, great accessions have been derived from the civil and canon law, which have been so implicitly followed throughout the rest of Europe. No work had yet appeared by which this chaos was reduced to a system, or in which the elements of English law were explained in popular language, and an intelligible form. The Institutes of Sir Edward Coke, to which students were generally referred, are a great mass of disorderly and undigested learning, better calculated for occasional reference than for regular or systematic instruction; and it is a singular fact that, before the publication of Blackstone, the most copious and desultory of our legal writers should have been generally considered as the best elementary teacher of the science. So great was the deficiency of writers on this subject, that Wood's Institutes, and Sir Matthew Hale's Analysis, are perhaps the only two books to which our author was in any degree indebted, or which could furnish many hints for the present undertaking: but the former of these works, though useful to professional students, was little adapted to popular readers; the latter furnished the mere outlines of a system, to be filled up by a more masterly hand. The merit of Blackstone's Commentaries will be easily understood from these observations. As an expositor of the law, he is indeed entitled to the highest praise. If we except the author of the Considerations on the Law of Forfeiture, he is the first English writer on a subject of municipal law, who has aspired to the praise of elegance. The style is indeed admirably suited to the nature of the subject; being unembarrassed, correct, perspicuous, and occasionally even ornamented, without any mixture of affectation. Yet notwithstanding these merits, so rarely found with industry and research, the work, though elementary, is by no means superficial. The labours of its numerous editors, and the criticism to which such a work is peculiarly exposed, have been able to detect very few errors; and it is entitled to a distinguished place among those modern publications which have united elegance with accuracy, and have served to correct the prejudice so long entertained against

abstruse subjects treated in an agreeable manner.

The arrangement of the work has been sometimes censured, and it must be acknowledged to be defective in philosophical precision. But this is a slight blemish, very little connected with the general merits of the work. The nature of the subject is not such as to suggest any natural order or arrangement; and the manner of classing the different parts of a system, which depends so little upon general principles, must necessarily be, in a great measure, arbitrary.

If we examine those parts of the work in which the author appears in his philosophical character, it will be necessary to abate considerably of this high praise. The theory of government, and the principles of political freedom, have employed the talents of a great number of distinguished writers; but the philosophy of law, or the science of civil and criminal legislation, a subject of equal importance, and probably of greater difficulty, has been comparatively neglected. Except the treatise of Beccaria on penal law, and some detached passages of the *Esprit des Loix* of Montesquieu, it would be difficult to find any work of a celebrated writer relative to this most interesting subject: but even Montesquieu on these occasions is not exempt from the habits and prejudices of his profession; and the philosopher too often degenerates into the lawyer and antiquarian. It cannot then be thought surprising that Blackstone, in those parts of his Commentaries where he examines the reasons and principles of law, discovers no portion of this philosophical spirit; and that he does not rise above the ordinary level of those writers who in every age and country have extolled their own municipal institutions as the "wisdom of ages," and the "perfection of reason." In discussing the propriety of particular laws, his ingenuity is always occupied by the *forms* of jurisprudence; and instead of referring to public convenience and general utility, the sole standard of all rational legislation, he perpetually appeals to those technical arguments which are dignified with the title of "legal reasons." He is in all cases the advocate and the apologist of existing institutions; and it is the constant tendency of his work to justify whatever has been established by antiquity, to discredit the improvements of modern times, and to expose to contempt or indignation all proposals for further change. He is one of that servile class of writers under whose auspices

the mind of a nation makes no advances, who confirm the prejudices and ignorance of the people, while they flatter the pride and indolence of government. In his political principles, he is the slave of power and the advocate of prerogative; and his ecclesiastical opinions are strongly tinged with the spirit of religious bigotry and intolerance.

It deserves to be remarked, that, notwithstanding this deference to authority, the commentaries of Blackstone contain several very strong passages against standing military establishments, and the policy of keeping soldiers apart from their fellow-citizens in barracks or fortifications; nor has any political writer delineated in stronger terms the progress of the influence of the crown, or the probable effects of a further increase of the national debt. This circumstance, which appears at first so singular, must be attributed to the spirit of the times, rather than to that of the writer. So natural and obvious did the introduction of those topics *then* appear in a work on the British constitution, that they could not with propriety be omitted by the most determined supporters of prerogative.

The publication of this work involved the author in a controversy with Dr. Furneaux and Dr. Priestley, who attacked the ecclesiastical parts of the work with great ability, and it may be added, with great success; since their chastisement produced the effect, not indeed of a candid acknowledgment of error, but of a silent retrenchment of the more obnoxious passages in the subsequent editions. Some years afterwards the political principles of the work were still more severely animadverted upon, in a work of great ingenuity and acuteness, under the title of a "Fragment on Government;" which is now known to have been written by Jeremy Bentham, esq. author of the well-known Defence of Usury. Notwithstanding the dry and often tedious minuteness with which the greater part of this work is composed, it is rendered valuable, not only by the interesting nature of the controversy itself, but by the acuteness and originality of the reasoning, and the general principles which the author lays down for the discussion of political questions. It ought to be mentioned, to the honour of Blackstone, that notwithstanding the severity of this criticism, he some years afterwards became acquainted with the author, and lived with him upon terms of regard and friendship.

Having given it as his opinion in the debates which took place on the Middlesex election, that an expelled member was not eligible to the

same parliament; and this doctrine appearing to contradict the language of his Commentaries on this subject, he was violently attacked for this inconsistency by the celebrated Junius, and several other political writers of inferior note. He defended himself on the occasion with great ingenuity, but his subsequent conduct gave some weight to the charge; for in the next edition of his work he inserted the case of expulsion, of which no previous notice had been taken, among the disqualifications to sit in parliament.

The real merit and talents of Blackstone, recommended by those political principles which he had always professed, and to which he had given such powerful support by his writings, did not pass unrewarded by government. On the resignation of Mr. Dunning, in the year 1770, he was offered the place of solicitor-general, a situation which naturally leads to the highest offices of the law; but the attendance on its complicated duties at the bar, and in the House of Commons, induced him to decline it. In consequence of this refusal, he was almost immediately afterwards appointed one of the justices of the common pleas, a situation of much greater leisure and tranquillity; and he continued to hold this honourable station till the time of his death, with the exception of a short interval, during which he sat as one of the judges of the king's bench, for the accommodation of Mr. justice Yates, who was desirous of leaving the latter court.

His health, which had been seriously impaired by the labours of his early years, by an unfortunate aversion to exercise, and perhaps by some habits of excess, had been declining for some time; but it began seriously to fail towards the latter end of the year 1779, and his disease, which was dropsical, terminated in his death on the 14th of February, 1780.

After the observations which have been made in the course of this narrative, it cannot be necessary to make any further remarks on his literary merits, or his political or professional character. His private conduct appears to have been highly estimable for mildness, benevolence, and every domestic and social virtue. A love of business and useful employment seems to have been one of the ruling passions of his life, and the leisure which he enjoyed during his later years was devoted to schemes of local improvement in the neighbourhood where he resided, or to great public undertakings. He left in manuscript two volumes of reports, which have been published since his death; but their merit does not corre-

spond with the fame of the author. *Life prefixed to Blackstone's Reports.*—W.

BLACKWALL, ANTHONY, a critic of some distinction, was born in Derbyshire, and in 1690 was admitted a sizar of Emanuel-college, Cambridge. After taking the degree of M.A. he was chosen head-master of the free-school in Derby, and lecturer of the parish of All-saints in that town. In 1706 he brought himself into notice by publishing an edition of the "Moral Sentences of Theognis," with a new Latin version, and notes and emendations. In 1718 he published "An Introduction to the Classics," 12mo. in which he displays their several excellencies, gives directions for studying them, and illustrates from their works, as well as from some of the principal English poets, those figures of rhetoric by which language is elevated and adorned. This work obtained considerable reputation at the time, though now superseded by more philosophical treatises of the kind. In 1722 the author removed to Market Bosworth in Leicestershire, on being chosen master of the grammar-school in that place. His greatest performance made its appearance in 1725. It is entitled, "The Sacred Classics defended and illustrated; or, an Essay humbly offered towards proving the Purity, Propriety, and Eloquence, of the Writers of the New Testament; in two parts," 4to. A second edition in octavo was published in 1727. After his death, a second volume appeared, which he had fully prepared for the press. Its title is, "The Sacred Classics defended and illustrated; the second and last volume; in three parts;" 8vo. 1731. The author's purpose in this elaborate and learned work, is to vindicate the writers of the New Testament from the charge of barbarism in their language; and to shew that many of their words and phrases which have been censured are to be found in the best classical writers. He attributes many of the obscurities and other apparent faults in their works to transpositions and mistranslations, and urges the necessity of a new version. Mr. Blackwall's performance was highly valued by scriptural scholars, and a Latin translation of it was published at Leipsic in 1736 by Christopher Wollius. Nevertheless, it has been judged by various sound and judicious critics to be written with more zeal than solidity; and particularly Dr. George Campbell, in his Preliminary Dissertation to his Version of the Four Gospels, has attacked the fundamental principle of the work, and made several particular strictures upon it.

Mr. Blackwall was an excellent school-mas-

ter, and brought up some scholars who did him honour, among whom was Richard Dawes, author of *Miscellanea Critica*. He used in his schools a Latin grammar of his own composition, which he published without his name. One of his scholars, Sir Henry Atkins, baronet, presented him, in 1726, with the valuable rectory of Clapham in Surrey, which, however, he resigned in 1729, and returned to Market-Bosworth, where he died in 1730. *Biogr. Brit. Anecd. of Bowyer*—A.

BLACKWELL, ELIZABETH, a lady deserving of commemoration, as well for her ingenuity, as for the occasion on which she exercised it, was the daughter of a merchant in the neighbourhood of Aberdeen. She married a native of that city, Dr. Alexander Blackwell, a man of a projecting turn, which brought him into frequent difficulties. Having commenced a printer in London, without a regular introduction to the business, he was prosecuted by the trade, involved in debt, and thrown into prison. To relieve his distress, his wife, who had a talent for drawing and painting, laid the plan of a publication of coloured figures of plants used in medicine; and receiving encouragement from Sir Hans Sloane, Dr. Mead, and other physicians, she put her design in execution with so much success, as to procure her husband's liberty with the profits of it. She took lodgings at Chelsea, opposite the physic-garden, whence she was supplied with fresh plants as she wanted them; and she was kindly assisted by the advice and direction of Mr. Rand, demonstrator to the company of apothecaries, and Mr. Philip Miller, the celebrated gardener. When she had completed the drawings, she made engravings from them on copper, and coloured the prints with her own hands. While engaged in this very laudable undertaking, she was visited by several persons of rank, and men of science, who admired and patronised her performances. The first volume of her work was published in 1737, and it obtained the public testimonial of the college of physicians in its favour. The second was finished in 1739; and both together were published with the following title, "A curious Herbal, containing 500 Cuts of the most useful Plants which are now used in the Practice of Physic, engraved on folio Copper-plates, after Drawings taken from the Life. By Elizabeth Blackwell. To which is added, a short Description of the Plants, and their common Uses in Physic." These drawings are in general faithful; and though they want the accurate delineation of the smaller parts requisite in modern botany, they are suf-

ficiently distinct representations of the subjects for common use. The descriptions and illustrations were furnished by her husband. This was the most complete set of figures of medicinal plants extant till the late work of Dr. Woodville. It was copied by Trew of Nuremberg in 1750, with considerable improvements; and after his death a supplemental volume was added by Ludwig and others, which made a very complete edition. We are not informed of the subsequent events of Mrs. Blackwell's life, though she probably partook of the various fortunes of her husband, who finally settled in Sweden, in the double capacity of a physician and agriculturist; and at length lost his life on a scaffold on account of the supposed share he had in some plot against the government. *Pulteney's Sketches of Botany in England*, vol. II.—A.

BLACKWELL, THOMAS, an ingenious writer in history and polite literature, was born in 1701 at Aberdeen, of which city his father was one of the ministers. He received his education at the grammar-school and Marischal-college of his native place, and was appointed to the Greek professorship in the latter, in 1723. In this station he was eminently serviceable to the college by promoting a taste for Grecian literature, and for classical studies in general, the benefits of which were conspicuous in several distinguished persons who received their education at that seminary. He began his career as an author, though anonymously, in 1735, with an "Enquiry into the Life and Writings of Homer," *Lond.* 8vo. a work which became popular, and obtained him a considerable reputation for learning and ingenuity. The proper subject of this book is an answer to the question, how it has happened that Homer became a greater poet than any one who either lived before or since his time. The fact is here taken for granted; and it is attempted to be accounted for, from the circumstances of the age and country in which he lived, his own character and course of life, the nature and subject of his poem, &c. The topics treated in this work are very various, and the connection of the different parts not very obvious; so that the celebrated Dr. Bentley is said to have remarked concerning it, "That when he had gone through half, he had forgotten the beginning; and when he had finished the perusal, he had forgotten the whole." It is, however, a curious and entertaining performance; and, perhaps, the writer's masterpiece. In 1748 he published "Letters concerning Mythology," 8vo. Their purpose is to establish a regular system of ancient

fable, as an allegorical representation of the religion, law, and philosophy, of early times. The work is learned, but fanciful and desultory, nor does it seem to have attracted much notice. Dr. Blackwell was appointed in the same year, through the patronage of the Pelhams, principal of the Marischal college, still retaining his Greek professorship. He had a negotiation about this time with the Foulises of Glasgow, for his assistance in a new edition of Plato's works; and not agreeing with them, he issued an advertisement in 1751, promising a new edition of his own; but the design was never executed. In 1753 he published the first volume quarto of "Memoirs of the Court of Augustus;" of which work the second volume appeared in 1755, and the third not till after his death in 1764. The idea of this work seems to have been, to exhibit in an elegant and popular form the well-known facts of Roman history at the commencement and during the period of the public life and reign of Augustus. Its lively manner caused it at first to be well received, though its faults of style are numerous, and it is written with a republican spirit which is not free from party prejudice. Dr. Blackwell's health was upon the decline for some years before his death, which happened in 1757, the 56th year of his age. In private character he was mild and good-tempered, entertaining in conversation, but apt to affect a general knowledge which he did not possess, his acquaintance with philosophy and the mathematical studies being small.

Dr. Blackwell was one of the first of that modern school of Scottish writers which has aimed at uniting superior elegance of style with literary or philosophical discussion. He succeeded so far as to obtain some distinction at a period when good models were scarce, but his taste in writing was by no means pure or correct. Chiefly solicitous to avoid the appearance of stiffness and pedantry, he runs into the opposite extreme of an affected ease and vivacity, and a familiar air of good company, which sits awkwardly upon him, and neither suits the scholar nor the gentleman. It is joined, too, with a pomposity that adds to the incongruity. This finical manner grew upon him, and is peculiarly disgusting in his "Court of Augustus," to which he endeavoured to give the language and dress of modern memoirs. These defects in a writer whose characteristic was rather ingenuity than solidity, have greatly impaired the reputation he once enjoyed. *Biogr. Britan.*—A.

BLACKWOOD, ADAM, born at Dumferline in Scotland, 1539, was brought up by his

great uncle, Robert Reid, bishop of the Orkneys, and was educated at Paris under Turnebus and Dorat. He was patronised by Mary queen of Scots, and after finishing his law-studies at Toulouse, he obtained the office of counsellor to the presidial of Poitiers, Mary's dowry-town. He settled and married in that place; and during the imprisonment of Mary, took some journies to England, in order to serve her. On the accession of James I. he received some testimonies of that prince's regard. He died in 1613. Blackwood was an author in prose and verse. He published, "*Caroli IX. pompa funebris versibus expressa*," Paris, 1574; "*De vinculo religionis et imperii, & de conjunctionum insidiis, religionis fuco adumbratis*," 1575; "*Adversus Georgii Buchanani dialogum de jure regni apud Scotos*," &c. Poitiers, 1581; "*Martyre de Marie Stuart, Reine d'Ecosse*," several times printed: and various other pieces. From the titles of his works, his principles in religion and politics may be inferred. His account of the execution of Mary Stuart is a virulent invective against queen Elizabeth, her parentage, her right to the crown, government, &c. The works of Blackwood were collected and published in a quarto volume, by Gabriel Naudé, in 1644, with an eulogy of the author prefixed. *Moreri*.—A.

BLAGRAVE, JOHN, an English mathematician and worthy man. He was born some time about the middle or latter part of the 16th century, and was second son to John Blagrove, of Bulmarsh-court, near Sunning, in Berkshire, of an ancient and honourable family. He received the first rudiments of learning at a school in Reading, and afterwards removed to St. John's college, where he did not remain a sufficient time to take any degree, but retired to his own patrimonial seat at Southcote-lodge, within the parish of St. Mary at Reading, where he pursued his studies in retirement without interruption. His works of which we have any account are, 1. "*A Mathematical Jewel, shewing the Making and most excellent Use of an Instrument so called; the use of which jewel is so abundant, that it leadeth the direct pathway through the whole art of astronomy, cosmography, geography*," &c. London, 1585, folio. 2. "*Of the Making and Use of the Familiar Staff; so called, for that it may be made useful and familiarly to walk with, as for that it performeth the geometrical mensuration of all altitudes*," London, 1590, 4to. 3. "*Astrolabium Uranicum generale; a necessary and pleasant solace and recreation for navigators in their long journeying; containing the use of an instrument,*

or astrolabe," &c. London, 1596, in quarto. 4. "*The art of Dialing, in two parts*," London, 1609, in quarto.

Mr. Blagrove was a man of benevolence and candour in private life. He was never married, but bequeathed the sum of fifty pounds each to the children of his three brothers, or their posterity, payable at the age of twenty-six; and he calculated his donations so well that near four-score of his nephews and their descendants were thus benefited out of his leasehold estate. He also left certain lands to produce an annual donation of 10l. to be bestowed on a maid-servant in the town of Reading, appointed according to the regulations of his will. These were, that the church-wardens of each of the three parishes should, on Good Friday, send one virtuous maid that has lived five years with her master. All three maids appear at the town-hall before the mayor and aldermen, and cast dice. She that throws most has ten pounds, and the next year come again the two maids who had lost, and one more added to them. He orders that each maid shall have three annual throws before she loses it; but if she has no luck in the three years, he directs that still new faces shall come and be presented. On the same Good Friday money is given to eighty widows pursuant to his will, to attend a sermon, for which the preacher receives ten shillings. He died on the 9th August, 1611, and was buried in the church of St. Lawrence, Reading, where a sumptuous monument is erected to his memory. The inscription, which is copied in the *Biographia Britannica*, mentions neither the time of his birth nor his death, though it is very probable that both may be apparent on the tomb.—W.N.

BLAIR, JOHN, a chronologer and geographer, was a native of Scotland, and received his education at Edinburgh. Coming to push his fortune in England, he first became usher at a school in Hedge-lane. He made himself known advantageously by publishing, in 1754, a work entitled, "*The Chronology and History of the World, from the Creation to the Year of Christ 1753*." Illustrated in fifty-six tables, of which four are introductory, and contain the centuries prior to the first olympiad; and each of the remaining fifty-two contains in one expanded view fifty years, or half a century. By the Rev. John Blair, LL.D." This work was published by subscription, dedicated to lord-chancellor Hardwicke; and the author acknowledges great obligations to the earl of Bath. Dr. Blair, who appears to have entered into the English church, was elected fellow of the royal society in 1756,

and in 1757 was appointed chaplain to the princess-dowager of Wales, and mathematical tutor to the duke of York. In 1761 he obtained a prebendal stall in Westminster; and various other church-preferments afterwards followed in quick succession. He accompanied the duke of York in a continental tour in the years 1763 and 1764. In 1768 he published an improved edition of his "Chronological Tables," annexing to them fourteen maps of ancient and modern geography, and prefixing a dissertation on the progress of that science. The death of his brother captain Blair of the navy, who fell in Rodney's glorious victory of April 12, 1782, gave him a shock, which, joined to an epidemic influenza, put a period to his life on June 24, 1782. After his death, was published his "Course of Lectures on the Canon of the Old Testament." *Gen. Biogr. Dict. edit. 1798.*—A.

BLAIR, PATRICK, M.D. an ingenious anatomist and botanist, was a native of Scotland, and practised physic and surgery at Dundee. The accidental death of an elephant, carried about for a show, at that place in 1706, gave him the opportunity of making himself known by the dissection of so rare an animal; and though he was obliged to hasten it on account of the heat of the weather, he conducted it with considerable accuracy. He sent his observations to the royal society, and they were published in the twenty-seventh and thirtieth volumes of their Transactions. The account was also published separately in 1711, quarto, with figures. Dr. Blair was a nonjuror, and his zeal in favour of the exiled house of Stuart, caused him to be imprisoned on suspicion, in 1715. He afterwards came to London, and distinguished himself by some discourses read before the royal society, and by other compositions. In 1718 he published "Miscellaneous Observations in Physic, Anatomy, Surgery, and Botany," octavo. The anatomical part chiefly relates to morbid dissections. In the botanical, he makes some exceptions to the method suggested by Petiver, of deducing the qualities of vegetables from agreement in natural qualities. But the work by which he rendered the greatest service to botany originated with a "Discourse on the Sexes of Plants," read before the royal society, and afterwards published greatly enlarged under the title of "Botanic Essay," 1720, 8vo. with figures. This is divided into five essays; the three first treating on what is peculiar to plants, the two last, on what is common to them and animals. It is the first complete work, at least

the first English one, on that subject, and contains much knowledge which even at this time may appear respectable. He confirms the doctrine of the sexes of plants by strong reasoning, and some new experiments; and refutes with success the opinion of the entrance of the farina into the *vasculum seminale*, and the theory of Leuwenhoeck. He endeavours to prove the circulation of the sap, a notion now abandoned. Dr. Blair removed from London to Boston in Lincolnshire, where he practised as a physician, and published a work entitled, "Pharmaco-botanologia; or, an Alphabetical and Classical Dissertation on all the British indigenous and garden Plants of the New Dispensatory," *Lond. 1723—1728, 4to.* This came out in decades, of which the author only finished the seventh, carried alphabetically as far as letter H. He notices several of the rarer British plants, discovered by himself in the environs of Boston. He wrote some other papers printed in the Philosophical Transactions; as, "An Account of the Asbestos or Amianthus found in Scotland," vol. 27. "A Dissection of an emaciated Child," vol. 30. "An Account of a Boy who lived a considerable Time without Food," vol. 31. "A Method of discovering the Virtues of Plants by their external Structure," *ibid.* "Observations on the Generation of Plants," *ibid.* *Pulteney's Sketches of Botany, vol. ii. Haller, Bibl. Anat. et Botan.*—A.

BLAKE, ROBERT, a name second to none in the annals of British naval valour, was the eldest son of a merchant in the Spanish trade settled at Bridgewater, Somersetshire, where he was born in 1599. After a school education in his native town, he went to Oxford, at which university he passed several years, with the character of a studious youth, yet addicted to rural amusements. From some cause he failed in his attempts to obtain academical preferment, which probably decided the fate of his future life. On his return to Bridgewater, he lived in a private manner on the fortune left him by his father. His temper, naturally grave and severe, together with his family connections, inclined him to the principles of the puritans; and as he spoke his mind freely, he was so much in the confidence of that party as to be elected member for Bridgewater in the parliament which sat in 1640. This was soon dissolved, and he lost his election for the next, which was the long parliament. This circumstance, however, gave him leisure to serve the cause he espoused in a military capacity, at the commencement of the war between the king and parliament; and

in 1643 he distinguished himself by obstinately holding out a fort at Bristol with which he was entrusted, even after the town had agreed to surrender to prince Rupert; an act which was near subjecting him to military execution. He afterwards assisted in the surprise of Taunton, of which important place he was made governor; and he so well defended it against the attack of Goring with a much superior force, that he was publicly thanked and rewarded by the parliament. In 1646 he reduced Dunster castle, which was one of the last actions of the war. It is said that he disapproved of the subsequent trial of the king, as an illegal measure; but being a thorough republican in principle, he did not scruple to act under the new commonwealth. Zeal for the honour and interest of his country, seems, indeed, to have been his ruling passion; whence no changes in the form of government led him to slacken his efforts in its service.

In February, 1649, Blake and two other colonels, Deane and Popham, were sent to command the fleet. That men brought up entirely in the land service should be entrusted with such a charge, will now appear very extraordinary. It is certainly a proof that much less skill in manœuvring was then thought necessary than in later times, and that ships of war were chiefly considered as floating fortresses. Blake was sent to lie before Kinsale harbour, where the princes Rupert and Maurice commanded a royal fleet. They escaped him with some loss, and steered for Lisbon, whither Blake followed them. The parliament declared war against the Portuguese for the assistance they afforded the princes; and Blake lying in the river of Lisbon, greatly annoyed their trade, and took many rich prizes. He afterwards followed Rupert to Carthage and Malaga, in which last port, without waiting for permission from the court of Spain, he burnt and destroyed the prince's whole fleet, two ships excepted. In 1651 he returned to Plymouth, received the thanks of the parliament, and was made Warden of the Cinque Ports. This year he performed the important service of reducing the Scilly isles, and Guernsey, held by the royalists. This caused him to be elected one of the council of state; and in March, 1652, on the prospect of a Dutch war, he was appointed sole admiral for nine months. The disputes between the two republics were brought to a crisis on May 19, when the famous Tromp with a superior fleet met with Blake in the Downs. Between two spirited commanders, one of whom,

at least, probably, had orders to promote a quarrel, occasion of fighting soon arose. The action was indecisive, but appears on the whole to have been to the advantage of the English. As to the circumstances of provocation which brought it on, the historians of the two nations differ; but it is sufficient for Blake's justification as an officer that his conduct was approved by his employers. Blake continued his cruize, and made many prizes of the enemy's ships. In August he stood over to their coast with 100 ships of war, and after several partial actions, in which he gained considerable advantages, he drove them into harbour. Having, after this, sent off various detachments from his fleet, and returned to the Downs, Tromp came out with eighty ships to attack him. Blake could not bear the thought of a retreat, but with a much inferior force, and an unfavourable wind, engaged the enemy, on November 29th. After every possible exertion, he was obliged to retreat into the Thames, with the loss of six ships, and with the remainder much shattered. Tromp for some time rode triumphant in the Channel; but Blake, having with great diligence repaired his fleet, and been joined by Monk and Deane, put to sea in February, 1653, and proceeded in quest of his antagonist. On the 18th of that month, with eighty ships of war, he came up off Portland with Tromp, who had seventy, and a fleet of 300 merchant ships under his convoy. One of those gigantic naval combats ensued, which, among modern nations, have seldom been fought except between the Dutch and English. During three days a furious running fight up the Channel was maintained with equal valour on both sides, till the Dutch reached the sounds of Calais, where they anchored in safety. The result was, that they lost nine men-of-war, and about thirty merchant ships, while the loss of the English, according to their own accounts, was only a single ship; but the slaughter was nearly equal in the two fleets. It was, however, no small glory to Tromp that he brought off so large a proportion of his convoy. Blake was wounded in the thigh in this action.

It was in April this year that Cromwell usurped the sovereignty of the state, by turning out the long parliament, and substituting his own board of officers. On this occasion, Blake, and his brother admirals, issued a declaration, that notwithstanding this change, they resolved to persist in faithfully performing their duty to the nation. "It is not for us (said Blake to his officers) to mind state affairs, but to keep

foreigners from fooling us." He well practised this lesson; for Monk and Deane having, on June 3d, engaged Tromp off the north Foreland with dubious success, Deane losing his life in the action, Blake on the next day came up with eighteen fresh ships, and secured the victory, forcing the Dutch to retire to their own coasts with considerable loss of ships and men. His state of health would not now permit him longer to keep at sea. He returned, and sat in the new parliament as representative for Bridgewater, and was created one of the commissioners of the admiralty. Cromwell treated him with great respect; but knowing his affection to a republican government, he was probably not displeased at having occasion to send him, in November, 1654, into the Mediterranean, with a strong fleet, for the purpose of supporting the honour of the English flag, and protecting its commerce.

Here he perfectly accomplished his mission, inspiring all the powers with awe and respect. He sailed to Algiers, and obtained satisfaction for the piracies committed on his countrymen. The dey of Tunis, to a similar demand from Blake, sent a defiance. "Here," said he, "are our castles of Goletta and Porto Ferino: do your worst." Blake curled his whiskers, his usual token of wrath, and bore at once into the bay. He battered down the castles, and burnt all the ships in the road, with a trifling loss; and thus forced the dey to an humble submission. The terror of his name was sufficient to bring the state of Tripoli and the knights of Malta to terms of compliance. The grand duke of Tuscany and republic of Venice, with most of the states in Italy, sent magnificent embassies to the protector, and the pope trembled in the Vatican. Meantime war broke out between England and Spain, and Blake, joined by admiral Montague, was employed to distress their commerce, and destroy their marine in Europe. They blocked up Cadiz several months; and a detachment of the fleet made prize of part of the rich plate-fleet. Montague convoyed these to England, leaving Blake alone in the Mediterranean, dying of a complication of scurvy and dropsy. Resolved to do one more service to his country before his death, he sailed in April, 1657, with twenty-five ships, to Santa Cruz in the isle of Teneriffe, where another plate-fleet had put in. The Spanish governor, a man of great courage, had notice of his intention, and made the best preparations for defence. Sixteen ships disposed in a semicircular form were strongly barricaded, and the entrance was protected by a castle and

seven forts, all furnished with large cannon. Blake steered boldly into the bay, leaving some of his ships to silence the batteries, while with the rest he attacked the Spanish vessels. He beat the enemy from all their defences, and finding it impossible to bring off the shipping, he set fire to it, and destroyed the whole to an immense amount. A fortunate change of wind brought him out again without the loss of a ship. This action was deemed so desperate, that it in some measure subjected Blake to the censure of rashness; but it was that species of rashness which has given the British navy a superiority to that of all the world. It is worthy of notice that Blake's own brother having failed in some point of duty, he immediately removed him from his command, though he still behaved to him with fraternal affection: so much in Blake's mind did the love of his country outweigh all private or partial interests! This great enterprise was the concluding act of Blake's life. Finding his disorder make daily progress, he sailed for England; and amidst his frequent enquiries for the sight of land, he expired as the fleet was entering Plymouth Sound, on Aug. 17, 1657, in the fifty-ninth year of his age. His body was honoured with a most magnificent public funeral, and deposited in Henry VII.'s chapel in Westminster-abbey. After the restoration, it was no longer thought worthy to lie among the remains of kings, and the relatives of kings, and was disinterred and reposed in St. Margaret's churchyard; nor has any other monument than the fame of his actions ever been raised to his memory. Yet writers of all parties have joined in his praises; for even while fighting against the royalists, he obtained their esteem, by the candour and fairness with which he treated them, and the honourable conditions he was always ready to give to a vanquished foe. So disinterested was this great man, that after all his high posts and rich captures, he scarcely left 500*l.* of his own acquisition. He shared his purse with his friends and sailors, to whom he was truly a parent. Glory, and the consciousness of well serving his country, were all he kept for himself. With respect to his military and naval character, little needs be added to the record of his principal actions. Brave almost beyond example, the coolness of his judgment carried him happily through enterprises which it seemed almost temerity to undertake. "He first," says lord Clarendon, "brought ships to contemn castles on shore, and taught seamen to fight in fire as well as upon water." He first deviated from the old practice, which consisted in keeping ships and men as much as possible

out of danger, and infused that courage into the navy which made it capable of the most extraordinary exploits. *Biog. Britan.*—A.

BLAMPIN, THOMAS, born at Noyon, in Picardy, in 1640, entered among the Benedictines of St. Maur, and taught philosophy and theology in his congregation. His learning and industry caused him to be employed by his superiors in a new edition of the works of St. Augustin, which vast labour he finished greatly to his credit, displaying much critical erudition and sagacity, joined with modesty, in his prefaces and notes, as well as great accuracy in his collations of different MSS. After its completion, he was made prior of St. Nicaise, and then of St. Remi, both at Rheims, and of St. Ouen at Rouen. In 1708 he was appointed visitor of the province of Burgundy, in the exercise of which office he died, in consequence of his austerities, in 1710. *Moreri.*—A.

BLANC, FRANCIS LE, a native of Dauphiné, was a man of great spirit and vivacity, but extremely melancholic. Having distinguished himself in the study of belles-lettres, history, and medals, he was employed by Lewis XIV. to draw up a general account of the monies of France from the establishment of the monarchy. In consequence, he published a "Treatise on the Monies of France," Paris, 1690, 4to. with figures; reprinted at Amsterdam, 4to. 1692. To this is usually joined a dissertation, which he published the preceding year, "On the Coins of Charlemagne and his Successors struck at Rome." The reputation of le Blanc caused him to be chosen for historical tutor to the royal children; but he died suddenly at Versailles in 1698, before he had entered on this employ. *Moreri. Nouv. Dict. Hist.*—A.

BLANC, JOHN BERNARD LE, ABBÉ, historiographer of the public buildings, and member of the academies of la Crusca, and of the Arcadi at Rome, was born at Dijon in 1707, of parents in low circumstances. He engaged in the literary career, and wrote a tragedy, entitled "Abensaid," which, notwithstanding the harshness of its versification, was at first well received, but has not been able to keep a place on the stage. He settled at Paris, where he obtained friends and protectors. Such was his reputation, that in 1746 Maupertuis made him an offer from the king of Prussia of a residence at his court as a man of letters, but he preferred a humbler condition in his own country. A visit which he made to England gave occasion to the best known of his works,

his "Letters on the English Nation," 3 vols. 12mo. 1758. These were much read at the time, and contain some valuable observations; but they are written in a heavy style, and abound in trite thoughts, and vulgar erudition. The Abbé le Blanc died in 1781. *Nouv. Dict. Hist.*—A.

BLANCHARD, WILLIAM, an advocate in the parliament of Paris, son of Francis Blanchard, known by his eulogies of the presidents à mortier, and the first presidents, of the same parliament, was admitted to the bar in 1674, and obtained much employ. Notwithstanding his professional labours, he found time for literary researches, and in 1687 published a chronological table of the ordinances of the French kings of the third race. This work he greatly augmented and new modelled, and republished, under the title of "A Chronological Compilation, containing a Collection of the Ordinances, Edicts, Declarations, and Letters Patent, of the Kings of France, relative to public Justice, Police, and the Finances, from the Year 987, to the present Time," 2 vols. fol. 1715. This is a work in great esteem, and full of laborious and exact enquiries. The author was preparing a supplement to it, when he died, in 1724. *Moreri.*—A.

BLANCHART, JAMES, called the *French Titian*, was born at Paris in 1600, and learned painting under Nicholas Ballery, his grandfather. He studied two years at Rome, and as long at Venice, where the works of Titian and the Venetian school perfected him in the art of colouring. On his return, he was employed a considerable time at Turin, by the duke of Savoy, and afterwards painted several pieces at Lyons. When he arrived at Paris, his reputation caused him to be fully engaged; and the descent of the Holy Spirit, and a St. Andrew kneeling, which he executed for the church of Notre Dame, raised his fame to an equality with that of the first painters. He designed with great facility, though not with perfect correctness; but colouring was his *forte*, and no one better understood the art of melting tints into each other, and managing lights and shades. He particularly excelled in Virgins, holy families, and female figures, to which he gave a good deal of expression, though his heads have a general resemblance, which makes them appear all of one family. His principal works, besides those mentioned, are a gallery at the hôtel de Boulion of subjects from the heathen mythology, and the bacchanals in the saloon of M. Morin; with some pieces at Versailles and Trianon.

Some of his portraits at Lyons are reckoned equal to those of Vandyke; and he has the honour of being the first who brought a good taste of colouring into France. Several of his designs have been engraved; some by his own hand. Blanchart died in the flower of his age at Paris, in 1638. His son *Gabriel* was a painter of eminence. *D'Argenville Vies des Peintres.*—A.

BLANCHE OF CASTILLE, queen of France, was daughter to Alphonso IX. king of Castille, who married her in 1200 to Lewis VIII. king of France. She was the mother of nine sons and two daughters, whom she educated with great care, and in such sentiments of piety, that two of them, Lewis IX. and Elizabeth, have been beatified by the church of Rome. On the death of her husband, in 1226, she became regent, during the minority of her son Lewis, then twelve years of age. In this arduous situation, when the great lords of the kingdom were affecting independence, she acted with equal prudence and vigour, opposing some in arms, and gaining over others with presents and condescensions. Among these was Thibaut count of Champagne, who, though but half her age, entertained a romantic passion for her. This she flattered by favours, which in some measure endangered her reputation; as did likewise the assiduities of Cardinal Romain, a man of gallantry, and her close confident. In educating the young king, she was charged with putting him too much in the hands of the clergy, and encouraging that superstitious turn, which afterwards caused so many calamities; but she proved an excellent guardian of his virtue, and inspired him with a respect that never quitted him. She married him early to the daughter of the count of Provence, and kept the young couple in great subjection; and even after her son had attained the age of majority, she retained much of her influence over him. When, in 1248, Lewis undertook his expedition into the Holy Land, Blanche was again created regent of the kingdom, and governed with great prudence. His unfortunate defeat and imprisonment, however, threw affairs into confusion, and so much affected her spirits, that she died, in 1252, to his great grief, and the regret of the whole kingdom. She was, doubtless, one of the illustrious characters of her time; possessed both of firmness and dexterity in the management of affairs, and eminent for personal and mental endowments. Yet she was not free from haughtiness, and an inordinate love of power, and her piety (that

of the age) was strongly tinged with weakness. *Moreri. Mod. Univers. Hist.*—A.

BLANCHET, THOMAS, a French painter of merit, was born at Paris in 1617. He first attached himself to sculpture, but the weakness of his constitution caused him to relinquish that art for painting. He visited Italy, and first practised there in perspective and architecture. Poussin and Algardi were his friends, and aided him with their counsel; but it was the advice of Andrea Sacchi that induced him to apply to history painting. On returning to Paris, he painted several pieces in concurrence with le Maire; among the rest, a picture at Notre Dame, much admired. At length he settled at Lyons, where he became director of an academical school. In 1676 he was received, though absent, into the Paris academy of painting. His reputation procured him many great works at Lyons, such as those of the hôtel de ville, and at various churches belonging to different communities. He painted with great grace, in a natural tone of colouring, and a noble and elevated style, expressive, and richly composed. More correctness might have been wished in some instances where he has been hurried away by the fire of his genius. His master-piece was reckoned the ceiling of the great hall in the hôtel de ville, which was unfortunately consumed by fire; an accident which affected him so deeply, that it was near costing him his life. The magistrates of Lyons honourably rewarded him for his works in their service, and gave him a pension, and apartments in the hôtel de ville. His character was amiable, and his company was much sought, for the vivacity and smartness of his conversation. He died at Lyons, in 1689. His principal works are in that city. A few of his pieces have been engraved. *D'Argenville Vies des Peintres.*—A.

BLANDRATA, GEORGE, a physician and divine of the sixteenth century, was a native of the marquisate of Saluces, in Italy. He practised physic in Poland and Transylvania, whence returning to Italy, he was obliged to fly from Pavia, where his religious opinions had brought him under the notice of the inquisition. He fled to Geneva, and declared himself a protestant, but in that place he excited the suspicions of Calvin, which he found as dangerous as those of a catholic inquisition. It appears as if his opinions were at this time unsettled, but, on the whole, inclined to arrianism. Leaving Geneva, he returned to Poland in 1558, where he was well received by

the protestants, and appointed to assist in the government of their churches. The letters of Calvin, however, pursued him where his power could not reach; and discords arising in the churches, he removed in 1563 into Transylvania, where prince John Sigismund made him his physician. After the death of Sigismund, Blandrata served in the same capacity Stephen and Christopher Battori; and he was physician to Stephen when he obtained the crown of Poland. Blandrata in these countries openly adhered to the unitarian party, and it was through his means that Faustus Socinus was brought from Switzerland to Transylvania in 1578. Whether through natural levity, or a worldly disposition, he at length grew cool to these religionists, and is accused by Socinus with leaning towards the Jesuits, who were in great credit at king Stephen's court. He came to an unfortunate end, being strangled in his bed by a nephew, who made himself master of his wealth; a death which both the orthodox and heterodox have charitably agreed in accounting a divine judgment. The Genevan theologians have expressed much contempt for Blandrata's talents as a writer. His character seems not to have been free from a duplicity, which the persecuting temper of the times may perhaps excuse, though not justify. *Bayle. Moreri.—A.*

BLEGNY, NICHOLAS DE, a surgeon of Paris, and also doctor of physic, a projector of a bold and pushing spirit, deserves mention as having led the way to some useful designs. He established at his own house what he called an "academy of new discoveries," and delivered courses of surgery and pharmacy to the apprentices of surgeons and apothecaries, and even, it is said, a course of wig-making to the youths of that profession. He took upon himself the titles of "counsellor and physician-artist in ordinary to the king and monsieur, and placed by his majesty's command at the head of the examination and verification of new discoveries in medicine." In 1679 he undertook a monthly publication, entitled "New Discoveries in all the Departments of Medicine," which was so well received, that Theophilus Bonet of Geneva translated it into Latin, and published it under the title of "Zodiacus Medico-Gallicus." It was also translated into German and Dutch. The author's virulent attacks on various persons of reputation, however, caused a decree of counsel for its suppression, after it had continued four years. Haller affirms that de Blegny made

an attempt to institute a new order of knight-hood, of which he was to be the master and president, and that on this account he was banished. Whatever was the cause of his disgrace, it appears that he associated himself with Gautier, a physician of Niort, who lived at Amsterdam, and that in conjunction they published the "Mercure Savant," an odd medley of medical papers, songs, poetry, and politics. This appeared in 1684, and only reached two numbers. It is, however, memorable as having caused Bayle to resume his design of a literary journal, which he commenced as soon as that work dropt. (See his life.) De Blegny published various other works in surgery and physic, from one of which it appears that he was living at Paris in 1689. How long he survived is unknown. *Moreri. Haller Bibl. Med. Pract.—A.*

BLETTERIE, JOHN PHILIP RENE DE LA, an estimable man of letters, was a native of Rennes. He entered early into the congregation of the Oratory, and became a distinguished professor in it. A regulation concerning perukes was the cause of his quitting it, after which he came to Paris, and obtained the rhetorical chair in the royal college, and a seat in the academy of belles-lettres. Among other works well received by the public, he was the author of the "History of Julian the Apostate," Paris, 1735, 1746, 12mo. a work of much curious research, and written with elegance, and an impartiality at that time unusual. It was followed by the "History of the Emperor Jovian, and a translation of some works of the emperor Julian," Paris, 1748, 2 vols. 12mo. This production is not less valuable than the preceding, though the comparative obscurity of Jovian renders his history less interesting than that of Julian. Gibbon, who frequently quotes both with applause, says of the history of Jovian, that it is "a work remarkably distinguished by elegance of style, critical disquisition, and religious prejudice;" (Decl. and Fall, chap. xxiv. note.) The Abbé de la Bletterie also published a translation of the "Life of Agricola," and the "Manners of the Germans" of Tacitus (his favourite author), and a life of that historian, in 1755; and a translation of the first six books of the "Annals," in 1768. This last has been much censured for the style, which has been supposed to be infected with the vulgarity of religious sectarianism. For the abbé appears to have been a convert to the doctrines of the quietist Quesnel; and he published a pamphlet in defence of the famous

Mad. Guyon. He died in 1772 at an advanced age, possessed of an excellent character for morals and understanding. *Nouv. Dict. Hist.*—A.

BLOEMAERT, ABRAHAM, the most distinguished of a family of Dutch artists, was born in 1567, at Gorcum. His father, Cornelius, was an architect, engineer, and excellent statuary of Dordrecht, who in the troubles of the Low-countries removed to Utrecht. At this place he exercised his son Abraham in copying the designs of Frank Floris; and he placed him with several different masters, none of whom surpassed mediocrity. At length Abraham formed a style of painting for himself, by means of which he rose to great celebrity. He succeeded in almost every branch of the art except portrait. He painted history pieces, sacred and profane, landscape, and animals; and his compositions were full of amenity and grace. He drew with great freedom, and possessed much facility of invention, which in some instances caused him to deviate from nature in his figures. Few of his works are met with out of the Low Countries and Germany. Several of them have been engraved by his son Cornelius and other artists. A drawing-book of his designs engraved by his son Frederic is in much esteem. Abraham Bloemaert died at Utrecht in 1647, leaving four sons, all painters or engravers. Of these, Cornelius attained peculiar excellence in the art of engraving. *D'Argenville Vies des Peintres.*—A.

BLONDEL, DAVID, a French protestant minister, distinguished for his knowledge in civil and ecclesiastical history, was a native of Châlons, in Champagne. He was received minister in 1614, and settled at Houdan, near Paris. His first work was a defence of those of his communion, in answer to some invectives of the opposite party, especially those of the bishop of Luçon, afterwards cardinal Richelieu. This obtained him a reputation which caused him to be much employed and trusted by the protestant synods, both provincial and national. His talent was not preaching; and indeed in writing he had a harsh perplexed-style, extremely involved with parentheses. But his judgment was sound, his erudition vast, and his memory prodigious. He was a most profuse talker in company, and full of information and entertainment to those who would listen to him; but it is said of the great Saumaise, that he always avoided meeting with him, doubtless, not choosing to bear a second part in a learned conversation. Blondel was made honorary professor, with a pension,

by the synod of Charenton, whereby he was set free from any particular engagement as a minister, and allowed to devote himself entirely to letters. It was designed that he should employ himself in the confutation of the annals of Baronius, but he never did more in this work than write a number of marginal notes in his own copy. He published "Explications on the Eucharist;" a work concerning "the Primacy of the Church;" "Pseudo-Isidorus & Turrianus vapulantes," against the decretal epistles; a "Treatise on the Sybils," proving the falsity of the oracles ascribed to them; and a treatise "De Episcopis & Presbyteris." His enquiries leading him to reject the ancient fabulous story of pope Joan, he drew up a treatise against the vulgar notion of the existence of such a person, which was at length published, and gave great offence to many zealous protestants, for the bad reason that it deprived them of a topic of satire against the Romish church. It has, however, been considered as unanswerable. Blondel likewise wrote several works on civil history; as "Proofs of the Rights of the Duke de la Trimouille to the Kingdom of Naples;" a large work on "The Genealogy of the Kings of France, against Chiflet," said to have been written at the instigation of the chancellor Seguier; and a piece "De formula Regnante Christo." On the death of Gerard Vossius, Blondel was invited by the curators of the schola illustris of Amsterdam, to succeed him as professor of history. He accepted the place, and removed to that city in 1650, where his assiduity in study, and the change of air, brought on the loss of his sight. His situation was, moreover, rendered uncomfortable by some private squabbles, and by the charge of arminianism brought against him by his enemies. He died in 1655, at the age of sixty-four. *Bayle. Moreri.*—A.

BLONDEL, FRANCIS, an eminent architect and engineer, was born in 1617, at Ribemont, in Picardy. He appears to have been brought up as a man of letters; for the first mention of him is in quality of travelling governor to the young count of Brienne, in 1652. Of this journey through the north of Europe and Italy, which continued three years, a Latin relation was printed. He was afterwards employed in various negotiations with foreign princes; and in 1659 was sent by Lewis XIV. as his envoy-extraordinary to Constantinople, on which occasion he also visited Egypt. On his return he had a brevet of counsellor of state: he was also appointed to instruct the Grand Dauphin in mathematics and the belles-lettres; and was

one of the mathematical professors at the college royal.

His talents for architecture were not displayed till 1665, when he was sent by the court to construct a bridge over the Charente at the town of Saintes. In 1669 he was made a member of the academy of sciences; and about the same period the king gave him letters patent for the superintendence of all the public works in Paris. The repair and decoration of the gates St. Antony and St. Bernard were carried on under his direction; but in these works his genius was fettered by the remains of the ancient constructions. The gate of St. Denis was entirely his own erection, and it is reckoned one of the most magnificent and finished pieces of French architecture. Blondel was appointed director and professor of the academy of architecture established in 1671. In this office he gave a "Course of Architecture," which was published in large folio in 1698, and became a standard work on that art. He also composed and presented to the king in 1675, treatises "On the Art of throwing Bombs," and "On a new Method of Fortification," which procured him the rank of camp-marshal. His other works were, "Notes on the Architecture of Savot;" "Solution of Four principal Problems of Architecture;" "A Course of Mathematics;" the "History of the Roman Calendar;" and "A Comparison between Pindar and Horace." He died in 1686.

JAMES-FRANCIS BLONDEL, born at Rouen in 1705, a celebrated professor and author in architecture, is known by his "Architecture Francoise," 4 vols. fol. but more advantageously by his "Course of Civil Architecture," 9 vols. 8vo. He wrote all the articles relative to this art in the *Encyclopédie*. He died at his school in the Louvre, in 1774. *D'Argenville Hist. des Architectes*.—A.

BLONDIN, PETER, botanist, was born the 18th of December, 1682, in Picardy. The first rudiments of his education were imparted at the place of his nativity, which were completed by his studies at Paris. He particularly attached himself to botany under the famous Tournefort, who soon distinguished him from the rest of his pupils, and he afterwards became a most assiduous enquirer into the treasures of nature which lie concealed in the vegetable kingdom. In the year 1712 Blondin was admitted into the French academy, in quality of eleve of M. Reneaume. He published but one writing, in which he has departed from the system of Tournefort, with re-

gard to certain plants. He had been admitted doctor of physic at Rheims in 1708, and intended to have offered himself as one of the faculty at Paris, where he was prematurely cut off by death on the 15th of April, 1713. The historian of the academy speaks highly of his moral character, and affirms that he left very extensive and accurate herbals, with a number of curious memoirs nearly ready for the press; but in Dr. Dryander's most accurate catalogue of the invaluable botanical library of sir Joseph Banks, no mention appears of such posthumous works. *Eloges par de Fontenelle*.—W. N.

BLOSIUS, or DE BLOIS, LOUIS, an eminent Benedictine, was born of a good family, at Donstienne, in the diocese of Liege, in 1506. He was brought up with the prince Charles, afterwards emperor Charles V. At the age of fourteen he took the Benedictine habit at the monastery of Liessies, in Hainault, of which his piety and merits caused him in 1530 to be elected abbot. He refused the archbishopric of Cambray, offered him by the emperor, and employed himself in the reform of his monastery, and the composition of religious works. He died in 1566. His works were published by his disciple James Frojus, in one vol. fol. 1571. The most celebrated is the "Speculum Religiosorum," a kind of directory for the conduct of the members of religious orders. It was thought worthy of being translated into French by M. de la Nauze, of the academy of belles-lettres, in 1726, under the title of "Le Directeur des Ames religieuses." *Moreri*.—A.

BLOUNT, CHARLES, lord Mountjoy, and earl of Devonshire, a soldier and statesman of eminence in the reigns of Elizabeth and James I. was the second son of James lord Mountjoy, and was born in 1563. After an education at Oxford and the Inner Temple, he appeared at court in his twentieth year, where the uncommon beauty of his person caused him to be graciously distinguished by queen Elizabeth, who ever showed great sensibility towards that kind of excellence. He was then the cadet of an honourable, but impoverished house; such, however, was his interest, that he got into parliament for two western boroughs, and was knighted. He was one of the spirited young noblemen who, in 1588, fitted out ships at their own expence, to engage the Spanish armada. In 1594 he was made governor of Portsmouth; and in that year succeeded, by his brother's death, to the peerage, and title of Mountjoy. Having been much addicted to

military studies, he had a strong desire to put his lessons in practice; and for that purpose entertained a company in the Low-countries, and afterwards served in Brittany with sir John Norris. The queen, who seems to have wished to keep him about her person, was not pleased with his absences, and at length absolutely enjoined him to remain at court. She made him a knight of the garter in 1597, and employed him as lieutenant under the earl of Essex, first in an expedition to the Azores, and then to Ireland, where the great rebellion had broken out. In 1599, after the disgrace of Essex, Mountjoy was made lord lieutenant of Ireland, with a full expectation on the part of the queen that he was the man destined to restore her authority in that country. He did not disappoint her hopes. By a winter campaign he reduced the Irish to the utmost distress; and in December, 1601, he gained a complete victory near Kinsale, over the natives and their allies the Spaniards, which entirely broke their power. Soon after, Tyrone submitted, and was brought over to England by Mountjoy, in the beginning of 1603. James, who had at this time succeeded to the throne, confirmed and augmented the honours of this successful general, and advanced him to the earldom of Devonshire. He also made him master of the ordnance, and conferred upon him various lucrative grants in both countries. In 1604 he was one of the commissioners for negotiating a treaty of peace between England and Spain; and he had a share in the management of other affairs of moment. A violent illness carried him off in the prime of life, at the Savoy, in April, 1606. He had, not long before, stained his character, by marrying the daughter of the earl of Essex, at that time the wife of lord Rich. His chaplain, Laud, afterwards archbishop of Canterbury, who married them, though, as he said, without knowing of her previous engagement, repented the action as long as he lived. Lord Mountjoy was learned as well as valiant; and in a conference with a catholic clergyman in Ireland, refuted a false quotation of his from St. Austin, by bringing the book out of his tent. *Biogr. Britan.—A.*

BLOUNT, sir HENRY, was born in 1602, at the seat of his father, sir Thomas Pope Blount of Tittenhanger, in Hertfordshire. He studied at Trinity-college, Oxford, and on leaving that university, applied to the study of the law in Gray's-Inn. In 1634 he made a foreign tour, which he extended, beyond the usual limits, to the Turkish dominions in Europe, and to Egypt. He made a considerable stay at

Grand Cairo; and returning to England after an absence of two years, he printed an account of his travels, under the title of "A Voyage into the Levant, &c. &c. with particular Observations concerning the modern Condition of the Turks, and other People under that Empire," *Lond.* 1636, 4to. This was well received, and passed through several editions; it is, however, but slightly spoken of for solidity and accuracy by some judges. Soon after, he was appointed one of the band of pensioners by Charles I. and on the death of his father, in 1638, he succeeded to the family seat of Blount's-hall, in Staffordshire, and a considerable estate. On the breaking out of the civil war, he first joined the royal party, and was present at the battle of Edge-hill; but he afterwards thought proper to leave the king, and return to London, where he obtained a favourable reception from those in power. In 1651 he was named one of a committee for reforming the practice of the law. He displayed much zeal against tythes, and wished for the reduction of all stipends of parish ministers to an equal and moderate provision. He sat in 1654 as a commissioner for the trial of the brother of the Portuguese ambassador for murder, and contributed to the spirited act of justice which was executed upon him. His reputation for general knowledge also gained him a place among the commissioners for advancing the trade and navigation of the commonwealth. By the death of his brother he succeeded to the Hertfordshire estate in 1654. At the Restoration, he, like many others who had joined the prevailing party with the view of living quiet, was favourably received by the king; and in 1661 he served as high-sheriff of Hertfordshire. Thenceforth he lived as a retired English gentleman till his death in 1682. His travels seem to have given him a turn to freedom of opinion, and on several topics he entertained singular and paradoxical notions. Six comedies published in the name of John Lilly, under the title of "Court Comedies," have been ascribed to him. *Biogr. Britan.—A.*

BLOUNT, sir THOMAS POPE, an eminent writer, was eldest son of the preceding. He was born in 1649, and received his education under his father's eye. He obtained an early reputation for learning and worth, and was created a baronet by Charles II. in 1679. He sat as Burgess for St. Alban's in the parliaments of the thirtieth and thirty-first years of that king's reign, and was knight of the shire for the county of Hertford in three parliaments after the Revolution. In his public capacity

he appeared as a friend of liberty, and a true patriot. As a man of learning he distinguished himself by a valuable work in Latin, entitled "*Censura celebriorum authorum.*" Lond. fol. 1690, reprinted at Geneva in 1694 and 1710, 4to. Its purpose is to give a brief account of all eminent authors, ancient and modern, the time of their flourishing, the nature, character, and editions of their works. It is properly no more than a compilation, the opinions concerning authors being usually given in the words of those writers who have mentioned them; but it is composed with accuracy, and is still consulted for dates and other information. A work which he published in 1694, entitled "*De Re Poëtica; or, Remarks on Poetry; with Characters and Censures of the most considerable Poets, whether ancient or modern; extracted out of the best and choicest Critics;*" 4to. is a similar compilation in a particular branch of literature. His "*Natural History, containing many not common Observations, extracted out of the best modern Writers,*" 1693, 12mo. is likewise no more than a commonplace-book. He appears as an original writer only in his "*Essays on several Subjects,*" 8vo. in which he has with considerable freedom discussed various nice and interesting points; such as, the influence of the priesthood, the proper regard due to the ancients, the variety of opinions, the uncertainty of human knowledge, the effects of custom and education, &c. Sir Thomas died at Tittenhanger in 1697, in his forty-eighth year, leaving a very numerous family. *Biogr. Britan.—A.*

BLOUNT, CHARLES, younger son of sir Henry Blount, and brother of the subject of the preceding article, is the most celebrated person of the family, as having written much more, and more freely, so as openly to have joined that class of free-thinking, or deistical authors, to which they may be suspected of having secretly belonged. He was born in 1654, and, like his brother, was educated at home under his father's inspection. He was married and settled in an independent estate at the age of eighteen; his father, whose favourite he seems to have been, placing that early confidence in his sense and discretion. His first avowed work attracted considerable notice. It appeared in 1678 under the title of "*Anima Mundi; or, an Historical Narration of the Opinions of the Ancients concerning Man's Soul after this Life, according to unenlightened Nature.*" Whatever might be the author's intention in this comparison of the opinions of paganism and christianity, as it was written

in the manner of a philosophical enquiry, and made no attack upon the latter, it might have been both wise and liberal to give it free course. A complaint, however, was lodged against it before Dr. Compton, bishop of London, who enjoined its suppression, though it had been licensed. Not content with this, a zealous person in the bishop's absence had the book burned: that concise mode of confuting, which bigotry has always preferred to any other! The book has, however, met with able answerers of a different kind; but it has been always valued as a learned summary of opinions on an important topic. Sir Henry Blount is thought to have aided his son in the work. In the same year Mr. Blount printed a single sheet, entitled "*Mr. Hobbes's last Words and dying Legacy,*" extracted from the *Leviathan* of that author, and intended to expose its principles; though in the main he was an admirer and friend of Hobbes. Probably his chief objection lay against that philosopher's political maxims; for Blount was an ardent votary of liberty, as he soon after testified by a pamphlet intended to excite the nation's alarm with respect to a popish plot, and the prospect of a popish successor to the crown. This appeared under the signature of "*Junius Brutus,*" for it was too free to be safely owned. It is a very powerfully written piece, and has been excelled by few party publications.

In 1680 he printed the work which has made him most known, a translation of "*The two first Books of Philostratus, concerning the Life of Apollonius Tyanæus, with philological notes upon each chapter,*" fol. This was considered as so dangerous an attempt to injure the christian religion, that it was very soon suppressed, so that few copies got abroad. It is well known that the actions and character of that impostor and mystic were early brought to support the sinking cause of paganism, by affording a comparison with the Author of Christianity; though the dissimilarity between the two persons is so great, that a sensible deist could expect little advantage from it. Blount probably confided chiefly in his notes, which are said to have been taken from the manuscripts of lord Herbert of Cherbury, though it does not appear why his own learning might not have supplied them. He followed up the blow in the same year with "*Great is Diana of the Ephesians, or the Original of Idolatry, together with the political Institution of the Gentile's Sacrifices;*" a keen attack upon heathen priestcraft, by which the author certainly meant to give a side-blow to what he deemed

priestcraft in other systems. He was now considered as the head of the deistical sect, and is said to have been very zealous in propagating his opinions by letters among his friends. His notoriety, however, augmented his caution; so that he carefully concealed his being the author of a book entitled, "*Religio Laici*," published in 1683; which is said by Dr. Leland (Deist. Writers) to be little more than a translation of lord Herbert's work under the same title. A similar caution has been supposed to make him drop a design in which he was once engaged, that of a *Life of Mahomet*. His studies about this time seem to have taken a different turn. In 1684 he published "*Janua Scientiarum; or, an Introduction to Geography, Chronology, Government, History, Philosophy, and all genteel Sorts of Learning*," 8vo. The purpose of this work appears to have been, to initiate youth at an early age into the study of things, as well as of words; an idea which has been adopted by most of those who have speculated freely upon the advancement of mankind in knowledge, and the abolition of ancient prejudices.

The revolution was an event in which Mr. Blount was likely to concur with full approbation. It appears, too, from a letter he wrote to sir W. Leveson Gower concerning corporations, that he wished the opportunity might be taken of punishing those counsellors of the late king who had injured the independence of parliaments; justly considering the purity of the representation as the essence of a free constitution. He also wrote about this period, "*A just Vindication of Learning, and of the Liberty of the Press*;" which is esteemed one of his best performances, and a summary of all the principal arguments that can be urged on the topic. His zeal for the cause of king William induced him, in 1693, to write a pamphlet, the doctrine of which may appear very surprising from a man impressed with the principles of civil liberty. It was an attempt to prove the right of William and Mary to the crown on the ground of *conquest*;—a title in all cases odious and offensive to the feelings of freemen; and in this case peculiarly obnoxious, as well as ill-founded. But his intention is explicitly declared in the title page, wherein he says, that it is "written with an especial regard to such as have hitherto refused the oath, and yet allow of the title of conquest, when consequent to a just war." The performance, however, proved so offensive, that on a complaint being brought before the House of Commons against this pamphlet, entitled, "*King*

William and Queen Mary Conquerors," it was ordered to be burnt by the hands of the common hangman; and occasion was taken to involve in the same censure a pastoral letter of bishop Burnet, in which the same notion was advanced, probably with the same views.

This was our author's last publication. Having lost his wife, he became warmly enamoured of her sister, a lady of great beauty and merit, who was disposed to return his affection; but the ecclesiastical laws by which marriage is regulated in this country, opposed their union. Mr. Blount drew up the case with great strength of argument, and submitted it to certain divines, who could not do otherwise than declare against his wishes. As the lady could not be prevailed upon to comply, after such a determination, her lover was thrown into a state of despair, which terminated in shooting himself in the head. He survived the wound some days, during which he would take nothing except from her hands. Death at length relieved him from his sufferings, in August, 1693. We shall make no further remark upon this action, than as it was an indication of character. It probably sprung from the same impatient ardour of mind, and eagerness of temper, which spurred him on to the bold attacks he made upon received opinions. He appears to have been of an open and sincere disposition, a lover of truth, and an abhorrer of fraud and artifice wherever he suspected them; and as nothing has been said to impeach his moral character, it may be concluded to have been unexceptionable. He has with great injustice been put by some foreign divines in their catalogues of atheists: no man of candour who peruses his works will doubt of his theism. After his death, many of his private letters were published by Gildon in a work entitled, "*The Oracles of Reason*," which was afterwards reprinted, with several of his smaller pieces, in a collection of "*The Miscellaneous Works of Charles Blount, Esq.*" *Biogr. Britan.*—A.

BLOW, JOHN, an eminent musical composer, was born in 1648 at North Collingham in Nottinghamshire. He was one of the first set of children of the chapel royal after the restoration, whose master was captain Cook. He also received instructions from Hingeston, organist to Oliver Cromwell, and from Dr. Christ. Gibbons. In 1673 he became one of the gentlemen of the chapel; and the next year was appointed master of the children. In 1685 he was nominated one of the private music to James II. and in 1687, almoner and master of the choristers at St. Paul's. The degree of doc-

tor in music was conferred upon him, *speciali gratia*, by archbishop Sancroft. On the death of Purcell, in 1695, he became organist of Westminster-abbey. In 1699 he was made composer to the royal chapel. He died in 1708. Dr. Blow began to compose anthems while a singing-boy in the chapel-royal; and it is upon his compositions in church-music that his reputation is principally founded. A canon of his was sung in St. Peter's church at Rome, to which it was introduced by cardinal Howard. His church-music was never collected in a body; but Dr. Boyce printed three services and ten anthems of his composition, and Dr. Tudway's and Dr. Aldrich's collections contain many more. Of these works, Dr. Burney says, "Some of his choral productions are doubtless in a very bold and grand style; however, he is unequal, and frequently unhappy, in his attempts at new harmony and modulation." This writer proceeds to show that he was extremely licentious and faulty in his counterpoint, whence he seems to wonder how he should have obtained such a character for skill in modulation. He further observes, that "Dr. Blow's ballads are in general more smooth and natural than his other productions; and, indeed, than any other ballads of his time." His secular compositions were collected into a folio volume, in 1700, under the title of "*Amphion Anglicus*," apparently in rivalry of the *Orpheus Britannicus* of Purcell, to which, however, it was judged greatly inferior. Dr. Blow was a personable man, and of a grave and decent deportment. His morals were pure, and his temper benevolent, but not without some of the pride of conscious talents. Several of the most distinguished musicians of the time were his pupils, among whom his monument in Westminster-abbey names the famous Henry Purcell, as one sufficient alone to confer celebrity on a master. *Hawkins's Hist. of Music, vol. IV. Burney's Hist of Music, vol. III.—A.*

BLUM, JOACHIM CHRISTIAN, an esteemed German poet, was born at Rathenau in 1739. His parents, descended from respectable families, who carried on trade in that place, were both afflicted with bad health, and the son's constitution was so weak that he seemed to have inherited all their infirmities. When about the age of fifteen, he was thrown down by a horse which trod on his breast, so that the blood streamed from his mouth. He was carried home almost lifeless; and this unfortunate accident increased his natural weakness, and in all probability was the cause of those complaints to which he was ever after subject. His father

being an invalid, and having no great inclination for retail business, contented himself with keeping the books, and frequenting the different fairs. He was fond of reading, and in fine weather generally resided at his country-seat, where he always had his son with him under his own eye; and by these means inspired his young mind with a taste for the beauties of nature and peaceful retirement. The first part of his education he received from a French lady, who was governess to his sisters; and his father dying when he was about the age of eleven, he became master of his library, which he read through with great diligence. On Sundays, when his sisters received visits from their acquaintances, he entertained them with playing hymns on the harpsichord, which the ladies accompanied with their voices, and he read to them moral authors or repeated short orations in so affecting a manner that they often shed tears. His mother thence concluded that he had some inclination to become a clergyman; and in 1754 put him to school at Brandenburg, where he read the Universal History, Saurin's and Gellert's works, and in general every poetical author he could procure. At the same time he made some small attempts in poetry himself. Three years after he went to the gymnasium at Berlin, where he abandoned all thoughts of being a clergyman, and applied to the study of philosophy and the belles-lettres. In his leisure hours he indulged in his favourite pursuit, and made himself acquainted with the ancient Latin poets. An oration which he composed and spoke in public attracted the notice of professor Ramler, and procured him the patronage of that great poet. He was now destined for the university; but, "thanks to Providence," said he often, "my lot was far better ordered, for I should not have found there a Baumgarten, who alone was worth a whole college." In 1759 he proceeded to Frankfort-on-the-Oder, where he studied chiefly under Alexander Baumgarten, so highly respected by all his pupils, who soon discovered his decided taste for philosophy and polite literature. Frankfort and the neighbouring country were at that time exposed to the horrors of war; and as the city fell into the hands of the Russians, Blum quitted it with one of his friends, and resided for some time at the house of his mother. Having afterwards completed his education, he resolved to comply with the wishes of his distressed parent, who had lost both her daughters, and to devote the remainder of his days to the muses in his native place, especially as he found that his infirmities and bad health were

increasing. Towards the latter part of his life his strength decayed rapidly. His last illness confined him to his bed only three days, and he died on the 28th of August, 1796. The fruits of his poetical labours were "Lyric Poems," and "Idylls," which he published at various periods after the year 1765. He celebrated his birth-place not only in his verses, but also by a dramatic piece called "Rattenau delivered," which was often represented at Berlin with universal applause; but on a request made, as is said, by the Swedish ambassador, it was afterwards forbidden. Blum's poetry is characterised by softness, simplicity, and great correctness, and entitles him without doubt to a place among the best poets of Germany. Besides poems, he wrote also some volumes to which he gave the title of "Walks;" two volumes of "Orations;" and a "Collection of German Proverbs," with an explanation of their origin and meaning, in order to confirm the remark, that the whole wisdom and morality of a people just emerging from barbarism is contained in such emphatic expressions. These works are not hasty and ill-digested performances. Blum published nothing until he had subjected it to the severest criticism; nor was he author of a sentence in which his heart did not participate. Few literary men have taken the trouble to write with so much truth and accuracy; but he was indefatigable in correcting, and a few lines often employed him for several days. His fame, therefore, was widely diffused, and his works were much read, and with great approbation. When he paid a visit to Berlin, he was honoured with the notice of the first characters in the learned and political world of that city; and he had the pleasure of being told by the princess Amelia, that his writings were perused with much satisfaction by the empress of Russia. The late king, Frederick William, rewarded the peaceful labours of this poet in so noble a manner, that the circumstance deserves to be recorded. In the spring of the year 1787, Blum purchased a small estate, in hopes that residing in the country might be beneficial to his health; but the mansion belonging to it was in a very ruinous condition. As the purchase had exhausted almost the whole of his property, he was not able to repair the buildings without assistance; and, therefore, in the month of April, he addressed a poetical epistle to the king, in which he introduced the following lines:

O aid thy poet, gracious prince,
And free his breast from care;
All that he asks is competence
His mansion to repair.

Those mouldering walls, which long have stood
Offensive to the eyes,
A temple then to gratitude
Shall renovated rise.

His groves, near yonder wandering stream,
Whose banks with reeds are crown'd,
Thus consecrated groves shall seem,
And shade the hallow'd ground.

His majesty was so pleased with this address, that he ordered 2000 rix-dollars to be paid to the poet by instalments. Blum returned thanks in a second epistle, and the king in his answer wished that he might long live to enjoy all the pleasure which he expected in the possession of his rural retreat. Besides the Greek and Latin, Blum understood the English, French, and Italian, so well as to be able to read the best writers in these languages, and to enter into the spirit of the authors. He was particularly fond of the Latin poets of the middle ages, and studied with great attention the history of the Christian church. In a word, there was no subject that can have an influence on human happiness, which he did not in some measure illustrate, especially as a philologist and a philosopher. *Schlichtegroll's Necrology*.—J.

BLUTEAU, DOM RAPHAEL, a religious Theatine, was born in London of French parents in 1638. After having distinguished himself in sacred and profane literature, he visited Portugal, where within six months he acquired such a knowledge of the language, that he was able to preach in it with applause. On his return to Paris he was in great esteem for piety and learning, and for a time was preacher to Henrietta-Maria queen of England. Revisiting Portugal, he was appointed to an office in the inquisition, and was made member of the royal Portuguese academy of history. He wrote several works, of which the most esteemed is a "Portuguese and Latin Dictionary," in 8 vols. folio, *Coimbra*, 1712-1721, to which he added a supplement in 2 vols. fol. *Lisbon*, 1727-1728. This learned man died at Lisbon in 1734, at the great age of ninety-six. It may be mentioned, both as a proof of his celebrity, and an example of the character of Portuguese literature, that two doctors of the academy to which he belonged made each an harangue on this problem, Whether it was more glorious for England to have given him birth, or for Portugal to have possessed him to his death. *Moreri*.—A.

BOADICEA, BOUDICEA, BONDUCA (the name is variously written), a celebrated British queen, in the time of Nero, was wife of Prasutagus, king of the Iceni (people of the eastern coast of England). Her husband, at his death, having,

for the security of his family, made the emperor co-heir with his daughters, the Roman officers, with all the insolence of their nation, took possession of his palace and effects, and even went so far as to cause his widow to be publicly scourged, and his daughters to be exposed to the brutality of the soldiery. In revenge for these intolerable injuries, Boadicea, who was a woman of a masculine spirit, excited the Britons to revolt against their oppressors; and at the head of 120,000 men she stormed the colony of Camalodunum (Colchester), and massacred with every species of barbarity all the Roman settlers in the country, to the number of 80,000. The governor Suetonius Paulinus at length marching against the revolted with 10,000 men, obtained that success which disciplined valour always secures in the field against popular fury. With a trifling loss he entirely overthrew the Britons, and completely revenged the fate of his countrymen. This battle was fought in the year sixty-one. Boadicea soon after fell a victim either to poison or disease. *Tacitus. Dion Cassius. Biogr. Brit.*—A.

BOCCACIO, JOHN, one of the fathers of Italian literature, and restorers of letters in Europe, was descended from a family in humble life at Certaldo in the Florentine territory, and was born in 1313. Destined by his father to a mercantile life, he was early taken from school and placed in the service of a Florentine merchant, with whom he travelled several years. As he made little proficiency in an employment opposite to his disposition, which was decidedly turned to letters, his father at length put him to the study of the canon law; and in this pursuit he uselessly consumed six years more. Being finally left free to follow his own course of study, he sought instruction in science and polite literature from various masters, and at Florence placed himself under the tuition of Leonzio Pilato for the Greek language. He frequently conferred on learned topics with the best-informed men of his time, and employed great pains in collecting and copying the Greek and Latin writers of antiquity, as the genuine sources of good taste. A friendship which he formed with the celebrated Petrarch, was of great advantage as well to his progress in learning as to his reputation. Such was the esteem which his various acquisitions inspired, that Florence honoured him with the right of citizenship, and employed him in several public transactions. He was appointed ambassador from that city to the court of Ravenna, probably about 1347; and afterwards to the mar-

quis of Brandenburg. In 1351 he had the acceptable commission of carrying to his friend Petrarch, then at Padua, a letter from the Florentines, by which they restored him his paternal property, and pressed him to honour their new university with his presence. This laid the foundation of a more frequent and very confidential correspondence between the two friends. In 1353 he was sent to pope Innocent VI. at Avignon. Hitherto, and for some succeeding years, he seems to have lived with considerable licence, and to have employed his pen chiefly in poetical works, and in other compositions of the free kind. He resided some time at Naples, where king Robert gave him a gracious reception. Here he became enamoured of a young woman, to whom he gave the name of *Fiametta*, which he has made the title of one of his works. It is the common opinion that she was the natural daughter of Robert; but in all he has said of his amours, there appears to be a large admixture of romance. It is certain, however, that he had an illegitimate daughter, whose untimely death he lamented in a Latin eclogue. A conference with Petrarch at Milan in 1259 is supposed to have inspired him with more serious thoughts; which were enforced in 1361 by the prediction of a holy man, signifying that he was not to survive many years, and that he was soon to abandon poetry. The mind of Boccacio was so impressed with this warning, that he hastily resolved to quit, not only his poetical pursuits, but the reading of profane authors altogether, and to part with his library; from which latter purposes, Petrarch wisely dissuaded him. About this time he seems to have assumed the clerical habit, and with it a new plan of conduct. He again visited the court of Naples in 1362, or 1363, in consequence of an invitation from Nicholas Acciaïoli, the grand seneschal; but his reception was not such as to induce him to make a long stay. Thence he went to Venice, where he passed three months with Petrarch. He was again sent by his country as ambassador at Avignon to pope Urban V. whom in 1367 he also visited in the same character at Rome. This was the last of his public missions. He was afterwards appointed to the new institution of a public lectureship on the *Commedia* of Dante, at Florence, and he began his expositions of that author in October, 1373. In December, 1375, he died at his retirement of Certaldo, a year after the death of his friend Petrarch.

Boccacio was a very voluminous writer, both in his own language and in Latin, in prose and in verse. In Latin prose he wrote fifteen books,

"De Genealogia Deorum," which, at the time when it was composed, contained all the erudition that could be collected relative to the heathen mythology, and was esteemed a most admirable work, though the advancement of critical and literary knowledge in later times has deprived it of all its value. He has been accused of quoting in this performance supposititious authors, who never existed; but it is probable that he was himself deceived in these instances. He also wrote nine books, "Decasibus virorum & fæminarum, illustrium," and a book, "De claris mulieribus," which were formerly admired, and translated into several languages. A kind of catalogue or dictionary of the Latin names of mountains, woods, lakes, rivers, seas, &c. further testifies his industry in classical literature. In Latin verse he wrote a number of eclogues. His style in this language, however, is very far from classical purity, and is inferior in strength and correctness to that of Petrarch. In Italian poetry, he composed the "Teseide," in twelve books; the "Filostrato;" the "Ninfale Fiesolano;" and various other pieces; which, however, have not been able to raise him to the rank of a first-rate poet, or to give him place, without a long interval, after Dante and Petrarch. His prose writings in Italian are by much the most valuable; and these, perhaps, rather for their style than their matter. In this class are his "Commentary on Dante," with the life of that poet; and some romances of the amorous kind, with verse intermixed, as "Il Filocopo, la Fiammetta; l'Ameto, il Laberinto d'Amore," &c. But the fame of them all has been eclipsed by his "Decamerone," a collection of a hundred stories or novels, feigned to have been recited in ten days by a company of ladies and gentlemen who had retired into the country from the plague of Florence in 1348. These are very various in their character; serious and comic; moral and licentious; from high and low life. They are in general founded on fact, and present a curious picture of manners. The free strokes they contain against the vices and frauds of the priests, and even the mysteries of religion, are extremely remarkable; nor is the looseness of the language and description in some parts less extraordinary, considering them as related before females of condition. As to the merit of the composition, it is various. The narration and reflexions will often appear flat and trite at the present day; but some of the stories are told with nature and humour; and the style of the whole is reckoned a perfect

model of elegance and purity for the age, and places the Italian language far beyond that of any other modern nation at so early a period. Scarcely any book was ever more popular. Its editions were innumerable, but many of them much mutilated in the offensive parts. That of the Junti at Florence in 1537 is most esteemed among the old ones; and there are various complete modern ones dated at London and Paris. The Decameron has been translated into many languages; and its stories have afforded the ground-work for some of the most popular pieces of la Fontaine and other writers.

Boccaccio also, as has been already noticed, served the cause of letters by procuring copies of many ancient works; and he gives himself the credit of being the first who brought over the writings of Homer and of various other Greek authors from Greece to Tuscany. He was indefatigable in copying with his own hand many of these precious remains—a labour necessary to an indigent scholar before the era of printing. He bequeathed his valuable library to a convent in Florence, where it was long preserved. *Tiraboschi, Storia della Literat. Ital.* —A.

BOCCALINI, TRAJAN, a celebrated Italian satirist and political writer, was the son of an architect of Carpi, but was himself born at Loreto in 1556. He lived much at Rome, where the vivacity of his genius ingratiated him with several of the principal persons, among the rest with cardinal Bentivoglio, to whom he was master in geography. His satirical turn exposed him to some danger, but he obtained the protection of the cardinals Borghese and Gaetani, by whose means he was appointed to several governments in the ecclesiastical state, among the rest, to that of Benevento. He was not, however, so good a statesman in practice as in theory; and several complaints were preferred against his administration. On this account, and to secure himself from the vengeance of the Spaniards, whose designs against the liberty of Italy he had freely exposed in writing, he retired to Venice in 1612. The next year, however, was the last of his life, which is said to have terminated in an extraordinary manner. He lodged at a friend's house, who going from home very early one morning, four assassins entered Boccacini's chamber, and beat him so severely with sand-bags as to occasion his death. The truth of this story is questioned; yet it is certain that he made himself many enemies by his writings.

The most celebrated of his works is entitled,

"Ragguagli di Parnaso" (News from Parnassus), in which, under the fiction of a court where Apollo receives informations, complaints, accusations, &c. on which he passes his judgment, the author takes occasion to give his opinion on many persons, their actions and works, in a free and satirical strain, and often indeed with no great solidity of criticism, or regard to truth. A second part of this plan was, "The Secretary of Apollo," in which that deity is represented as writing epistles to a variety of persons, both ancient and modern, in praise or censure of their actions or performances. His "Political Touchstone" is a similar work, but chiefly directed against the Spaniards. He also wrote the "Political Balance," "Commentaries on Tacitus," and other works. *Moreri. Tiraboschi.—A.*

BOCCOLD, or BEÜKELS, JOHN, commonly called *John of Leyden*, a memorable example of the force of fanaticism, was a journeyman-taylor of Leyden, in the earlier part of the 16th century. Joining with John Matthias, a baker of Haerlem, who, like himself, assumed the character of a prophet among the sect of anabaptists, they fixed their residence at Munster, an Imperial city in Westphalia, and employed themselves with great zeal in propagating their opinions. Their proselytes at length became numerous enough to enable them to make themselves masters of the city, in which they established a new form of government, directed by Matthias as its head, with all the uncontrolled power of a prophet inspired by Heaven. This was in 1534; and Matthias sent emissaries to all of the sect in the Low-countries, inviting them to repair to Munster, as the Mount-Sion of true believers, whence they were to proceed to reduce the whole earth to their dominion. Meantime, the bishop of Munster assembling an army, laid siege to the town, and Matthias, in a frantic sally, was slain. Boccold succeeded him in the prophetic authority, and being a more cautious man in action, he contented himself with carrying on a defensive war. He was, however, still more of an enthusiast than his predecessor, as he soon proved by some extraordinary proceedings. He marched naked through the streets, proclaiming that "the kingdom of God was at hand, when whatever was highest on earth should be brought low, and whatever was lowest should be exalted." In consequence, he commanded the churches, as the highest buildings in the city, to be levelled with the ground; and he deprived Cniperdoling, the most considerable of their proselytes,

of the consulship to which he had been raised, and made him perform the office of common executioner. Following the dangerous guidance of the Jewish scriptures, he appointed twelve judges, in analogy to the twelve tribes of Israel, reserving to himself the divine authority of the Moses of this new legislature. Not content, however, with this degree of supremacy, he procured a prophet to declare it to be the will of God that John Boccold should be king of Sion, and sit on the throne of David; and he was installed in this high dignity with the greatest pomp and solemnity. As he was amply furnished with the warmth of constitution ordinarily accompanying fanaticism, his next step was to direct the teachers of the sect to preach up plurality of wives, as one of the privileges of the saints; and he soon brought it to practice by marrying three wives at once, one of them the beautiful widow of Matthias, whom alone he permitted to share with him in the honours of royalty. As his passions became more ardent by indulgence, he increased the number of his wives to fourteen; and the example of his licentiousness being readily adopted, the most unbounded profligacy in this respect immediately took place, so that every female who could by any latitude be deemed marriageable in Munster, was obliged to submit to a fugitive union. The blockade, in the mean time, was drawn closer about the town; no succours arrived, and scarcity began to be sensibly felt. Yet such was the ascendancy Boccold had acquired over the mind of his followers, by his confident promises and predictions, that the multitude retained their expectations of deliverance, and never admitted the idea of surrender. Indeed, any token of an inclination of this kind was punished with instant death; and no one used the sword of authority with more rigour than the king of Munster. One of his wives having presumed to utter some doubts concerning his divine mission, he assembled the whole flock of them, and causing the heretic to kneel down in the midst, he struck off her head with his own hands, while the rest danced in frantic joy round the bleeding corpse of their companion.

At length all the horrors of famine pressed on the unfortunate people of Munster, who still refused to capitulate. But a deserter having pointed out a weak place in the walls, they were scaled by a party, and the rest of the army was admitted. The anabaptists defended themselves in the market-place with desperate valour till most of them were killed. Boccold was taken

alive; and it was thought proper treatment to carry him loaded with chains from town to town by way of spectacle, exposing him to all the insults of the populace. He bore these indignities with an unbroken spirit, and still adhered to all the tenets of his sect. He was brought back to Munster, and there put to death under the most exquisite torments, which he endured with astonishing fortitude. He finished his extraordinary course when only twenty-six years of age. *Robertson's Hist. of Charles V.—A.*

BOCCONE, PAUL, a considerable benefactor to natural history, was born at Palermo, in 1633, of a family of distinction, originally from Savona. His taste for natural knowledge in every branch led him to carry his researches through various parts of Europe, and to make very extensive connections among the men of science, by whom he was greatly esteemed. Every thing curious or useful entered into his collections, but he principally attended to botany, and added to its stores a number of new plants. After having been some time botanist to the grand duke of Tuscany, he entered into the fraternity of Cistercian monks at Florence in 1682, and took the name of *Sylvio*. Still, however, he pursued his enquiries with great ardour, and visited a great number of countries and learned societies. At length he retired to a monastery of his order at Palermo, where he died in 1704. The fruits of his labours were made public in various works. Of these are, "*Icones & Descriptiones rariorum Plantarum Siciliae, Melitae, Galliae, & Italiae*," *Lyons* and *Oxford*, 1674; the plants fine, and many of them new; the plates small and indifferent: "*Recherches & Observations naturelles*," *Paris*, 1671, *Amst.* 1674: "*Osservationi naturali ove si contengono materie medico-fisiche & di Botanica*," *Bologn.* 1684: "*Museo di fisica e di esperienze decorato di osservationi naturali*," *Venet.* 1697; this and the preceding are miscellaneous, and contain, besides natural history, several observations relative to the medical properties of plants, &c. in which the author is sufficiently credulous: "*Musea di Piante rare*," *Venet.* 1697; his principal botanical work. There are likewise some of his papers on marine plants, on mineral subjects, &c. in *Ephem. Nat. Curios.* of which society he was a member. Jussieu taxes this writer with plagiarism. He left in MS. a natural history of Corsica. *Moreri. Nouv. Dict. Hist. Haller Bibl. Botan.—A.*

BOCH, JOHN (Latin *Bochius*), a distinguished modern Latin poet, was born at Brus-

sels in 1555, and early obtained a reputation as a classical scholar. He entered into the service of cardinal Radzevil, and accompanied him to Rome, where he studied divinity under Bellarmine. He afterwards travelled into Poland, Livonia, and Russia, and was near losing his feet by the frost on his journey to Moscow. The necessity of making his escape from a hostile incursion was the circumstance that saved them. On his return to the Low-countries the duke of Parma made him secretary to the town-house of Antwerp. He died in 1609. He wrote in Latin on various subjects in prose and verse. His poetical works, consisting of epigrams, elegies, heroic poems, &c. were printed together at Cologne in 1615. The critics of his country reckon him among the best Latin poets of his time; and he has been called the Belgic Virgil. *Moreri. Bayle.—A.*

BOCHART, SAMUEL, a protestant minister of distinguished erudition, was born in 1599 at Rouen, where his father, a man of good family, was minister of the reformed church. Samuel studied polite literature under Thomas Dempster at Paris, philosophy at Sedan, and divinity and oriental languages at Saumur. He made an astonishing proficiency in all these branches at an early age; and his studies under Erpenius and Ludolf at Leyden completed that knowledge of eastern literature, for which he became so famous. On his return to France, he became minister at Caen, where he held a remarkable public disputation with father Veron, by which he acquired great reputation with his party. In 1646 he published his "*Phaleg*" and "*Canaan*," which are the two parts of his "*Geographia Sacra*," a very learned work, entering deeply into the history and geography of the early periods of the world, as recorded in the biblical writings, the dispersion of mankind, the origin of nations and languages, &c. The author is, however, censured for his forced and fanciful etymologies, and chimerical conjectures, founded on that fond attachment to oriental literature, which seems to have inspired him. His studies in the composition of the preceding work led him to make many enquiries concerning the animals, vegetables, and minerals, mentioned in scripture, on which he meant to have composed separate treatises; but he only finished that relative to animals, which was printed at London in 1663, under the title of "*Hierozoicon*." A greater knowledge of natural history would have enabled him to avoid many mistakes in this performance. Bochart was one of the learned men whose reputation caused them to be invited to the court

of queen Christina of Sweden. He went thither in 1652, in company with the learned Huet, who has written an humourous and elegant Latin poem on their journey. It seems as if the capricious levity of Christina was not well suited to the grave character of Bochart, and that she amused herself with attempts to disconcert him. He returned to France in 1653, and resumed his usual studies and mode of living. He was a member of the academy of Caen, which then possessed many men of distinguished merit. He obtained the esteem of persons of all parties by his candour and moderation, as well as by his profound erudition, and had the good fortune to keep clear of the angry squabbles which too often injure the peace and reputation of literary men. He died of an apoplectic stroke, while maintaining a disputation in the academy with Huet, on May 16, 1667, aged sixty-eight. Bochart was in easy circumstances, and left his property to an only daughter. He wrote various treatises besides those above mentioned, particularly one prefixed to Segrais' translation of the *Æneid*, in which he attempts to prove that *Æneas* never was in Italy. His works were printed together at Leyden in 1712, in 3 vols. folio. *Bayle. Moreri. Nouv. Dict. Hist.*—A.

BODIN, JOHN, a very learned French lawyer, was born at Angers in 1530, and studied at Toulouse. He is said to have been originally a protestant, and it is certain that he always disapproved of the violences exercised against that sect. When he quitted Toulouse, he entered at the bar in Paris, but his success was so little flattering, that he chiefly addicted himself to letters. His first publication was a translation into elegant Latin verse of "Oppian's *Cynegeticon*," accompanied with learned commentaries, which last, however, Turnebus claimed as his own. In 1566 he published a method of writing history; and in 1568, a dissertation on money, with an answer to the paradoxes of Maletroit on the subject. These were preparatory to a great work in French, "Concerning a Commonwealth," printed in 1576, in folio, and frequently reprinted in octavo. To the various and profound learning of this performance Thuanus bears testimony in his history. It was highly praised by other able men, and obtained him a great reputation throughout Europe. In England private lectures were read upon it both at London and Cambridge. In 1578 he printed tables of law, entitled, "*Juris universi distributio*." A singular work, which he published in 1579, called "*Demonomanie des Sorciers*," rather injured than served his

literary character. It was chiefly meant as an answer to a book of the physician Wierus, "*De Lamiis*," intended to prove that the stories of witchcraft and sorcery have mostly arisen from imposture or delusions of the fancy. Bodin accumulated a great deal of idle learning in his work, especially from the rabbinical writers; and as a just reward for his support of this kind of superstition, he became suspected of being himself a magician. Bodin's reputation had caused him, some years before, to be sent for to the court of Henry III. who was much delighted with his conversation, and treated him at first with great respect. But this favour was of no long duration; for Bodin, who had an office in the presidial court of Laon, in which city he married, was deputed, in 1576, by the third estate of Vermandois as their deputy to the assembly of the states-general held at Blois. Here he remonstrated with great freedom against the project of alienating the royal demesnes belonging to that province; and likewise proved that the deputies of two orders had no right to come to any decision without the consent of the third; and it is to his opposition that Thuanus principally attributes the defeat of the baneful scheme of alienation. He also firmly opposed the party of the Guises who attempted to procure a resolution for compelling all the king's subjects to profess the catholic religion. Finding himself by this conduct become obnoxious at court, he accepted a proposal from the king's brother, the duke of Alençon and Anjou, to accompany him in an honourable station to his government of the United Provinces. Bodin attended that prince into England; and is said to have advised him to the measure of seizing Antwerp, which turned out to Alençon's discredit and loss of influence. After the death of his patron, Bodin returned to Laon, where he administered justice as chief magistrate with great integrity. At length, the party of the league becoming triumphant in the kingdom, he persuaded the city to declare for the duke de Mayenne, and wrote two violent letters in favour of the league. He died of the plague at Laon in 1596, in his sixty-seventh year. Besides the works above mentioned, Bodin composed a dialogue concerning religions, entitled, "*Hep-taplomeron, sive de abditis rerum sublimium arcanis*." This was never printed, but by those who had seen it in manuscript, it was represented as a dangerous work, intended to invalidate the authority of revelation. The apparent advantage he gave in it to the Jewish religion, caused a report that he was a convert to it. It appears probable that he sat loose to any parti-

cular mode of religious belief. A short time before his death he published in Latin "Theatrum Universæ Naturæ," in which he pursues the causes and effects of things to their principles. Bodin was of a warm, active, inquisitive disposition, but possessed more erudition than judgment, and seems to have wanted consistency and solidity. *Bayle. Mereri. Thuani Hist.*—A.

BODLEY, sir THOMAS, a person worthy of commemoration for his services to literature, was born at Exeter in 1544. When he was about twelve years old he accompanied his father to Geneva, whither he removed with his family to avoid persecution in the reign of queen Mary. Young Bodley studied in the university of that city; and when his father, on the accession of Elizabeth, returned to his own country, he was sent to Magdalen-college, Oxford. He remained a number of years at this university, where he was made a fellow of Merton-college, read lectures in Greek and philosophy, and officiated as proctor, and public orator. In 1576 he went abroad for improvement, and spent four years in his travels. In 1583 he was made gentleman-usher to queen Elizabeth, married, and entered into public life. He was employed in various embassies, to the king of Denmark, to several of the German princes, to Henry III. of France, and finally, to the States-General of the United Provinces. He resided several years at the Hague, where his principal business was the negociation of money concerns between the states and queen Elizabeth. On his final return in 1597, finding his further advancement obstructed by the intrigues and jealousies of the leading men, he took a resolution of retiring from all public affairs, which he could never be prevailed upon to alter; and thenceforth almost solely employed himself in re-founding the university-library at Oxford, which has perpetuated his name. He furnished it with a large number of books, collected at great expence in foreign countries; and by his solicitations engaged many eminent persons to contribute to the same work. He also at his own cost made a considerable addition to the building; and at his death bequeathed almost his whole property to the annual support and augmentation of the library. By means of this fund and many subsequent benefactions, the Bodleian library is become one of the most curious and extensive in Europe. At the accession of king James, Mr. Bodley received the honour of knighthood. He died in 1612, and was buried in Merton-college choir. An annual oration

is still spoken in his praise. *Biogr. Britan.*—A.

BOECE, or BOEIS, HECTOR (*Boethius*, Lat.), a celebrated Scottish historian, was born of an ancient family at Dundee, about the year 1470. After studying some time at Aberdeen, he went for further improvement to Paris, where he made connections with several eminent literary characters, among the rest with Erasmus, who entertained a high opinion of his talents. When Elphinston bishop of Aberdeen founded the king's college there, about 1500, he sent for Boece from Paris, and made him principal. In this situation he, with his colleague William Hay, was instrumental in furnishing the kingdom with many good scholars. On the death of Elphinston in 1514, Boece wrote his life in Latin, together with those of his predecessors in the see of Aberdeen, published at Paris in quarto, 1522. He then engaged in his great work, the History of Scotland, introduced by a copious geographical description of the country. The work first appeared in 1526, under the title of "Scotorum Historia ab illius Gentis origine," Paris, fol.; he afterwards, however, improved it, and continued it to his death, which is thought to have happened about 1550. The first edition contained seventeen books, concluding with the death of James I. The second, of Lausanne and Paris, 1574, fol. had an eighteenth, and part of a nineteenth book, both by the first author. It was afterwards brought to the end of James the Third's reign, by J. Ferrerius, a Piedmontese. It was translated into the Scottish dialect by John Bellen-dene, archdeacon of Murray, at the command of James V. This work of Boece has been very differently judged of, according to the dictates of national prejudice for or against it. It is allowed to be written with much elegance and purity of style; but the author's fondness for marvellous tales and legends is very apparent; and he has been charged with the serious crime of adding from his own invention many circumstances in the earlier part of the history, in order to fill up the list of kings, and throw all possible splendour over the antiquities of his nation. The English writers have treated him very roughly; nor does it appear that the defences of his countrymen have restored his credit. Some of them, indeed, have been ready enough to join in the censure. His private character is represented as having been amiable and respectable in a high degree; and his literary accomplishments were considerable for the time in which he lived. *Biogr. Britan.*—A.

BOECLER, JOHN-HENRY, an eminent German philologist, was born at Cronheim, in Franconia, in 1610. His learning caused him about his twenty-first year to be made professor of eloquence at Strasburg. He was invited to Sweden by queen Christina in 1648, and appointed to the chair of eloquence in the university of Upsal, and to the office of royal historiographer: he left that country on account of his health, and returning to Strasburg, became professor of history there. Both the elector of Mentz and the emperor nominated him their counsellors; and Lewis XIV. bestowed a pension on him. He died in 1692. His principal works are; "Commentationes Plinianæ;" "Timur, vulgo Tamerlanus," 4to. 1657: "Notitia sancti Romani Imperii," 1681, 8vo.: "Historia, Schola principum;" "Bibliographia Critica," 8vo. 1715: "Dissertationes Academicæ," 3 vols. 4to. 1710; this is a collection of treatises on a variety of topics, political, historical, and literary: "Animadversiones in Polybium," 4to. 1681: "Commentatio in Grotii librum de jure belli & pacis," 4to. 1712. He besides gave Latin commentaries on various ancient authors, and wrote several tracts on German history. *Moreri. Nouv. Dict. Hist.*—A.

BŒHM, or BEHMEN, JACOB, founder of a sect called the Bœhmists, was born of poor parents, at a village near Gorlitz, in Upper Lusatia, in 1575. At the age of ten he was sent to school, where he learned to read and write, after which he was put apprentice to a shoe-maker, and in 1594 he became a master, and entered into the state of marriage. In the year 1600 he is said to have fallen into a spiritual trance, or extacy, for seven days, during which he was not only drawn nearer to God, but had wonderful things revealed to him. In 1610 he fell into another trance of the like kind; and that the remembrance of what had been disclosed to him might not be lost, he wrote, in 1612, a book called "Aurora," the style of which is exceedingly dark and obscure. Gregorius Richter, a clergyman at Gorlitz, having seen this work, resolved to get it suppressed, and accused Bœhm before the council, who ordered the book, though not yet completed, to be seized, and shut up in the town-house. Paulus Scipio, however, one of the burgomasters, sent a copy of it to George von Pflug, marshal of the household to the elector of Saxony, who transmitted it to Amsterdam to be printed. In 1619 he wrote another book on the three principles, to which in the course of a few years he added several others. In 1624 he travelled to Dresden,

where he was interrogated by some divines, who declared, as is said, that they found nothing reprehensible in his conduct. He died the same year, after receiving the sacrament from the hands of Elias Dietrich, and, according to the account of his biographer, was honourably interred at Gorlitz. His other works are, "Of the Threefold Life of Man;" "Answer to the Forty Questions of the Soul;" "Of the Incarnation of Christ, his Sufferings, Death, and Resurrection;" "A Book on the Six Points;" "On Celestial and Terrestrial Mysteries;" "De Scriptura Rerum;" "On the Four Complexions;" "On True Repentance;" "On True Resignation;" "On the Second Birth;" "Mysterium magnum;" "On the First Book of Moses;" "On Spiritual Life," &c. These appeared at first separately, but were afterwards collected, and printed together. The best edition is said to be that in 12mo. published in German at Amsterdam in 1682. Some have bestowed great praise on this mystic, on account of the wisdom which they pretend is contained in his writings; but their principal merit seems to consist in a certain obscurity, which excites wonder in weak minds, and induces them to believe that it is owing to want of capacity if they do not comprehend what they read. Others have accused him of the most dangerous errors, and have written volumes in opposition to his doctrines; among whom may be mentioned one Gilbert, who published an admonition against his works in 1643, which was answered by Theodore von Tschesch, a Silesian nobleman, and this produced a reply from Gilbert in 1644. After this, Gerrard Antagnossus, who called himself a catholic, published the defence of von Tschesch, with a refutation of it in Latin, under the title of *Ne sutor ultra crepidam*, in which he endeavoured to shew that Bœhm entertained the same opinions as the Manichæans and the Gnostics. Tobias Wagner also wrote a book to refute Bœhm's doctrines, entitled *Judicium propempticum*; but it appears that he confounded Bœhm's "Aurora" with another book, called the *Aurora of Wisdom*, written by Paul Felgenhauer. Some have endeavoured to prove from Bœhm's writings that he did not acknowledge a deity; and particularly von Muller, in a work entitled *The Fanatic Atheist*; and various authors have at different times appeared for or against him; but he acquired many followers, especially among the alchymists and makers of gold. His life, which is printed along with most of the editions of his works, was writ-

ten by a Silesian nobleman, named von Frankenberg. Tiedeman, in his Spirit of speculative Philosophy, speaking of Boehm, says, "We are not informed by history from what source he derived his ideas. Some have suspected that he only lent his name to another enthusiast; but others entertain the more probable opinion, that he had read the works of Paracelsus, because some expressions of that physician are to be found in his writings. Be this as it may, he cannot have been the author of the whole, for the chymical terms of art, and many Latin words relating to the sciences, which he uses, are not to be expected from an illiterate shoe-maker. He makes no quotations but from the scriptures, and repeatedly affirms in the most solemn manner, that he obtained his deep knowledge by a particular revelation. However, without too much lessening the esteem in which he is by some held, one may on good grounds assert, that imagination and his vanity, flattered by the supposed intercourse with the Deity, have led him into error. His language and doctrines betray him beyond all dispute, and prove him to have been a man who formed his ideas from books on chymistry and the Platonic mysteries. He is most intelligible in his Aurora, so that he will be easily understood by those acquainted with the Alexandrian philosophy, except where he introduces in a spiritual sense many words borrowed from chymistry and alchymy, and so corrupts his style, that no one can discover his real meaning. Among Boehm's numerous followers, no one rendered himself more conspicuous than John Pordage, a physician and naturalist, who pretended to divine revelation, and declared that by these means he had been convinced of the truth of Boehm's doctrines. That he might therefore throw more light upon them, he published a book, entitled Divine and true Metaphysics, with some other works of the like kind; which being soon spread throughout Germany, became, together with Boehm's writings, the standard books of all enthusiasts." Boehm has had admirers even in this country; the most distinguished of whom is the famous Mr. William Law, author of Christian Perfection, who gave an English edition of his works in two volumes quarto. *Gen. Hist. Dict. by Luiscius. Tiedeman's Spirit of Spec. Philos.—J.*

BOERHAAVE, HERMAN, a physician and medical professor of the highest celebrity, was the son of James Boerhaave, pastor of Voorhout, near Leyden, at which village he was born in

1668. His father, who was a man of equal piety and learning, destined him for his own profession, and himself instructed him with great care in the elementary branches of knowledge. The progress of young Herman was extraordinary; and when, in his fourteenth year, he was placed in the public school at Leyden, he soon distinguished himself for application and abilities. His father's death about this period left him very slenderly provided with the means for a learned education; he resolved, however, to pursue his studies as long as he should be able; and quitting the school for the university, he proceeded with great diligence to qualify himself for his intended profession. He acquired a perfect knowledge of the original languages of the scriptures, made himself acquainted with the systems of divinity and philosophy, and laid in a fund of mathematical science, in which he gave private instructions to some of the students in the university, and thus supported himself after his patrimony was exhausted. But the science of medicine was that to which he felt the strongest propensity; and his other studies did not prevent him from pursuing with great industry a course of medical reading, from Hippocrates down to Sydenham, and attending upon anatomical dissections, with the kindred enquiries of the chymical laboratory and the botanic garden. Intending to unite in some measure the professions of theology and physic, he took a doctor's degree in the latter at Harderwick, in 1693, and then returned to Leyden. Here, to his great surprise, he found obstacles raised against his reception into the ministry, in consequence of a most unjust and ill-founded charge of his being a favourer of the doctrines of Spinoza; though he had in one of his public exercises expressly refuted those opinions, and though ardent piety was ever one of the distinguishing features of his character. He was, therefore, constrained to depend solely on physic for a livelihood, and he commenced the practice of it in that confined sphere to which the narrowness of his circumstances limited him. His reputation, however, soon caused him to be invited by a principal favourite of king William III. to settle at the Hague on very advantageous terms; but, happily for Leyden, he preferred the academical freedom of that place, to the restraints of a court. Here, then, he fixed his residence, and employed himself assiduously in visiting the sick, teaching mathematics, working in his laboratory, and studying all the branches of medical sci-

ence. In 1701, on the death of Drelincourt, he was elected by the university a public lecturer in physic, and at the solicitation of the students he also undertook to lecture in chymistry. His merits in these departments caused him, in 1703, to receive an invitation to occupy the medical professorship at Groningen, which he refused; and the governors of the university of Leyden, in gratitude for his renunciation in their favour, increased his stipend, and promised him the first vacant professorship. It was in 1709 that he succeeded to the office of professorship of physic and botany; and from that period, his reputation, and that of the university as a school of medicine, rapidly arose to the highest pitch. No teacher in his time was so popular. Students crowded to him from all parts of Europe, especially from Germany and Great Britain; and almost all the principal physicians in those countries for a number of years were his disciples. His doctrines spread from his own to other schools, and gave the leading tone to medical theory during more than half a century. He added the chymical professorship to the two former in 1718; and his talents and industry were equal to the performance of all these duties, together with those of a private practice, which at length became more extensive than that of any other physician of his time. He was consulted for the first persons not only in his own country, but in all parts of Europe. His fame even extended to the European settlements in both Indies; and it is related that a Chinese mandarin, desirous of his advice, wrote a letter to him addressed "To the illustrious Boerhaave, physician in Europe," which was safely delivered. He was made a member of the academy of sciences in Paris, and the royal society of London, and communicated to them both his chymical discoveries. Though of an athletic make and robust habit, he was occasionally visited with severe attacks of illness, which for a time suspended his labours; but his vigour of mind was unabated, and no man ever more thoroughly employed every moment of time which life and health allowed him. His chief recreation was a retreat to his country-house, near Leyden, where he had a garden stored with all the products of the climate, in the culture of which he took delight. Here he amused himself with his violin, and with the calm pleasures of domestic life. He married in 1710 the daughter of a burgomaster of Leyden, by whom he had four children, one of whom alone, a daughter, grew to maturity

and survived him. In 1726 the shocks his health had received obliged him to resign the professorships of botany and chymistry, retaining only that of physic. In 1737 he felt the approaches of the disorder which proved fatal to him, and which seems to have been a dropsical tendency, occasioned by an obesity, that prevented his taking accustomed exercise. After lingering under great sufferings from pain and difficulty of breathing for a year and a half, but with his senses unimpaired, he died on September 23, 1738, in the seventieth year of his age. He was buried in the church of St. Peter at Leyden, where a monument of elegant simplicity has been erected to his memory, inscribed *Salutifero Boerhaavii genio sacrum*.

The moral character of this illustrious man is as worthy of commemoration as his intellectual endowments. "Some (says his great disciple, Haller), though few, will rival him in erudition; his divine temper, kind to all, beneficent to foes and adversaries, detracting from no man's merits, and binding by favours his daily opponents, may perhaps never be paralleled." A true practical philosopher, no one was ever less moved by the attacks of envy or malice, no one ever bore with more firmness and resignation the evils of life. Simplicity was the characteristic of his manners. Easy and familiar in his converse, perfectly free from parade of every kind, grave and sober in demeanor, yet disposed to pleasantry, and occasionally indulging in good-humoured raillery, he has been compared to the admirable Socrates, whose bust he is said also to have resembled in feature. He was almost adored by his pupils, whose interests he regarded with the kindness of a parent, and whom, when sick, he attended preferably to any other patients. Piety of the most amiable cast was wrought into the very habit of his soul, and the business of every day was preceded by the devotional exercises of the closet. Disinclined to show or expence, the riches that flowed in upon him naturally accumulated, so that few individuals of the place where he resided surpassed him in wealth; and on certain occasions it might have been wished that his habitual frugality had been more capable of relaxation; yet Haller affirms that he displayed a truly bountiful disposition in the purchase of writings, which without his aid would have perished in oblivion.

His scientific merits are to be treated of under several heads; but it is proper to premise the general observation, that he thought it im-

portant to ingratiate his hearers and readers by elegance of diction; and that his Latin style is uncommonly neat and agreeable. He particularly excelled in the union of brevity with clearness.

In the theory of medicine he inclined to the mathematical principles of Bellini and Pitcairn, but without excluding the notions of other systematists. The celebrated Dr. Cullen gives the following view of his medical doctrines: "In forming a system of physic, he seems to have studied diligently all the several writings of both ancient and modern physicians; and, without prejudice in favour of any former systems, he endeavoured to be a candid and genuine eclectic. Possessed of an excellent systematic genius, he gave a system superior to any that had before appeared. As in the great extent, and seemingly perfect consistency, of system, he appeared to improve and refine upon every thing that had before been offered; and as in his lectures he explained his doctrines with great clearness and elegance, he soon acquired a very high reputation, and his System was more generally received than any former had been since the time of Galen. Whoever will consider the merits of Dr. Boerhaave, and can compare his system with that of former writers, must acknowledge that he was very justly esteemed, and gave a system which was at that time deservedly valued." *Preface to First Lines of the Pract. of Physic.* The defects of the Boerhaavian system, which at length have forced it to give way in its turn to newer doctrines more correspondent to the improved state of science, are, principally, that he too much limits his consideration of the state of the solids to the different conditions of the simple, or inanimate fibre, without paying attention to the circumstance of *vitality*; and that with respect to the fluids, he founds his ideas of their changes upon mere hypothesis, without any proof of the real existence of those states of acrimony, or lentor, which are the basis of his pathological reasonings. His system, therefore, though beautifully connected in its several parts, and an excellent one for medical argumentation, was often either no guide, or a fallacious one, in practice. So much, however, was it calculated to satisfy a speculative mind, that it still retains considerable influence in the countries where it was first taught, and most confidently received. In the practice of medicine, Boerhaave studied simplicity, and generally employed few, but powerful remedies. His favourite models were Hippocrates and Sydenham; and he is said to

have possessed a large portion of that intrinsic sagacity which is so conducive to a physician's success. He was rather too prone to believe in the extraordinary virtues of particular medicines. His principal works in medicine are, "Institutiones rei medicæ," and "Aphorismi de cognoscendis & curandis morbis," two small volumes, containing the heads of his doctrine, theoretical and practical, of which numerous editions and translations have been published. The latter is the text of a very ample body of medicine, by baron van Swieten, in the form of a commentary on the aphorisms. Also, "Praxis Medica, sive Commentarius in Aphorismos," 5 vols. 12mo.; "Methodus discendi Medicinam;" "De viribus Medicamentorum;" "De morbis nervorum;" "De Calculo;" "De morbis oculorum;" "De Lue Venerea." Several of the latter were published by his students, from notes at his lectures. He likewise printed some public orations on medical topics, and some single cases.

The merits of Boerhaave in the science of chymistry were certainly not less than those in physic; indeed it seems of all others to have been his favourite study, and he pursued it with equal ardour, by reading and experiment. He was the first who entirely banished mysticism and jargon from its language, and treated it with all the method and clearness of a true science. Macquer speaks of his chymical labours in the following terms: "Next to Stahl we place the immortal Boerhaave, though he excelled in a different way. This powerful genius, the honour of his country, of his profession, and of his age, threw light upon every subject which he treated. To the view which he took of chymistry we owe the finest and most methodical analysis of the vegetable kingdom; his admirable treatises on air, on water, on earth, and particularly on fire, which is an astonishing master-piece, so complete, that the human understanding can scarcely make an addition to it." *Prelimin. Discourse to Dict. of Chymistry.* Boerhaave's great work on this subject is "Elementa Chimiæ," 2 vols. 4to. often printed, translated, and abridged.

Botany was likewise one of his favourite pursuits. Soon after he was appointed curator of the university garden, he published "Index Plantarum quæ in horto Lugduno-Bat. reperiuntur," 8vo. 1710, in which he chiefly followed the method of Hermann. He continued to cultivate botanical science with great assiduity, the fruits of which were another edition of the "Index," in 1720, and an "Index alter Plantarum, &c." in 1727, to which was

prefixed a history of his garden, and which was enriched with various new observations. Boerhaave is to be reckoned among the earliest and most useful patrons of the illustrious Linnæus.

Besides all these literary and scientific labours, he was the editor of several learned and valuable works; as "The Anatom. and Chirurgical Pieces of Vesalius;" "Alpinus de præ-sag. vita & morte;" "Pisonis select. observat. & consil. & de cognoscend. & curand. morbis;" "Aretæus Cappadox;" "Auctores de lue Aphrosdiaca;" and others.

The motto chosen by this great man was characteristic: *Simplex sigillum veri*: Simplicity the seal of truth.—A.

BOETHIUS, ANICIUS MANLIUS TORQUATUS SEVERINUS, the last eminent philosopher of ancient Rome, was the descendant and heir of the noble and wealthy Anician family, and was probably born about the year of Christ 470. He is thought to have received his philosophical education in the schools of Athens, where Proclus then taught in the eclectic system; and it has been affirmed, that he spent eighteen years in that long-famous seat of learning. On the other hand, it is doubted whether there is sufficient authority to prove that he was ever there. It is certain, however, that he had drank deep of Grecian science and letters; for a letter written by Cassiodorus, in the name of Theodoric, gives him the honour of having introduced to the Romans, in their own language, the music of Pythagoras, the astronomy of Ptolemy, the arithmetic of Nicomachus, the geometry of Euclid, the logic of Aristotle, and the mechanics of Archimedes. He also commented upon parts of Aristotle, Cicero, and Porphyry. His own philosophy appears to have been a combination of the Aristotelian with the Platonic. He has the credit (if such it be) of having first applied scholastic philosophy to the service of Christian theology; and he defended the orthodox faith against the Eutychian, Arian, and Nestorian heresies, in a treatise "De Unitate & Uno." In civil life he rose to the honours belonging to his birth and condition, and was decorated with the consular title in 510. He was also created patrician, and had the post of master of the offices conferred upon him. He married the daughter of his friend, the patrician Symmachus; and he had the unusual satisfaction of seeing two sons elevated to the consulate in conjunction, in the year 522. Thus prosperous in all the external circumstances of life, beloved for his benevolence and liberality, and

respected for his virtue and patriotism, he seemed to have attained every reasonable wish of a mortal, when a fatal reverse disturbed all this felicity. Theodoric, the Gothic king of Italy, in growing old, had grown suspicious, and conceived that his Roman subjects unwillingly bore the fetters he had imposed upon them. The patrician Albinus was accused of having held a correspondence with the emperor Justin, and of having *hoped* the liberty of Rome. Boethius, in his zeal to defend him, exclaimed in presence of the king, "If Albinus be criminal, I and the rest of the senators are equally so, for we have acted by common consent." The accuser then entering, produced testimony against both Boethius and Albinus, consisting of their signatures to an address to Justin; and, notwithstanding their assertion of the forgery of these signatures, they were committed to custody. Boethius was imprisoned in the tower of Pavia; and a subservient senate pronounced against him a sentence of confiscation, and the penalty of death. Like a true philosopher, he employed his hours of imprisonment, or, as some suppose it, of exile, in composing the work which has peculiarly rendered his memory illustrious, the treatise "De Consolatione Philosophiæ," certainly the purest and most valuable relic of the literature of those times. It is written in the form of a dialogue between the author and philosophy, under various heads, each beginning with prose, and ending in verse. Its topics of consolation are taken from the tenets of Plato, Zeno, and Aristotle, and many of the sentiments are truly noble, and the expressions sublime; but it is remarkable, that he derives no considerations from the sources of Christian theology. The work has gone through numberless editions, and has been translated into almost all languages. It was a peculiar favourite in the middle ages, and it was honoured by our great Alfred with a version into the Anglo Saxon. The relations of the close of Boethius's life are not uniform; but it is certain that he was sacrificed to the suspicions of Theodoric. Some assert that he was beheaded; others relate a more painful end, and say, that after having been tortured with drawing a cord across his forehead so tight as almost to force his eyes from the sockets, he was beaten to death with clubs. This event happened in 524. His wife and sons were not molested; but his father-in-law Symmachus was some time after put to death by Theodoric's order. This prince, in his last illness, is said bitterly to have repented of his injustice to these two eminent

characters. His daughter Amalasunta restored to the sons of Boethius the confiscated effects of their father. *Tirasboschi. Gibbon. Brucker.*—A.

BOFFRAND, GERMAIN, an eminent French architect, was born at Nantes in 1667, where his father exercised the profession of a sculptor. His mother was sister to the famous Quinault. At fourteen he came to Paris for instruction. For three years he worked in sculpture under Girardon, in the winter, and studied architecture in the summer. At length his merit obtained for him the protection of the celebrated architect Hardouin-Mansart, who employed him under himself, and obtained for him a place in the commission for the royal buildings. In 1709 he was made a member of the royal academy of architecture; and he was employed in many considerable works in Paris, and other parts. Several German princes also applied to him for designs for palaces and other edifices; so that few architects of his age have contributed so much to the decoration of various capitals. His style of building was noble, and his taste pure. Attentive to the effect of his plans as a whole, he was negligent of petty details; and he resisted the taste for a profusion of ornament, which was beginning to prevail. Palladio was his great model, and he was not entirely free from the massy ponderousness of that master. Boffrand was likewise a skilful engineer, and constructed a vast number of canals, sluices, bridges, and similar works. His character was elevated and disinterested, and when appointed architect to the general hospital of Paris, he served the institution gratuitously as long as he lived. He was lively and pleasant in conversation, and had a talent for literature, which he indulged in the composition of several pieces for the Italian comedy. These answered the temporary purpose of inspiring mirth, though the present purer taste would reject them.

In his own profession he published a "Book of Architecture," Paris, 1745, fol. with plates, containing the general principles of the art, with a particular account of his own architectural and mechanical works. He also printed an account of the casting of the bronze equestrian statue of Lewis XIV. at Paris, illustrated with nineteen plates, which he broke as soon as a certain number of impressions had been taken, in order to render the work more rare. Boffrand retained his gaiety in the midst of age and infirmities, and died in his eighty-seventh year, in 1754. *D'Argenville Vies des Architectes.*—A.

BOHEMOND, the first prince of Antioch, was son of Robert Guiscard, duke of Apulia, and accompanied his father in his expedition to invade the eastern empire in 1081. He commanded the fleet, and on its defeat by the Venetians escaped with great difficulty. On Robert's return to Italy, he was left, though very young, with the command of the army, and distinguished himself by various military exploits, defeating the emperor Alexius in two pitched battles, and penetrating to Larissa in Thessaly. After his father's death he became prince of Tarentum; and in the first crusade under Godfrey of Bouillon in 1096, Bohemond was one of the principal leaders. "It is in the person of this Norman chief (says Gibbon) that we may seek for the coolest policy and ambition, with a small allay of religious fanaticism." He visited on his way the Constantinopolitan court, where he was received with great distinction, though doubtless with little cordiality, by a prince acquainted with his talents and character. With the rest of the crusaders he proceeded to Antioch, which capital, after a long siege, was taken in 1098, in consequence of a secret correspondence Bohemond had established with a renegade, who was entrusted with a command; and the sovereignty of Antioch was the reward conferred upon Bohemond for his service. After this acquisition, his attention was rather turned upon strengthening himself, and extending his dominion, by arms and policy, than upon the conquest of the Holy Land. He made war upon Alexius, who had required him to deliver up Antioch as belonging to the Greek empire; and in his turn laid claim to Laodicea, which he took by force, though Alexius afterwards recovered it. Bohemond was afterwards taken prisoner by surprise, and obliged to pay a large ransom; and finding himself inferior in strength to the emperor, he secretly passed over into Italy, went to France, where, in 1106 he married Constance, daughter to king Philip I. and assembling a large army, returned with it to Greece. He laid siege to Durazzo, or Dyrrhachium, which, being well garrisoned, held out so long that Bohemond's army was reduced to great extremities for want of provisions. He was therefore induced to make a treaty of peace with Alexius, on terms honourable to both parties. He died in 1111, and was buried at Canosa in Apulia. Six princes of his name succeeded him in the sovereignty of Antioch, when the line became extinct about the close of the thirteenth century. *Univers. Hist. Gibbon. Moreri.*—A.

BOHN, JOHN, an eminent physician, was born at Leipsic in 1640. He studied at the university of Jena, and afterwards visited Denmark, Holland, England, France, and Switzerland. He took his doctor's degree in 1666, and obtained the anatomical chair at his native city in 1668. He was afterwards made public physician to the city, and had the professorship of therapeutics. He died in 1719. Bohn was a proficient both in anatomy and chymistry, and was well acquainted with the theory and practice of medicine in all its branches. His variety of knowledge somewhat inclined him to scepticism, but he improved his art by numerous publications. He wrote a great many detached dissertations; in one of which, "*De variolis hactenus in patria grassatis*," 1679, we find the modern practice recommended, of giving a dose of calomel at the access of the small-pox. Of his larger works are; "*Circulus anatomico-physiologicus, s. œconomia corporis animalis*," *Lips.* 1680, 4to. in which he overthrows all the current hypotheses of his time, and gives many valuable observations of his own: "*De alcali & acidi insufficientia ad principia corporum, &c.*" *Lips.* 1681: "*De renunciatione vulnerum lethalium*," *ibid.* 1689, 4to.: "*De officio medici duplici, clinico & forensi*," *ibid.* 1704, 4to. This is a copious and exact work on the duties of a physician, both in a sick chamber, and when called upon to aid in judicial determinations. In many instances it shows the author's superiority to common prejudices, and is an excellent production for the time. *Moreri. Haller Bibl. Anatom. & Med. Pract.*—A.

BOIARDO, MATTEO-MARIA, count of Scandiano, was born at Fratta near Ferrara, about 1430. He was educated at the university of that city, and became one of the most literary characters of his time. Of his life little is known. He resided much at Ferrara, where he was in great favour with the dukes Borso and Hercules I. By the latter he was made governor of Reggio in the Modenese, at which place he died in 1494. Boiardo was well acquainted with the Greek and Latin languages. From the first, he translated into Italian the history of Herodotus; and from the second, the Golden Ass of Apuleius, and the Chronicle of Ricobaldo. He also wrote eclogues in Latin verse, which are reckoned among the most elegant and correct productions of the kind in that age. In Italian verse he composed a comedy entitled "*Timon*," taken from a dialogue in Lucian; and likewise other pieces. But he acquired the greatest fame from his "*Orlando Innamo-*

rato," the first of those singular poems, which, to the form of the ancient epic, add the extravagance of adventure and character belonging to romance. Its subject is the love of Orlando for Angelica; its scene, the siege of Paris by the Saracens; its heroes, the knight or paladins of fabulous history; and the feats of magicians and necromancers form its machinery. Boiardo wrote in a rude style, and his versification is often harsh and constrained; but the variety and fervor of invention, and liveliness of imagery, render this work very captivating, and gave it great popularity at the time it was written. He left it unfinished; but it was continued by Niccolo Agostino; and about half a century afterwards Lud. Domenico and Fr. Berni at the same time undertook to polish and re-compose it. The latter was the most successful in his attempt; and his work has almost entirely set aside the original. Of Boiardo's own work the best edition is that of Venice in 1544. Its greatest merit, however, is that of having served as a model, and indeed as a groundwork, of Ariosto's "*Orlando Furioso*," which is properly a continuation of it, with the same personages engaged in a new series of adventures. The sonnets of Boiardo are said to be written in a much purer style than his Orlando. *Tiraboschi, Littérat. Ital. Moreri.*—A.

BOILEAU, GILLES, eldest brother of Boileau Despréaux, was born in 1631. He was paymaster of the annuities of the Hôtel de Ville, and had a place in the king's household. He was a man of wit and learning, and translated Arrian's Epictetus from the Greek, adding a life of the philosopher. This work was printed at Paris in 1655, 8vo. He also published a translation of Diogenes Laertius, 2 vols. 12mo. 1668; and two dissertations against Menage and Costar. His "*Posthumous Works*" were published in 1670. He was a member of the French Academy. Gilles wrote verses, which were for the most part careless and void of strength; but there are good lines in his translation of the fourth book of Virgil. His poetical pretensions made him jealous of the rising fame of his brother, whom he treated harshly, so that the two brothers were at open variance. Gilles was intimate with Chapelin and Cotin, whom Despréaux so unmercifully satirised. He even praised the poem of la Pucelle; an offence against taste, alluded to by Despréaux in his first satire. The latter at length printed a very severe and unjust epigram against Gilles; but being afterwards reconciled to him, he put another name in the epigram; and in a preface to

an edition of his works after his death, gave him praises as excessive as his former reproaches. Gilles died in 1669. *Moreri. Nouv. Dict. Hist. Eloges de d'Alembert.*—A.

BOILEAU, JAMES, doctor of the Sorbonne, another brother of the same family, distinguished by his learning and his singularities, was born in 1635. He studied in the university of Paris, and received his doctor's degree in theology in 1662. The archbishop of Sens, Gondrin, took him from Paris in 1667, and made him dean of his church, and his grand-vicar. He returned to Paris in 1694, and was presented by the king with a canonry in the holy chapel at Paris. He died dean of the faculty of theology in 1716. James was possessed of a ready wit, and a bluntness in his manners, which made him frequently neglect the rules of decorum. His father predicted of him that he would be a libertine; but his morals seem to have been irreproachable, though he was little careful of appearances. His brother Despréaux said of him, that if he had not been a doctor of the Sorbonne, he would have filled the part of the doctor in the Italian comedy. He knew, however, how to make his court on occasion. It was a weakness of the great Condé that he loved to disconcert the orators who made harangues to him. This task once fell to the share of Dr. Boileau at Sens, who perceiving the prince stare in his face, affected to be much disturbed, and thus began his discourse: "Your highness need not be surprised at seeing me tremble before you at the head of a company of priests; were I at the head of thirty thousand soldiers I should tremble much more." Condé was so flattered with this address, that he embraced the doctor, and invited him to dinner. He was no friend to the Jesuits, whom he used to call "people who lengthen the creed, and shorten the decalogue." The doctor wrote a great many works on singular topics, all in Latin, "for fear," said he, "lest the bishops should condemn them." His style was strong, but rugged, and when his subjects led to indecencies, he did not avoid them. He showed his contempt of fanaticism, as well as of decorum, by his "*Historia Flagellantium, seu de recto vel perverso flagrorum usu apud Christianos*" (An Account of the extravagant, and often indecent, Practice of Discipline by Flagellation, in the Christian Church). This piece attracted much censure and criticism. It was, however, translated into French; and has even been given in English by Mr. de Lolme, not many years since. One of the freest of his works in point of sentiment is a treatise "De

antiquo jure presbyterorum in regimine ecclesiastico;" in which he attempts to shew, that in the primitive times the priests participated with the bishops in the government of the church. He wrote a disquisition on the mode of dress of ecclesiastics, in which he maintained that they were not less forbidden to wear long than short habits; in consequence of which he distinguished himself by wearing them of middling length. It is unnecessary to copy the long catalogue of his publications, which are now consigned to oblivion. They in general display deep and curious learning, with a caustic and satirical turn. *Moreri. Nouv. Dict. Hist. D'Alembert Eloge de Despréaux.*—A.

BOILEAU, NICHOLAS, sieur Despreaux. This great master and ornament of French poetry, was the son of Gilles Boileau, register of the great chamber of the parliament of Paris. He was born either at Paris, or at Crone near that city, in 1636; and being a younger brother, and originally of a meek and quiet disposition, he was hardly treated during his childhood. He had the misfortune early to come under the surgeon's hands, and is said to have undergone the operation for the stone at eight years of age. While his brothers announced vivacity of temper and understanding, he alone, by his taciturnity and indifference, seemed destined to a harmless insignificance; and his father, after characterising his other sons by their dangerous propensities, said of him, "As for Colin, he is a good child; he has no wit; he will never speak ill of any one." Nicholas, however, employed his solitary hours in reading and meditating; and such was the taste he had acquired for polite literature, that it entirely unfitted him for the profession of an advocate, for which his father designed him. The barbarous style used in legal proceedings, and the false rhetoric of declaimers at the bar, equally disgusted him. He tried in vain to overcome his repugnance; and probably was much more pleased than mortified with the definitive sentence of his brother-in-law, Mr. Dongois, a clerk of parliament, who finding him dropt asleep during the reading of an arret which he had taken great pains to compose, sent him home to his father as a confirmed dunce, "who would never be any thing but a simpleton the rest of his life." The youth was then set down to the study of scholastic divinity, but for this his talents were not better adapted than for law. After thus fruitlessly employing many years of his youth, he followed his real destination, and addicted himself totally to letters. At thirty years of age, this supposed heavy and harmless

character (who however had already displayed considerable marks of vivacity among his intimates) appeared before the public as a *writer of satires*. The object of his attack was the numerous race of bad writers, whom he ridiculed with much wit and some ill-nature. The public, as usual, was amused, and encouraged him with general applause, while he was exposed to individual enmity. Several of the persons he attacked were men of worth and merit, though indifferent authors; and rigid moralists were found who loudly expressed their dislike of the trade of detraction. Some of these, particularly the severe duke de Montausier, he disarmed by skilful flattery; and he took sufficient pains to secure himself the highest protection of all, by lavishing incense with no sparing hand on his vainglorious sovereign, Lewis XIV. He proceeded some time in this career, and published twelve satires. One of these, in imitation of Juvenal, was against the women, and may be supposed, in France, to have drawn upon him much censure. The best of all is that entitled, "A son Esprit;" a piece full of the most direct irony, and that keen and polished ridicule which cuts deeper for the fineness of its edge. However faulty Boileau may have been for the personality of his satire, he must be allowed to have accurately preserved the limits between the ludicrous and the infamous; and to have attacked bad writers only with the weapons of pleasantry, while he reserved indignant invectives for vice and villany.

His satires were followed by "Epistles," after the model of those of Horace, and extremely agreeable, from the union of morality with criticism, of description with sentiment, interspersed with characteristic traits and anecdotes of himself. In one of these, addressed to the king, he artfully, at the instigation of Colbert, endeavoured to turn the sovereign's mind from schemes of conquest, to the glory of promoting the welfare of his subjects by plans of utility and beneficence. Lewis was greatly pleased with the delicate praise in which this advice was enveloped, read and applauded the epistles, and then went to war with Holland. Somewhat before these, Boileau composed his "Art of Poetry;" perhaps the very best of all the poetical works of criticism existing, and equally admirable for the good sense of its maxims, and the appropriate beauties of language by which he has exemplified all his precepts. In 1674 he appeared as a master in another kind of composition, the mock-heroic. His "Lutrin," founded on a trifling dispute between the treasurer and chanter of the holy chapel, ranks among

the first of the productions in this class, and favourably displays his talent of enlivening a barren topic with variety and ingenious raillery.

Boileau was now high in reputation, and had acquired the good graces of his sovereign, who gave him a pension, an exclusive privilege for the printing of his own works, and appointed him, conjointly with his friend Racine, royal historiographer. "Thus," said the poet, "when I wrote satire, which I understood, I met with abuse and menaces; and I am now dearly paid for writing history, which I do not understand." Luckily, neither he nor his brother-poet were called upon to appear before the public in their historical capacity. His "Ode on the taking of Namur," may, indeed, in some measure, be reckoned an historical effort, since it can hardly pass for a poetical one. Lyric poetry was not suited to his genius, and this specimen has all the appearance of an imposed task. For some time, Despréaux was a frequent attendant at court; and amidst all his care to please the sovereign, he preserved a respectable degree of freedom of speech, especially when literature or men of letters were the topics. The king having once asked him, who was the best writer of comedy, Boileau at once replied, "Molière, sire, is the only one I know; all the rest are writers of farces:" a sentence, by which, perhaps, through inattention, he incurred the danger of displeasing *the widow of Scarron* (Madame Maintenon); whom he one day more directly offended, by saying before the king and her, "The age of burlesque is happily passed—Scarron is no longer read, even in the provinces:" but this was undoubtedly absence of mind. It was an almost incredible instance of frankness in a courtier, when he said to Lewis, who had asked his opinion of a few verses he himself had attempted to make, "Nothing, sire, is impossible to your majesty: you wished to make bad verses, and you have succeeded." Neither was he afraid of taking the part of the persecuted members of the Port Royal, to which sect of religionists he bore a singular respect and affection. When a courtier in the antichamber said, that the king was making search after the celebrated Arnauld, in order to put him in the Bastille, "His majesty," observed Boileau, "is too fortunate—he will not find him:" and one day being asked by the king, what was the reason all the world was running after a preacher named le Tourneux (a disciple of Arnauld), "Your majesty," he replied, "knows how fond people are of novelty—this is a preacher who preaches the gospel." Being told that the

king intended to treat the pious, but disobedient, nuns of Port Royal with the utmost rigour, "How," cried Boileau, "can he treat them more hardly than they treat themselves?" From these attachments it is plain that he could be no great friend to the Jesuits; and indeed he gave them offence both in his "Epistle on the Love of God," and by various free speeches. The quarrel, however, did not break out into open hostilities.

The king's favour caused Boileau to be received, unanimously, though not early, into the French academy, with which he had made very free in his epigrams. This reception was in 1684, in his forty-eighth year. La Fontaine had been chosen first, but the king made some scruple of confirming the election; the academy therefore took the first opportunity of choosing Boileau, and both elections obtained the royal approbation together. He was likewise associated to the new academy of inscriptions and belles-lettres, in which he merited a place by his "Translation of Longinus on the Sublime." This work gave him considerable reputation as a Greek scholar, though it is not very accurate. Although almost entirely ignorant of science, properly so called, he rendered it a considerable service by his burlesque "Arret in Favour of the University against an unknown Personage called Reason," which he procured to be actually presented in form to the president Lamoignon, whose good sense was thereby engaged to quash some real attempts which the partisans of ancient doctrine were making for establishing a plan of intolerance in matters of philosophy. Boileau, however, was zealously attached to the cause of antiquity in literature, and in all his works represented the ancient masters as the true models of taste and excellence. This attachment caused him to treat Perrault with great rigour; and laid the foundation of a lasting enmity with Fontenelle, who, though with moderation, had inclined to the party of Perrault in the celebrated controversy about the comparative merit of the ancients and moderns. Yet Boileau did not support his opinion with the pedantic extravagance of the Daciers. He exercised his wit very happily on the misrepresentations of the noted characters of antiquity, by the fashionable romances and works of gallantry of the time, in his dialogue entitled, "The Heroes of Romance," a composition in the manner of Lucian.

After the death of Racine he went little to court, although the king had condescendingly told him he should always have an hour in the

week to bestow on him. A love of literary liberty, and disgust at paying the expected tribute of adulation, for which, too, the latter years of Lewis offered more scanty materials than his brilliant commencement had done, induced Boileau to spend his time in retirement, either in the town, or at his estate in the country. He ceased to pay visits, and admitted only a few friends; indeed he seems to have given way to a misanthropical disposition which always in some measure attended him. His conversation, however, had never been so caustic as his writings. It was mild and somewhat heavy, though enlivened by occasional sallies, and instructive from the solid opinions it gave of authors and their writings. Boileau was strictly religious without being bigotted. He abhorred fanaticism and hypocrisy, and defended public spectacles against the rigorous condemnation of some of his own friends. He was one of the poets who have lived in easy circumstances, and practised a prudent economy. Indeed, he has not escaped the imputation of avarice; yet instances of generosity are recorded of him, of which the most remarkable is his purchasing at an advanced price the library of Patru, then in reduced circumstances, and leaving him the possession of it during his life. He also, through scruple or disinterestedness, gave to the poor all the revenues he had received during eight years from a benefice he had enjoyed, without doing the duties of it. His purse was frequently opened to relieve the necessities of indigent men of letters. He supported a general character of worth and integrity, sullied only by some literary injustice and jealousy. He died of a dropsy in the breast in 1711, at the age of seventy-five, and bequeathed almost all his property to charitable uses.

The poetical character of Boileau may be appreciated with little hesitation. He is the *poet of good sense*, and perhaps no writer has ever composed so much, with so little to be erased or altered. Taste and judgment scarcely ever desert him. His versification is correct, his language choice and pure, his sentiments just and rational. He always keeps within the limits of decorum, and neither wit nor fancy led him into extravagancies. Voltaire thus speaks of him in a letter to Helvetius: "I agree with you that Despreaux is not a sublime poet, but he has done very well what he intended to do. He is clear, easy, and happy in his expressions: he seldom rises, but he never falls; and indeed his subjects do not suit with the highest degree of elevation. I will therefore eternally preach up to you that art of writing

which he has so well taught; that respect for language, that arrangement of ideas, that connection, that easy art, with which he conducts his reader, that natural manner which is the fruit of genius." His great defect, according to d'Alembert, is want of sensibility; of that fine feeling with respect to objects of the heart and imagination, which renders poetry touching and impressive. There is nothing in him either soft and tender, or warm and spirited. Nature seems to have given him a cold heart; and accident is said to have further incapacitated him from tasting those emotions which above all impart a general animation to the feelings. If enthusiasm be essential to a true poet, his claim to the character must be disallowed. Yet his works, however they are classed, are master-pieces of their kind, and can never die but with the language in which they are written. He himself, conscious of the pains he had bestowed upon them, was fully sensible of their excellence; and in some lines written by himself, to place under his portrait, he did not scruple to affirm that he had united the merits of Perseus, Juvenal, and Horace. It is to his praise that his precepts greatly contributed to form the style of the admirable Racine, who, however, surpassed him, by possessing that sensibility which he wanted. There are strong features of similarity between Boileau and Pope, both with respect to the kind of their writings, and their specific excellence. But with a nearly equal portion of wit, Boileau has much more delicacy and correctness; while Pope as much surpasses him in force and fancy. Both abound in good sense, and each has enriched his language with nervous lines that have passed into proverbial sentences.

All the principal works of Boileau have been already mentioned. There are, besides, several smaller pieces in prose and verse. Various editions have been given of the whole, with critical and explanatory notes and commentaries. The principal are that of Geneva, 2 vols. 4to. 1716, with illustrations, by Brossette; that of the Hague, with Picart's figures and notes, 2 vols. fol. 1718, and 4 vols. 12mo. 1722; that by Allix, with Cochin's figures, 2 vols. 4to. 1740; and that of Durand with illustrations, by St. Marc, 5 vols. 8vo. 1747. *Nouv. Dict. Hist. Hist. des Membres de l'Acad. Franc. par d'Alembert.*—A.

BOIS, GERARD DU, born at Orleans in 1620, entered very young into the congregation of the Oratory, and was long Latin professor in it. Attaching himself to historical studies, he undertook to finish for the press the eighth and

last volume of the "Ecclesiastical Annals of France," by father le Comte, whose papers he inherited, as well as his place of librarian to St. Honoré. This volume was printed in 1683, and his labour procured him a pension from the French clergy. Being afterwards engaged by Harlai, archbishop of Paris, to write the history of the Parisian church, he employed himself with assiduity in the task, and published the first volume in folio, 1690. The second, which he left unfinished, did not appear till some years after his death, which took place in 1696. He has mixed a good deal of civil history with ecclesiastic, but has thereby rendered his work more interesting. The dissertations accompanying it display much sagacity in the investigation of facts. The work is written in Latin, in a pure and elegant style. *Moreri. Nouv. Dict. Hist.*—A.

BOIS, CARDINAL DU. See DUBOIS.

BOIS, JAMES DU. See SYLVIVS.

BOIS, or BOYS, JOHN, a learned divine employed in the translation of the Bible, under James I. was the son of a clergyman at Nettlestead, in Suffolk, in which county he was born in 1560. He had his early education under his father, and at Hadley school; and at the age of fifteen was entered of St. John's college, Cambridge, where he became greatly distinguished by his skill in the Greek language. He obtained a fellowship, took orders, and was many years principal Greek lecturer in his college. As a specimen of the ardour for study, and the hours kept, at that period, we are told that for several years he read a voluntary Greek lecture in his own room at four in the morning, which was attended by most of the fellows. At the age of thirty-six he married, and succeeded to the rectory of Boxworth, in Cambridgeshire, where he soon, for want of domestic management, fell so deeply in debt, that he was obliged to undergo the great mortification of selling his choice and valuable library. By keeping a boarding-school he somewhat retrieved his affairs; and at length was appointed one of the Cambridge translators of the Bible. The Apocrypha fell to the lot of the division of learned men to which he belonged, and his task employed him four years, with no other profit than his commons. He was afterwards appointed one of the six delegates who were to revise the whole translation, and who met for this purpose in Stationers'-hall, London, during nine months. When this great work was completed, he assisted sir Hen. Saville in his publication of St. Chrysostom's works; for his laborious services in which he

was rewarded with — one copy. But his reputation was now so high, that Dr. Andrews, bishop of Ely, bestowed on him, unsolicited, a prebend in his cathedral, which enabled the good man to pass the last twenty-eight years of his life in an easy retirement. He continued to study hard as long as he lived; and though he published nothing, he left behind him many learned manuscripts, particularly a commentary on the greatest part of the New Testament. After his death a work of his appeared under the title of "*Johannis Boisii Veteris Interpretis cum Beza aliisque recentioribus collatio in IV. Evangelii & Actis Apostolorum*;" *Lond.* 1655, 8vo.; but so few copies were printed, that it was little known. He was an excellent Latin writer, and a profound scholar; a warm churchman, and exemplary in the discharge of his clerical duties. He died in 1643, aged eighty-four. *Biogr. Britan.*—A.

BOISMONT, NICHOLAS THIREL DE, abbot of Grestain, preacher in ordinary to the king, doctor in theology, and a member of the French academy, born in 1715, obtained great reputation for eloquence, particularly in the composition of funeral orations. His principal works are, a panegyric of St. Lewis, and funeral orations on the Dauphin, on the queen of Lewis XV. and on that king himself. These pieces are distinguished by great fertility of ideas, a rapid and animated style, lively and noble imagery, and philosophical reflection. Where the subject, however, was sterile, he uses too much art and effort in its decoration, and displays too great a fondness for ingenious terms and antitheses. He may, however, be reckoned the most eloquent of modern French orators in this walk, once pursued with so much glory by men of the first eminence; and d'Alembert, in his eulogy of Flechier, has alluded to him in a strain of high applause. *Nouv. Dict. Hist.*—A.

BOISROBERT, FRANCIS LE METEL DE, a man of wit and pleasantry, much in favour with cardinal Richelieu, was born at Caen in 1592. He was a member of the French academy, and contributed much to its establishment. He wrote poems, comedies, tragedies, tales, letters, romances, &c. which obtained temporary success, though they are now almost forgotten. Richelieu patronised his theatrical pieces, probably by way of rivalry to those superior works, of which he was weakly jealous; but it was beyond his power to give, or withhold durable literary fame. Boisrobert was in a manner necessary to the cardinal as the en-

livener of his leisure hours; whence that minister's physician, Citois, was used to say to him, "My lord, all our drugs are of no use, if you do not mix a drachm of Boisrobert;" and once he restored the latter to favour in a temporary disgrace, by writing, by way of prescription to the cardinal, "Recipe—Boisrobert." This man gained by his buffooneries the abbacy of Chatillon-sur-Seine, though his habits of life were very remote from clerical. He was, however, generous and beneficent, and delighted in performing services to men of letters. He died in 1661. *Moreri. Nouv. Dict. Hist.*—A.

BOISSARD, JOHN-JAMES, an eminent antiquary, was born at Besançon in 1528. Having a great passion for the collection of antiquities, he travelled for that purpose into Italy, the isles of Corfu, Cephalonia, and Zante, and the Morea. His ardour for knowledge appears from the following anecdote. Being with a party in the garden of cardinal Carpi at Rome, which was full of ancient marbles, he designedly strayed from the company, and employed the whole day in copying inscriptions, and designing the relics of antiquity. While thus occupied, the garden gates were shut upon him, and he was confined there during the night. Early the next morning, the cardinal seeing a person busied in copying and drawing, wondered how he should so soon have obtained admission; but on being informed of the case, he gave him a good breakfast, with full permission to copy all the rarities of his palace. Boissard, on his return home, was made governor to the sons of the baron de Clervaut; with whom he travelled into France, Germany, and Italy. He had left his valuable collection at Montbelliard, most of which he had the misfortune to lose, when the Lorrainers ravaged Franche-comté. By the assistance of his friends, and his own industry, he repaired his loss as well as he was able, and published his great work "*De Romanæ urbis topographia & antiquitate*," in 4 vols. fol. 1597-1602, enriched with many engravings by Theodore de Bry, and his sons. This is much valued by antiquaries, and is become scarce. He likewise published a work entitled "*Theatrum vitæ humanæ*," 1597-1599, 4to.; consisting of the lives of 198 illustrious persons, with their engraved portraits. He had before published a "*Book of Emblems*," with figures, by Theodore de Bry, 1593, 4to. He also wrote Latin verses, which Gruter thought worthy of insertion into the *Deliciæ Poëtarum Gallorum*; and after his death was printed a work of his, "*De Divinatione & Magicis Præstigiis*," fol. He

settled finally at Metz, where he died in 1602. *Bayle. Moreri. Nouv. Dict. Hist.—A.*

BOISSY, LOUIS DE, born at Vic, in Auvergne, in 1694, was originally destined to the ecclesiastical profession, but found a greater inclination for the theatre. He commenced with a tragedy, which was hissed. He then employed his talents in comedy, and became a successful writer. His best pieces are, "L'Impatient," a comedy in verse, and five acts; "Le François à Londres," prose, and one act; a popular little piece: "Les Dehors Trompeurs," verse, and five acts; accounted by some critics his master-piece: "Le Babillard," verse, one act; a piece of true comedy: "La Surprise de la Haine," verse, three acts: "Le Comte de Neulli," verse, five acts; of the species called sentimental, or weeping comedy: "La Pièce sans Titre," verse, three acts; whimsical and negligent, but comic. Boissy's principal merit was catching the ridicule of the day. He draws a great number of portraits, some well-marked, others odd and singular: his verses are often ingenious and well turned; but his plots are defective. He was admitted into the French academy in 1751; and obtained the privilege of the French Mercury, which periodical publication he reformed and brought into credit. He died in 1758. His dramatic works collected form nine volumes, octavo. *Nouv. Dict. Hist.—A.*

BOIVIN, LOUIS, advocate in parliament, pensionary of the academy of belles-lettres, and a distinguished scholar, was born at Montreuil l'Argile, in Upper Normandy, in which province his father was an eminent advocate. He studied under the Jesuits at Rouen, and afterwards at Paris, where he settled on the death of his parents. His acquisitions were extremely various, and there were few departments of literature in which he did not engage. He began as a writer with pouring out French verses by thousands, which, of course, were very indifferent. Chapelain, though himself guilty of the same fault, gave Boivin the wholesome advice of laying down his poetical pen; the mortification of which threw him into a fit of melancholy. He was, by his own account, of a rude, intractable, unsocial character; enterprising, presumptuous, vain, and versatile. His real erudition, however, caused him to be sought after by several eminent magistrates as the companion and director of their private studies. Pelletier took him into his house; and when, in conjunction with chancellor le Tellier, he undertook to revive learning in the faculty of law, Boivin was chosen publicly to announce the

reform. He lived some time with the first president Bignon; and afterwards kept house in Paris with his own younger brother, the subject of the ensuing article. His litigious temper appeared in a law-suit he maintained with the abbey of la Trappe, about a charge of twenty-four sous upon an estate he held in Normandy, which was determined against him, after twelve years' proceedings, and the expenditure of 12,000 livres. At the academical meetings he was often thrown into passions through impatience of contradiction, yet his ill-humour was more in his tongue than his heart. He published some learned dissertations on historical subjects, in the Memoirs of the Academy of Belles-lettres; and had made great progress towards a new edition of Josephus. He died in 1724, aged seventy-five. *Eloge of Boivin, in Hist. de l'Acad. des Inscript. &c.—A.*

BOIVIN, JOHN, younger brother of the preceding, was born in 1662, and was instructed in literature by his brother, who brought him young to Paris. He there pursued his studies with such success, that at eighteen he was reckoned a man of letters. He lived some years with M. le Pelletier, who greatly esteemed him, not only for his learning, but for the sweetness of his temper, and his amiable manners, which were extremely different from those of his elder brother. The abbé de Louvois assigned him a considerable pension, and procured him in 1714 the place of under-keeper of the king's library. He was admitted of the French academy in 1721, and was made pensionary of that of belles-lettres in 1724, on the death of his brother. He was excellently versed in the Greek language, of which he was professor in the royal college. His printed works are, "An Apology for Homer, and the Shield of Achilles," 12mo.: a French translation of "Homer's Batrachomyomachia:" a French translation of the "Oedipus of Sophocles, and the Birds of Aristophanes:" "Greek Poems;" much admired for their Anacreontic delicacy: an edition of the "Mathematici Veteres," 1693, fol.: a Latin "Life of Claude le Pelletier:" a Latin translation of the "Byzantine History of Nicephorus Gregoras, with Notes," 1702; this is faithful, learned, and elegant. He also published various dissertations on historical and literary topics in the Memoirs of the Academy of Belles-lettres. He died in 1726. *Moreri. Nouv. Dict. Hist.—A.*

BOLESLAUS I. surnamed *Chrobry*, or the Great, first duke, and then king, of Poland,

was the son of Mieczslaus, whom he succeeded in 999. The emperor Otho III. whom he had hospitably received on a pilgrimage to the tomb of a saint at Gnesna, invested him with the royal dignity, and freed him from all dependence on the empire. He, in consequence, assumed more state than any former sovereign of Poland, and incited his subjects to assert the dignity of their country in Europe. He levied an army for the purpose of an expedition into Russia; but he was first called upon to repel an invasion of the duke of Bohemia. He soon drove back the Bohemians; and following them into their own country, he reduced the whole of it, as well as Moravia, and getting possession of the person of the duke, put out his eyes, and condemned his son to perpetual imprisonment. Next, turning his arms to Russia, which was then suffering under a civil war between two brothers, he restored, after several victories, the fugitive prince Suantepolk, in whose behalf he pretended to enter the country. Suantepolk afterwards conspiring against him, he plundered Kiow and its territory, and then retired to the banks of the Boristhenes. Jaroslaus, the other brother, here overtaking him, a most bloody battle ensued, in which Boleslaus was finally victorious. He left Russia, however, and made an inroad into Saxony, which country, with Pomerania and Prussia, he rendered tributary, extending his conquests as far as the banks of the Elbe. After this series of military success, we are told that he employed himself for some years in making and executing good laws, and rendering his kingdom prosperous. A new war with Russia at length summoned him to the field, and the banks of the Boristhenes was the scene of another victory. He imposed a slight tribute on the conquered people, who thenceforth quietly submitted to his supremacy; and after a reign of twenty-five years, rendered glorious by foreign conquests, but still more laudable from the respect he paid to the liberties of his proper subjects, he died in 1025, and was succeeded by his son Mieczslaus II. *Mod. Univers. Hist.—A.*

BOLESLAUS II. surnamed *the Bold*, and *the Cruel*, born in 1043, was elected king of Poland at the death of his father Casimir I. in 1059. He soon manifested a degree of courage and vigour, which secured the respect of his own subjects, and caused several exiled and oppressed princes to take refuge in his court. Emulating the ancestor whose name he bore, he resolved to obtain martial renown among the neighbouring nations; and he began with an

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attempt to restore Jacomir, whose brother had usurped his birthright, the dukedom of Bohemia. The issue of his efforts for this purpose was a negociation, by which the reigning duke agreed to marry the sister of Boleslaus, and to grant several advantages to Jacomir. His next enterprise was to reinstate the fugitive Bela, brother to Andrew king of Hungary. In this, after gaining a bloody battle, he fully succeeded; and having seen Bela quietly settled on his throne, he returned to his own dominions. The motive of restoring his kinsman Zaslaus, duke of Kiovia, next served him as a pretext for an invasion of Russia, though he had not long before married a princess of that country. He marched a great army to the frontiers, which so intimidated the usurper of the duchy of Kiovia that he quitted the field, and Boleslaus was received without opposition into the city of Kiow, and most of the others in that part of Russia. Premislaw, which alone stood a siege, was at length compelled to receive the conqueror. From this career of victory he was recalled to Hungary, where the death of Bela had occasioned fresh disturbances. He fixed the sons of Bela in their hereditary dominions, and then returned to Russia, where Zaslaus and his two brothers were involved in a civil war. After various military transactions, he laid siege to Kiow, which was defended with great vigour, but at length was subdued by famine. Boleslaus signalled his clemency and generosity in his treatment of the captured city, then the richest and most luxurious city of the north. But, like Capua, it proved the conqueror of its victor. Boleslaus and his troops became sunk in sloth and voluptuousness. The king's character underwent a total change; and with the sensuality he adopted all the pride and despotism of an eastern monarch. Fascinated by the attractions of Kiow, he only once in the space of seven years paid a short visit to his Polish dominions. This absence of the monarch and his military followers occasioned great confusion in Poland; and was the cause of an event which has a parallel in ancient history, if indeed the account of it has not received its colour from that source. The Polish women, it is said, irritated by the neglect and infidelity of their husbands, raised their slaves to their beds. The news of this change arriving at Kiow, excited violent discontents against the king; and without asking his permission, the soldiers hastened home to wipe off their dishonour. The women, meantime, persuaded their lovers to take arms and seize upon the fortresses; and when their

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former lords endeavoured by force to dispossess them, these amazons fought by the side of their gallants, and singling out their husbands, attacked them with all the fury of rage and despair. The contest had lasted a considerable time, when Boleslaus arriving with a vast army of Russians, and the Poles who had remained with him, fell indiscriminately upon both the parties, and filled the whole country with blood. Many desperate battles were fought; and the king at last prevailing, treated the survivors with the most unrelenting severity. Religious discord increased the calamities of Poland; and a contention for wealth and power ensued between Boleslaus and his clergy, one of the consequences of which was the massacre of the bishop of Cracow, while officiating in his cathedral. After this action, it will not be wondered at that ecclesiastical historians have represented this king as the most detestable of mankind. Pope Gregory VII. thundered out against him the anathemas of the church, stript him of the sovereignty, and laid his kingdom under an interdict. He was abandoned by his superstitious subjects, and obliged, with his son, to take refuge in Hungary. Here calamity still pursued him; but the manner in which his miseries terminated is differently related by writers. Some say that in despair he committed suicide, about the year 1080, or 81; others, that he was killed by the clergy, or torn by his own dogs, while hunting; but the most approved authorities represent him as having taken refuge in a monastery of Carinthia, where he obtained a scanty subsistence, by officiating as cook, and died in that humble situation. *Mod. Univers. Hist.—A.*

BOLESLAUS III. surnamed *Crivousty*, or *Wry-mouth*, was the son of Ladislaus, brother of Boleslaus II. While prince he displayed military talents worthy of the name he bore, in suppressing a revolt of the Pomeranians and Prussians. At his father's death, in 1103, the kingdom was divided between him and his illegitimate brother Sbigneus, which laid the foundation of a long and dangerous civil war, terminating in the death of Sbigneus. Boleslaus, now sole sovereign, was not long suffered to live in peace; for the ambition of the emperor Henry IV. who attacked his ally, the king of Hungary, engaged him to make a diversion in Bohemia. Henry revenged this interference the next year, by an inroad into Poland, where, besieging the town of Glogaw, Boleslaus compelled him to an ignominious retreat, and dictated terms of peace to him; among the conditions of which was a double

marriage between the king of Poland and the emperor's sister, and his son by a former wife and the emperor's daughter. He reigned several years longer in honour and prosperity; but being at length involved in a war with Russia, he was suddenly attacked by a much superior army, and entirely defeated, with difficulty saving himself by flight. To one who had been conqueror in forty battles, this reverse of fortune was so grievous, that he did not long survive it. He died in 1139, after a reign of thirty-seven years, leaving a high character for justice, piety, liberality, and warlike abilities. He divided his dominions between four of his sons. *Mod. Univers. Hist.—A.*

BOLESLAUS IV. surnamed *the Curled*, was second son of the preceding. On the deposition of his elder brother Ladislaus, who had raised a civil war against him and his brothers, Boleslaus was elected to succeed him in the sovereignty. The emperor Conrad endeavouring by force of arms to restore Ladislaus, was foiled by the address of Boleslaus, and obliged to leave the country in peace. After some years of tranquillity, the emperor Frederic Barbarossa renewed the attempt of restoring the deposed king, and marched with a powerful army into Poland. By the skill and good conduct of Boleslaus and his brothers, this mighty host was almost ruined without a battle, and Barbarossa was glad to be allowed to retreat, after making a favourable treaty with the Polish princes. Some time afterwards, Boleslaus made an expedition into Prussia, for the purpose of proselyting the heathen inhabitants to the christian religion. He operated a very speedy conversion of the whole nation, which, however, lasted no longer than the presence of his army; and on his return he fell into an ambuscade of the Prussians, whence he escaped with difficulty, leaving his brother Henry, and a great part of his forces, slain on the field. This defeat was followed by domestic troubles raised by the sons of Ladislaus, who demanded restitution of their father's territories, which had been bestowed on prince Casimir. These were at length appeased, and Silesia was for-ever alienated from the Polish crown for the benefit of this family. Boleslaus, according to most writers, passed the remainder of his life in a wise and tranquil administration of public affairs, and died in 1174. One writer only asserts, that another failure in the attempt to christianise Prussia was the cause of his death. *Mod. Univers. Hist.—A.*

BOLESLAUS V. surnamed *the Chaste*, was the son of Lechus VI. at whose death in 1227, he was left a minor, and the regency was

warmly contested between his uncle Conrad duke of Massovia, and his cousin Henry duke of Breslaw. A civil war ensued, in which Henry was victorious, and held Cracow and the dukedom of Poland, till he was killed in battle with the Tartars, who overran all the country, and reduced it to the extremity of wretchedness. Boleslaus at length assumed the sovereignty, which was disputed by Conrad, who at first obtained the superiority, and obliged his nephew to take refuge in Hungary. A party, however, was formed in favour of Boleslaus, which seated him on the throne, after two victories over Conrad. He still, however, continued to molest his nephew, and incited the Lithuanians to invade Poland, where they committed great ravages, till they were driven back with the loss of their duke. The Tartars again made an incursion into Poland in 1267, but were entirely overthrown by the palatine of Cracow, whilst Boleslaus *was at prayers*. This circumstance, with that of his acquiring the title of *Chaste*, by living in perpetual continence with his wife, the daughter of Bela king of Hungary, sufficiently characterises Boleslaus V. of whom we hear no more, than that after founding many monasteries, and procuring the canonisation of St. Stanislaus, he died in 1279. *Mod. Univers. Hist. Moreri.—A.*

BOLLANDUS, JOHN, a noted ecclesiastical historian, was born at Tillemont, in the Low-countries, in 1596, and early entered into the society of Jesuits. His reputation for learning caused him to be fixed upon for the execution of a design formed by father Rosweide, of collecting all the memorials relative to the saints of the catholic church, under the title of "Acta Sanctorum." The arrangement was to be according to the order of celebrating their names in the calendar. Bollandus applied with great assiduity to the task, and in 1643 published "The Lives of Saints of the Month of January," in two volumes, folio, which were followed, in 1658, by those of February, in three volumes, folio. He had begun those of March, when he died in 1665. The work was afterwards continued by Henschenius, Papebroch, and others, on the same, or a greater scale of magnitude; so that the commencement of October reaches the forty-seventh folio volume. The continuators have been named *Bollandists* from their leader. Bollandus himself was very little choice in his materials, heaping together a vast mass of fables and legends with true history; and in this he has been followed by most of his successors, though their critical

sagacity has, upon the whole, improved in the progress. *Moreri. Nouv. Dict. Hist.—A.*

BOLOGNESE, the name given to an eminent painter, *John Francis Grimaldi*, who was born at Bologna in 1606. He studied first under his relations, the Caracci, and distinguished himself particularly in landscape. Visiting Rome for improvement, he attracted the notice of pope Innocent X. who employed him in the Vatican, and the gallery of Monte Cavallo. Prince Pamfili, the pope's nephew, also patronised him, and he became the painter in vogue at Rome. His reputation caused him to be sent for to Paris by cardinal Mazarin, who procured him a large pension, and employed him in decorating the Louvre. He was a warm partisan of the cardinal, and during some of the troubles of his ministry, thought it advisable to retire among the Jesuits. On his return to Italy, he was favoured by the two successive popes, Alexander VII. and Clement IX. who employed him at Monte Cavallo; and other persons of distinction engaged his services. The academy of St. Luke twice named him their president. Bolognese possessed a fresh and bold colouring, a light and fine touch, and an elegant mode of composition. His landscapes in the manner of the Caracci are models of that kind of painting, but they are thought somewhat too green. He understood architecture, and the art of etching. He etched in an excellent manner forty-two landscapes, five of which are after Titian. In private life he obtained universal esteem for his amiable qualities, and agreeable manners with all ranks. A pleasing story is told of his charity. A Sicilian gentleman with his daughter had retired to Rome from the troubles of his country. They lodged opposite to Bolognese, and were reduced to such poverty as to want bread. When he became apprised of their situation, he repeatedly knocked at their door in the morning, threw in some money, and retired undiscovered. The Sicilian at length watched for his benefactor, and detected him in the act. He threw himself at his feet, was raised and embraced by the painter, and they remained friends for life. Bolognese died at Rome in 1680, aged seventy-four, leaving considerable property to his six children. His principal works are at Rome, and consist of large landscapes, and history pieces in fresco. *D'Argenville Vies des Peintres.—A.*

BOLSEC, JEROM, a man worth recording only as an instructive example of the action and reaction of religious animosity, was a Car-

melite of Paris, when, on account of some free opinions, he forsook his order, and became a refugee at Ferrara. There he adopted the profession of physic, and becoming acquainted with Calvin, he went and settled at Geneva. Some opinions which he held and taught concerning predestination, excited the orthodox zeal of that fiery reformer, who attacked him in a public assembly, in which Bolsec had been maintaining his notions. As the magistracy of Geneva was at that time entirely devoted to the service of Calvin and his doctrines, Bolsec's subsequent imprisonment, and his final banishment from Geneva as one convicted of sedition and Pelagianism, must be placed to his account. Bolsec retired to the canton of Bern, whence he was also expelled; and his endeavours afterwards to ingratiate himself with the protestants of Paris and Orleans proved likewise ineffectual. His private character is represented as indifferent; his heretical opinions, however, were manifestly the first and principal ground of complaint against him. At length he returned to the bosom of the catholic church, and revenged himself by writing a most calumnious account of Calvin's life in 1577, and another of Beza's, in 1582, containing falsities, which even sober catholics are ashamed to quote. He likewise wrote against Calvin's Institution, and his arguments were afterwards made use of by cardinal de Richelieu. Bolsec practised physic at Autun, and at Lyons, in which last city he resided when he wrote Beza's life. He died a few years after. *Bayle. Moreri.—A.*

BOLTON, EDMUND, an English antiquarian writer of the seventeenth century, was a retainer to George Villiers duke of Buckingham, and a Roman-catholic. He employed himself in many curious researches relative to history and antiquities, and was the author of various works, printed and manuscript, of which it will suffice to mention the principal. He wrote a "Life of Henry II." designed for insertion in Speed's Chronicle; but being thought too much to favour the cause of Becket, it was rejected for another. "Elements of Armories," *Lond.* 4to. 1610: "A Translation of Florus:" "Nero Cæsar, or Monarchy depraved," *Lond.* fol. 1624; this, which is his principal work, is a history of the emperor Nero, compiled from a variety of sources, but, as it would seem, written with little judgment, and by no means worthy of the elaborate analysis given of it in the *Biogr. Britan.* He is particularly diffuse on the story of Boadicea's

revolt, and supports the very improbable opinion that Stonehenge was a monument to the memory of that queen. His zeal for the honour of his country was displayed in his "Vindiciæ Britannicæ," a manuscript work, intended to prove the great antiquity and early consequence of London. He left sketches of other works; from which, as well as from his finished performances, he seems to have imbibed all the credulity, nationality, and love of trifles, which are so apt to attend on antiquarian studies, when not directed by taste and judgment. The time of his death is not known. *Biogr. Britan.—A.*

BOLZANI, URBANO VALERIANO, a meritorious coadjutor in the revival of letters, was born at Belluno, about 1440. He entered when young into the order of Minorites, and employed much of his time in travelling, which he always performed on foot. He perambulated Egypt, Palestine, Syria, Arabia, Greece, and Thrace, making observations on every thing curious, either in nature or art. He twice climbed the summit of Etna, and took a survey of its crater. Even in old age he was accustomed annually to make a tour through some of the Italian provinces, till an accident injured one of his legs. He was a strict observer of his religious vows, and always refused those honours and dignities to which his reputation would have raised him. His fixed residence was at Venice, where he instructed a great number of scholars in the Greek language. Among other eminent persons, he had for disciples the learned Gian-antonio Flaminio, and John de' Medici, afterwards pope Leo X. He deserves grateful commemoration as the first who rendered the study of Greek easier, by composing a grammar of that tongue in the Latin. Of this work the first edition was printed in 1497. A second, much enlarged, appeared in 1512, and others afterwards. Bolzani died in 1524, in his eighty-fourth year. *Tiraboschi.—A.*

BOMBERG, DANIEL, one of the early printers, is truly memorable in typographical history. He was a native of Antwerp, and settled at Venice, where, in 1518, he printed a folio edition of the Hebrew Bible, followed by others of different sizes. At the instigation of the Jews, he printed a Bible with the rabbinical comments, in four volumes folio, which appeared in 1525. He also undertook the printing of the Talmud, which he began in 1520, and finished some years afterwards, in eleven volumes folio. He gave three impressions of

this vast work, each of which is said to have cost him 100,000 crowns. The two latter editions are the finest, and are reckoned superior to any that have since appeared. Bomberg employed his whole property in the impression of excellent editions of Hebrew Bibles and rabbinical works, for the purpose of which he is said to have kept some hundreds of learned Jews in employ. It is asserted that he printed books to the value of four millions of gold. What astonishing ideas must such facts give of the state of typography, and literary commerce, and especially of biblical study, at that period! This enterprising and deserving man, who was himself a Hebrew scholar, died about the middle of the 16th century. *Moreri.*—A.

BONA, JOHN, cardinal, was born at Mondovi in Piedmont in 1609, and entered into a reformed congregation of Cisterians at an early age. He studied philosophy and theology at Rome; and returning to his own country was made abbot of his house, and in 1651, general of the congregation. After having exercised the office of consultor to many congregations at Rome, as well as other honourable employments in the church, he was nominated a cardinal in 1669, by pope Clement IX. On the death of that pontiff he was thought of by many as his successor, but another person was elected. He employed the remainder of his time in his studies and pious exercises, and died at Rome in 1674. Cardinal Bona was the author of a number of works, for the most part ascetical; but those by which he is chiefly known are the liturgical. He published a work, "De Divina Psalmodia, deque variis ritibus omnium Ecclesiarum in psallendis divinis officiis," 4to. which contains every thing relative to the practice of psalmody in the Christian church from the earliest times; and another work entitled, "Rerum Liturgicarum libri duo," 4to. treating of the celebration of the mass, with all its diversities in different churches. Both these works have been often reprinted; and of the second a greatly augmented edition was published at Turin in 1747, by father Salas, in 4 vols. fol. The question concerning the consecration of leavened or unleavened bread occasioned a controversy between the cardinal and the learned Mabillon, which was carried on with proper respect and decorum on both sides. *Moreri. Tiraboschi.*—A.

BONAMY, PETER-NICHOLAS, an estimable man of letters, was born at Louvres in the district of Paris, in 1694. He was educated for the ecclesiastical profession, and long wore its habit, but circumstances caused him entirely to

devote himself to literature. He was made under-librarian of St. Victor, in which situation he distinguished himself by the obliging politeness of his manners, and by the extent and assiduity of his studies. His merit gave him admission in 1727, to the academy of inscriptions and belles-lettres, to the Memoirs of which he became a frequent and valuable contributor. His papers are characterised by simple but correct language, variety of erudition, clearness of argument, and solidity of criticism. At the instigation of M. Turgot, mayor of Paris, a place was created of historiographer of that city, and Bonamy was appointed to fill it. In consequence of this employ, he composed various memoirs relative to the history and antiquities of Paris, inserted in the academical collections. The bequest of a curious library to the city by M. Morian caused the post of librarian to be added to his other office. He had likewise from 1747 undertaken the conduct of the "Journal of Verdun," which under his management always preserved a character of strict propriety and decorum. In universal esteem for candour and probity, as well as learning, he died at Paris in 1770, aged seventy-six. *Eloge in Journal de Verdun.*—A.

BONARELLI, GUIDUBALDO, count, an Italian poet, was the son of count Pietro Bonarelli, a favourite and minister of the duke of Urbino, in whose palace Guidubaldo was born, in 1563. He was carefully educated by his father, and was sent to study theology at Pont à Mousson in France, where his progress was such, that at the age of nineteen he was invited to take the chair of philosophy at the Sorbonne. He returned, however, into Italy, and was some time with cardinal Borromeo, and afterwards with Alphonso II. duke of Ferrara, from whose service he passed to that of Cæsar duke of Modena. By this prince he was employed in some important negotiations at the courts of Rome and France; but falling into disgrace on account of a marriage which he contracted, he retired to Ferrara, where, in 1607, he published the pastoral drama, which has made his name famous. It was solemnly acted by the academy of *Intrepidi* of that place, of which he had been one of the founders. Cardinal Este gave him an invitation to Rome, to take the office of his major-domo; but on his journey he was taken ill at Fano, where he died in the house of his uncle Monteverchio, on January 8, 1608, aged forty-five.

The "Filli di Sciro" of Bonarelli was received with extraordinary applause at its first appearance, both in Italy and in other coun-

tries, and in common opinion it was placed immediately after the *Aminto* of Tasso, and the *Pastor Fido* of Guarini. Yet however faulty these pieces may be in excess of refinement, and artificial language and sentiment, that of Bonarelli is much more so. It is, indeed, such a pastoral as might be expected from a man whose early studies had been turned to metaphysics and scholastic divinity, and though not without many poetical beauties, it is strongly marked with the corrupted taste which then began to prevail. A strange peculiarity in the plot, in which the shepherdess is made equally in love with two swains at once, was the source of much criticism; and the author published a defence of the "Double love of Celia," which, though very ingenious, could not render it palatable to judicious readers. The *Filli di Sciro*, however, still keeps its place in Italian pastoral and many ornamented editions have been made of it. It was also early translated into the French and English languages. Bonarelli likewise composed some academical discourses. *Tiraboschi. Moreni.—A.*

BONAVENTURE, a cardinal and saint of the Romish church, entitled the *seraphic doctor*, was originally named *John Fidanza*, a native of Bagnarea in Tuscany, where he was born in 1221. He entered into the order of Minorites in 1243, and afterwards studied at Paris, under the celebrated Alexander de Hales. He then taught theology with great applause, and received his doctor's degree along with St. Thomas, in 1255. The next year he was made general of his order, which he governed with great zeal and diligence. Pope Clement IV. nominated him in 1265 to the vacant archbishopric of York, which he refused accepting. Such was his reputation, that at the demise of the pope, the cardinals being unable for three years to agree on a successor, the nomination was solemnly committed to Bonaventure, who decided in favour of Gregory X. He was created cardinal-bishop of Albano in 1273; and, in the following year, he accompanied the pope to the general council of Lyons, where he gave striking proofs of his knowledge. In that year he died at Lyons, and was interred in the church of the cordeliers in that city. Sixtus IV. canonised him in 1482, and Sixtus V. declared him a doctor of the church in 1588. His character has always stood very high for purity and sanctity of manners. He left behind him many works, which were printed at Rome in 8 vols. folio, 1588. Several of them are ascetic; several are defences of his order, of the founder of which, St. Francis, he wrote a life. The most

valued is his "Commentary on the Master of the Sentences," in which he shows himself, according to the times, a profound theologian. He has been praised both by catholic and protestant writers, though the latter have blamed him for the zeal with which he promoted the worship of the Virgin Mary, under the title of Mother of God. He is said to have given rise to the institution of religious confraternities. *Moreni. Tiraboschi.—A.*

BONET, or BONNET, THEOPHILUS, an eminent medical writer, was born at Geneva in 1620. After visiting several universities for improvement, he took his doctor's degree in 1643, and settled in his native place. He was for some time physician to the duke of Longueville, sovereign of the county of Neuchatel. It was not till after a practice of near forty years that, being incommoded by deafness, he began to publish the principal fruits of his observation and reading. His works are: "*Pharos Medicorum, h.e. Cautiones, animadversiones practicæ ex operibus G. Ballonii erutæ*," 12mo 1668. This afterwards appeared in a much enlarged form, under the title of "*Labyrinthe medici extricati, s. methodus vitandorum errorum qui in praxi occurrunt, monstrantibus G. Ballonio & C. Septallio*," 4to. 1688: it is little more than a compendium of the two authors mentioned, methodised under certain heads, for the use of young practitioners. In 1675 he published a "*Prodromus anatomix practicæ*," &c. which was a specimen or forerunner of the great collection that has given him his principal reputation. This is, his "*Sepulchretum s. Anatomie practica ex cadaveribus morbo denatis proponens historias & observationes omnium pæne humani corporis affectionum*," &c. 2 vols. fol. *Genev.* 1679. Mangetus published an augmented edition of this work in 3 vols. fol. *Genev.* 1700. This compilation may be regarded as a library of true pathology, which can have no foundations so certain as the morbid appearances after death, connected with a history of the preceding disease. The author was not himself a practical anatomist, but he has collected with industry and judgment, and has occasionally intermixed pathological observations of his own. He is not free from the influence of false hypotheses; but his work is upon the whole highly valuable, and has led the way to similar investigations, to the great benefit of the art. His other works are; "*Cours de Medicine & de Chirurgie*," 2 vols. 4to. "*Mercurius compilativus. s. index medico-practicus*," &c. fol. 1682: "*Medicina Septentrionalis collectitia*," 2 vols. fol. 1684; consisting of practi-

cal observations extracted from the *Ephem. Nat. Curios.* the *Acta Hafniens.* and other works of societies: "*Epitome operum Sennerti*," fol. 1685: "*Polyalthes s. Thesaurus medico-pract.*" 3 vols. fol. 1691; a system of medical practice selected from the best writers. He also translated into Latin part of the "*Physics of Rohault*;" and "*Turquet de Mayerne on the Gout*." Dr. Bonet died in 1689, aged sixty-nine. *Moreri. Haller Bibl. Anat. & Med. Pract. Senebier.*—A.

BONFADIO, JAMES, one of the ablest of the Italian literati of the 16th century, but unfortunate in his fate and fame, was born at Gorzano in the Brescian territory, near the Lago di Garda. He studied at the university of Padua; and going thence to Rome, he served the cardinal Merino three years as his secretary, and the cardinal Ghinucci as many. Receiving little benefit from his services, he wandered for some time from place to place, and at length sat down again quietly to his studies at Padua, where he probably gave instructions to youth. At least, it appears that he had under his care Torquato the son of cardinal Bembo. His situation was still precarious and unequal to his merits, when in 1545 he was invited by the republic of Genoa to the chair of philosophy and rhetoric in that city, to which was united the office of public historiographer, with an ample pension. He engaged with vigour in the duties of his station, and had made good progress in his history, when an accusation of an unnatural crime was brought against him, which ended in his conviction. Some persons, favourable to his memory, have asserted, that the freedom with which in his work he had spoken of some of the noble families of Genoa, was revenged by the suborning of false testimony against him; but there is too much reason, on the whole, to believe the charge justly founded. He was beheaded in prison, and his body then publicly burnt, in July, 1550. As a writer, he excelled both in the Latin and Italian languages, and in prose and verse. His translation of Cicero's oration for Milo is reckoned one of the most elegant pieces of Italian prose that the century affords. His capital work is his "*Annals of the Republic of Genoa*," written in Latin, and comprising the history from 1528, where Gius-tiniani had left off, to February, 1550. It was first published at Padua, in 1586, 4to. and was translated into Italian by Paschetti. The style is elegantly simple, the narrative lively, and the sentiments elevated. His Italian letters and poems were printed at Brescia in 1746-47. *Bayle. Tiraboschi. Nouv. Dict. Hist.*—A.

BONFINI, ANTHONY, a historian and polite scholar, was born at Ascoli. After being for some years professor of belles-lettres at Recanati, he was invited by Matthias Corvinus king of Hungary to his court in 1484, who employed him in writing the history of the Huns. He remained there some years with the office of tutor of the queen, Beatrice of Arragon, and received many honours from Matthias, and his successor Ladislaus, who aggregated him to the palatine nobility. He died in 1502, aged seventy-five. He left behind him four decads and a half of the history of Hungary, brought down to 1495; of which three, or thirty books, were printed by Martin Brenner, in 1543, and the remaining fifteen books were added to a new edition by Sambucus, in 1568. The work is written with great elegance, and ranks among the best modern histories in Latin. The author has indeed been accused of affecting too much the style of antiquity in some of his phrases, which have the *heathenish* cast observable in several of the elegant Latinists of his country. It is also said that he has been calumnious in some instances, though a court historiographer is more likely to lean to the opposite extreme. Bonfini also wrote an account of the capture of Belgrade by Mahomet II.; and a work entitled, "*Symposion Beatricis, seu dialogorum de fide conjugali & virginitate, lib. III.*" He likewise translated from the Greek into Latin the works of Philostratus, Hermogenes, and Herodian. *Bayle. Moreri. Tiraboschi.*—A.

BONGARS, JAMES, a polite scholar and able negociator, was born at Orleans in 1554, of protestant parents. He studied first at Stras-burg, and afterwards attended a course of law under Cujacius. He entered into the service of the king of Navarre, afterwards Henry IV. by whom he was employed for thirty years in various negotiations, particularly with the German princes. Being at Rome in 1585, when pope Sixtus V. fulminated a most violent bull against Henry IV. Bongars wrote an equally severe answer to it, which he is said to have had the boldness to fix with his own hands in a public place in Rome. He also published a spirited reply to a German piece, imputing the bad success of the joint expedition in 1587 to the misconduct of the French. His knowledge of books was very extensive, and he collected a great library, much of which came at length to the public library of Bern. As a critic he made himself known by a valuable edition of "*Justin*," *Paris*, 1581, 8vo. He also edited a collection of the Hungarian writers, and the "*Gesta Dei per Francos*." But his reputation

is chiefly founded on his Latin letters written during his employments, which were published after his death, at Leyden, in 1647, and were afterwards translated into French. They are written in a clear, easy, polished style, though without the affected classisical purism of some of the Italians; and they appear dictated by an honest heart. A collection of his French letters, entitled, "*Le Secrétaire sans Fard*," has also been published. Bongars, though a Calvinist, disapproved of the religious wars of that party. He was never married, having had the misfortune of losing a lady to whom he was contracted, on the day of the intended nuptials. He died at Paris in 1612. *Bayle. Moreri.*—A.

BONIFACE I. pope, was a presbyter of advanced age and unblemished character, when on the decease of Zosimus he was chosen in 418 to the pontifical chair. At the same time another party chose Eulalius, who being favoured by Symmachus, prefect of Rome, obtained the support of the emperor Honorius. A schism for some time ensued, which the emperor endeavoured to terminate by a council. In the mean time Eulalius, by his violent proceedings, forfeited his favour, and Boniface was put in possession of the see in August, 419. Boniface was a lover of peace, and not disposed to extend the claims of the see of Rome; yet he strenuously asserted the prerogative over the bishops of Illyricum which his predecessors had usurped. He revoked the partial privileges which Zosimus had granted to the see of Arles, and refused to interfere in a dispute between the clergy of Valence and their bishop. He died in November, 422, and has been honoured with the dignity of saintship by the church of Rome. *Moreri. Bower Hist. of Popes.*—A.

BONIFACE II. pope, a Roman, but of Gothic origin, was elected in 530 on the death of Felix III. At the same time Dioscorus was elected by another party, and a schism would have ensued, had it not been prevented by the death of Dioscorus. Boniface by one of his first acts confirmed the decree of some Gallican bishops, condemning the semipelagian doctrine. In order to prevent the disturbances of another contested election, he summoned an assembly of the clergy, in which he required them to pass a decree, empowering him to nominate a successor; and in consequence he named the deacon, Vigilius. This illegal step, however, caused the convention of a second assembly, in which the Roman senate in a body attended, with the bishops and clergy, and the pope was made to revoke the former decree, and confess

that he had incurred the crime of high-treason. He died in October, 532. *Moreri. Bower.*—A.

BONIFACE III. pope, a Roman, succeeded Sabinian in 607, after a vacancy of nearly a year. He had been employed by pope Gregory as his nuncio to the emperor Phocas, when he so much ingratiated himself with that tyrant, that on his accession to the popedom, he obtained from Phocas a revocation of a decree giving the title of *universal bishop* to the patriarch of Constantinople, and a transfer of it to the bishops of Rome. Boniface afterwards assembled a council to settle the election of bishops, in which their nomination of their own successors was forbidden, and the consent of the people, clergy, and sovereign, and the confirmation of the pope, were made necessary. Boniface died within the year of his election. *Moreri. Bower.*—A.

BONIFACE IV. pope, a native of Valeria in Italy, succeeded Boniface III. in 608. He obtained from the emperor Phocas a gift of the celebrated Pantheon in Rome, which he converted into a christian church, dedicated to the mother of God and the martyrs. He held a council to settle some affairs of the English church, concerning which Mellitus, first bishop of London, is said by Bede to have been delegated to Rome; but the acts of this council, as well as other pieces that have been attributed to this pope, are supposed to be spurious. He died in 615. *Moreri. Bower.*—A.

BONIFACE V. pope, a Neapolitan, and presbyter of the Roman church, succeeded Deusdedit in 619. Not much is known concerning his actions. In 624 he sent the pall to Justus newly elected archbishop of Canterbury, and interested himself in the progress of Christianity in Britain, for which an opportunity was offered by the marriage of Edwin the pagan king of Northumberland to Edelberg the sister of Eadbald king of Kent. Boniface sent letters and presents to the new-married couple, but did not live to see the fruits of his exhortations, dying in 625. Some decretal epistles are attributed to him, of which three or four are remaining. *Moreri. Bower.*—A.

BONIFACE VI. pope, a Roman, and a man of infamous character, is rejected from the list of pontiffs by Baronius and some others; but it appears that he really succeeded in the see of Rome to Formosus, in 696, and died within a short time. *Moreri. Bower.*—A.

BONIFACE VII. is styled an *Antipope*. He was deacon of the Roman church, under the name of *Franco*, when at the death of Bene-

dict VI. to which he was said to have contributed, he was raised to the papal throne in 972. Another party prevailing, he soon fled to Constantinople, carrying with him the treasures of St. Peter. On the decease of the emperor Otho in 984, he had an invitation from his party to return to Rome, with which he complied, and deposing the pope John XIV. put him to death in prison, and occupied the see in his stead. He held it but a short time, dying in 985; and so odious had his tyranny rendered him, that his corpse was treated with the utmost indignity, and dragged naked through the streets. *Moreri. Bower.—A.*

BONIFACE VIII. pope, a native of Anagni, was descended from Catalan ancestors, who first settled at Gaeta, whence they acquired the title Gaetani or Cajetani. He bore the name of Benedict Gaetano, and was educated carefully in the learning of the times, and particularly in the studies of civil and canon law. He was appointed to the offices of consistorial advocate and prothonotary of the holy see, and was made cardinal by Pope Martin II. in 1281. He was employed in several legations, in which he acquitted himself with great ability. When pope Celestine V. had shown his inability for governing the church, cardinal Gaetano artfully persuaded him to a resignation, and was unanimously elected in his stead, in December, 1294. He assumed the name of Boniface, and is reckoned the eighth of the name, though the seventh is called an antipope. He was enthroned at Rome with great solemnity and splendour, the kings of Apulia and Hungary on foot holding his bridle on each side in the procession; and his conduct in the pontificate was correspondent to the haughty grandeur of his installation. Apprehending lest his predecessor might cause him some trouble, he sent for him from the hermitage to which he had retired, and confined him at Anagni; and though the manner in which he treated him is differently represented, it is certain that the poor old man died shortly after. One of Boniface's first measures was to mediate a peace between James king of Arragon, and Charles II. king of Sicily, by which the latter was to retain possession of the island; but the Sicilians refusing to concur in the condition, made Frederic of Arragon their king. Boniface formed an alliance against Frederic, and excommunicated all his adherents; but at length he was obliged to confirm him in his dominions. He next undertook to humble the powerful family of Colonna, two cardinals of which had opposed his election. He proclaimed a crusade against them

and their friends, demolished their houses and castles, and obliged all the family to take shelter in foreign countries. He punished the city of Preneste for its attachment to them, with utter demolition. Boniface then mediated a peace between Philip the Fair, king of France, and Edward I. king of England; but on being accepted as mediator, his terms were thought so partial to the last, that Philip refused to accept them, and only agreed to a truce. In the year 1300 the pope either instituted or renewed that gainful solemnity to the church and city of Rome, a jubilee, which was accordingly observed with great pomp, and a vast concourse of strangers. The enmity between Boniface and Philip of France, which several circumstances had kept alive, at length broke out into a flame. Philip, in order to support the war against England, had forbidden the exportation of any gold or silver from the kingdom without his permission. Boniface, who knew that this order was levelled against the see of Rome, issued a bull, forbidding secular princes to exact, and the clergy to pay, any sums from the ecclesiastical revenues, without obtaining his approbation. This difference was in some measure settled, when Boniface thought proper to enjoin all christian princes to aid a king of Tartary who was making war upon the Saracens. The legate he sent into France for this purpose, who was a French bishop, delivered his message with so much arrogance, that Philip ordered him to be arrested. On hearing of this, the pope, much enraged, sent a nuncio to demand his release, and in case of refusal, to declare the kingdom devolved, by his disobedience, to the holy see; to absolve his subjects from their allegiance; and to summon all the Gallican bishops to Rome. The king was still more inflamed by this violent proceeding; and being supported by the states of the nation, resolved to brave the pope's utmost fury. He renewed the prohibition against carrying money out of the kingdom, and would not permit any of his ecclesiastics to visit Rome on any pretence whatsoever. Letters highly arrogant and indecent are said to have passed between the king and pope on this occasion; and in conclusion, the French estates appealed to a general council, and Boniface prepared to launch a decree of excommunication and forfeiture of his crown against Philip. In this extremity, the king sent William de Nogaret into Italy, nominally as his ambassador to the holy see, but really to excite the persecuted Ghibelins against the pope. He was accompanied by Boniface's most inveterate enemy, Sciarra Colonna. The

pope was then at Anagni, where he had a palace. Nogaret and Sciarra secretly approached the place with a body of troops, and seizing upon it, made themselves masters of the person of Boniface and all his treasures. He remained three days in their hands, during which he was treated with great indignity; and Sciarra Colonna is said to have struck him on the face with his gauntlet. At length, the people of Anagni, recovering from their consternation, rose, and driving out the handful of armed men, rescued the pope from captivity. He immediately returned to Rome; but such had been his sufferings in mind and body, that he soon fell into a fever, and died October, 1303, in the ninth year of his pontificate. He was interred at St Peter's, in a grand mausoleum, which he had erected for himself. His character is sufficiently shown from his transactions, to have been violent, ambitious, crafty, and overbearing. His abilities, courage, and erudition, were equal to those of most who have sat in the pontifical chair. He encouraged learning by granting many privileges to the university of Rome; and he was the author of various works, as, a number of epistles and decrees, two discourses on the canonization of St. Lewis, two celebrated prayers, one to Christ, and one to the Virgin, &c. It was by his order that the sixth book of decretals was composed. *Moreri. Bower.—A.*

BONIFACE IX. pope, was a Neapolitan, of the name of *Peter Tomacelli*, descended from a noble family, but reduced to great want. He was a poor ecclesiastic, more distinguished for prudence than deep learning; and arrived at the dignity of cardinal in 1381. This was the time of the great schism, in which there was one pope at Avignon, and another at Rome. On the death of the Roman pope, Urban VI. in 1389, Tomacelli was elected his successor, and assumed the name of Boniface IX. His pontificate almost entirely passed in negotiations with his rivals of Avignon, Clement VII. and Benedict XIII. in which both parties acted with equal cunning and selfishness, and neither would really concur in the proposal of mutual cession of the tiara. Boniface, by his exercise of arbitrary power at Rome, and his open practice of simony and nepotism, excited an insurrection against him, in which his life would have been endangered, had it not been for the interposition of Ladislaus king of Naples. He afterwards retired to Perugia; but on the approach of the jubilee year 1400, the Roman people, fearing lest the absence of the pope should injure the solemnity, invited him back,

and put into his hands a degree of power which he made use of in strengthening and garrisoning all the fortresses, so as thenceforth to secure to himself the absolute dominion of the city. Some have ascribed the institution of annates of benefices to this pontiff, but others make them of older date. It is certain, however, that he was extremely avaricious and rapacious, and sold all preferments to the best bidder. He died of a fit of the stone in 1404. *Moreri. Bower.—A.*

BONIFACE, archbishop of Mentz, called *the apostle of Germany*, was an Englishman by birth, by name *Winfrid*, and was educated in a Benedictine monastery at Exeter. After being ordained priest, he went over to Friseland, in 715, attended by two companions, in order to preach the gospel among the heathens. A war between Radbod, king of the country, and Charles Martel, however, drove him back to England; but, still animated with the same zeal, he went to Rome, and obtained from Gregory II. powers to preach the gospel in Friseland and throughout Germany, and to act as legate to the holy see. He proceeded in his second expedition in 719, and performed the office of a missionary with considerable success. Returning to Rome in 723, Gregory consecrated him bishop, and changed his name from Winfrid to Boniface. At this time he took a solemn oath of obedience to the pope, which is said to have been the first instance of the kind. Returning to Germany with the papal instructions, armed also with the protection of Charles Martel, he preached in Thuringia, Hessa, and Bavaria, and erected a number of christian churches. Being unequal to the management of all these, he was advanced by Gregory III. to the dignity of archbishop in 738; and by virtue of the authority committed to him, he founded several bishoprics, and the great monastery of Fulda. Finally, he was by pope Zachary created in 746 archbishop of Mentz, and primate of Germany and Belgium. In 752 he resigned his see to his disciple Lullus, and retired to Utrecht, in order to pursue the conversion of the Friselanders. In this country, holding a confirmation, he was massacred by the pagans in 754, or 755, along with fifty ecclesiastics, his companions. He was interred in the abbey of Fulda, and has been canonized by the Roman church. Boniface was undoubtedly a zealous and active propagator of the christian religion, though by no means in its original purity. Servilely devoted to the see of Rome, it was his great object to spread her power and supremacy; nor did he reject the

means of superstition, fraud, and terror, in combating the errors of heathenism. His letters, which, with those of several of his coadjutors, were published in 1629, are written in a barbarous style, and discover much arrogance and cunning, with great ignorance of the real nature of the religion he was propagating. The Benedictines have published his statutes, and some of his sermons. *Moreri. Bower Lives of the Popes. Mosheim's Eccl. Hist.*—A.

BONIFACE, count of the Roman empire, in the 5th century, was a valiant commander, and, together with Aetius, has been termed the last of the Romans. He was an intimate friend of St. Augustine bishop of Hippo, and had by his conversation been almost persuaded to quit the world, when the bishop himself desired him to remain in it, in order to serve the church and state. Afterwards, marrying an arian woman, and having taken a criminal from a place of sanctuary, he incurred the ecclesiastical censures of his friend, and was not restored to grace till he had repaired his fault. His love for justice was shown by his punishing capitally a Gothic soldier, against whom a peasant had lodged a complaint for seducing his wife. Boniface relieved Marseilles when besieged by Ataulphus, and afterwards defended Africa with great bravery against the usurper John. Placidia, who governed for her son Valentinian III. rewarded his fidelity with the office of count of the domestics, and sent him back to Africa with unlimited powers. This exciting the jealousy of Aetius, that general (see his Life) artfully engaged Boniface in a revolt, which took place in 427. Troops were sent against him; and though he was at first successful in defending himself, the prospect of ruin in the end induced him to take the fatal step of calling in the Vandals from Spain to his assistance. Genseric entered Africa in 428, and established himself there. Meantime Placidia had discovered the artifice practised against Boniface, and he returned to his allegiance; but his efforts to repair the mischiefs he had occasioned were unavailing. He was defeated by the Vandals, and obliged to quit Africa. Placidia received him honourably, and created him patrician and master-general of the armies; but Aetius marched against him with an army of barbarians, and a battle ensued, in which Boniface received a mortal wound, A.D. 432. Before his death, he is said to have shown such a spirit of forgiveness, as to advise his wife to marry his mortal foe, Aetius. *Moreri. Univers. Hist. Gibbon.*—A.

BONJOUR, WILLIAM, a very learned

Augustin, was born at Toulouse in 1670. Cardinal Noris sent for him to Rome in 1695, where he acquired a high reputation for learning and piety. Pope Clement XI. employed him in several important affairs, and especially in the examination of the Gregorian calendar. Cardinal Barbarigo committed to his care the seminary he had established at Montefiascone, under the title of the academy of sacred letters. Bonjour was acquainted with almost all the oriental tongues, particularly the Coptic or ancient Egyptian. His zeal for knowledge, and for propagating the gospel, carried him to China, where he died in 1714, whilst he was employed about a map of that empire. His works are, "Select Dissertations on the Scriptures;" "An Account of the Coptic MSS. in the Vatican;" "A Coptic Grammar;" and "A Roman Calendar." *Moreri.*—A.

BONNEFONS, JOHN, or BONNEFONIUS, a distinguished modern Latin poet, was born in 1554, at Clermont in Auvergne, became an advocate in the parliament of Paris, and obtained, in 1584, the office of lieutenant-general at Bar-sur-Seine. He died in 1614. The kind of poetry for which he made himself particularly famous was the short verse of Catullus, full of diminutives and tender expressions, in which he composed a piece entitled, "Pancharis," accounted the most elegant performance of that kind by a modern writer. The more particular object of his imitation seems to have been Joannes Secundus, the celebrated author of the Basia; and Bonnefonius has fully equalled him in softness and sweetness, carried to the verge of lasciviousness and effeminacy. He also wrote pieces in heroic verse, which were esteemed. The Pancharis was published at Paris in 1588; and all the poems of Bonnefonius are printed after those of Beza, in Barbou's edition of the latter, Paris, 1757. There are likewise London editions in 1720, and 1727. The Pancharis was translated into French by la Bergerie. Bonnefonius had a son who also distinguished himself by Latin poetry, chiefly written on public characters and events. *Baillet Jugem. des Savans. Nouv. Dict. Hist.*—A.

BONNER, EDMUND, an English prelate, whose name is become a kind of protestant bugbear, was born of poor parents at Hanley in Worcestershire: others affirm that he was a natural son of George Savage, rector of Davenham in Cheshire. About 1512 he was admitted a student of Broadgate-hall (now Pembroke-college), Oxford, where he chiefly addicted himself to the civil and canon law. He entered, however, into holy orders, then usually joined

with those studies. His talents for business caused him to be noticed by cardinal Wolsey, who made him his commissary for the faculties, and bestowed upon him a plurality of ecclesiastical benefices. After the death of that minister, Bonner insinuated himself into the favour of Henry VIII. who made him one of his chaplains; and he now appeared as a friend to reformation, and an advocate for the king's divorce, as well as a promoter of all the attacks upon the pope's supremacy in this kingdom. These principles, with his resolute and confident behaviour, ingratiated him with secretary Cromwell, who recommended him as a fit person to be employed on several embassies. In 1532 he was sent to Rome to excuse the king's appearance to a citation to that court; and in the next year he met the pope (Clement VII.) at Marseilles, in order to deliver the king's appeal against his excommunication. On this occasion he spoke with so much indecent warmth, that he incurred some personal danger. He was employed also in embassies to the kings of France and Denmark, and to the emperor of Germany. His boldness rendered him so obnoxious to the king of France, that his recall was insisted upon by that court. He was, however, rewarded with a nomination, in 1538, to the bishopric of Hereford; and before consecration, he was translated, in 1539, to the see of London, which was the extent of his promotion. At the death of Henry, in 1547, he was his resident ambassador with the emperor Charles V. These important trusts seem sufficient proofs of the esteem in which he was held as a man of capacity; and his compliance with all the caprices and violences of his tyrannical master, indicates a subserviency of his principles to his interests. Nevertheless, there is reason to believe that an attachment to the religion of Rome was all the time rooted in his heart, for it appeared in the next reign that he was capable of making sacrifices to his faith. Soon after the accession of Edward VI. he scrupled taking the required oath of renunciation of the pope's authority, and he entered a protest against the king's injunctions and homilies. For this disobedience he was committed to prison; and though he recanted, and afterwards outwardly complied with the change of religion, he was always considered as a suspicious person. At length it was resolved to put him to a decisive proof, by enjoining him to preach at St. Paul's Cross on some articles given him in writing, which were drawn up so as to be extremely galling to one attached in any degree to the old opinions. The manner

in which he performed his task was so unsatisfactory, that upon the accusation of Hooper and Latimer, he was put upon a summary trial before commissioners, imprisoned, and finally deprived of his bishopric. It seems to be admitted that these proceedings against him were severe and arbitrary; nor can it be wondered at that a man of his temper should feel violent resentment against the party which had treated him with such hostility. This spirit, he had too good an opportunity of displaying on the accession of Mary. By a commission, dated August, 1553, he was restored to his bishopric; and in the convocation of the ensuing year, he was appointed president in the place of Cranmer. He immediately began visiting his diocese, in order to extirpate all seeds of the reformation that had taken root in it. During four succeeding years he was the most active person in the bloody campaign against heresy; and it is computed that he committed to the flames 200 persons, besides imprisoning and otherwise inhumanly punishing many more. He appears to have fulfilled this terrible ministry with a peculiar relish, and to have gratified the ferocity of his nature, still more than his religious zeal, by these shocking scenes. The artful Gardiner, therefore, left almost solely to him the condemnation of heretics; but Bonner at length became sensible of the weight of odium such a preference threw upon him, and refused any longer to be the general executioner of the laws. In 1556 he joined in the degradation of Cranmer, over whom he triumphed with his usual insolence. At the accession of Elizabeth he went with the other bishops to meet her, but she looked upon him with horror as a man polluted with blood. He remained some time unmolested; but being in May, 1559, called before the privy-council, he refused to take the oaths of allegiance and supremacy tendered to him, and was in consequence again deprived of his bishopric, and committed to the Marshalsea. In this state of confinement he lived some years, bearing his change of fortune with a cheerfulness which might have become a better man, and occasionally warding off by keen and humorous repartees the popular insults that were offered him. He died in September, 1569, and was buried at midnight, lest any indignities should be offered to his remains. Bonner was blustering and profane in his speech, rough and passionate in his manners, gross in his body, and in all respects fitted for the part of a fierce persecutor. He was not distinguished for learning, though several pieces, controversial, theological, and pastoral, were published in his name. By

his interest with queen Mary, he obtained several advantages for his see, which his successors enjoy. *Biogr. Britan.*—A.

BONNET, CHARLES, an eminent modern philosopher, was born at Geneva in 1720, of a family originally from France. As he was an only son, his father paid uncommon attention to his education; and finding that he made small progress in the public schools, for which an early deafness, and a dislike of dry grammatical studies, rendered him little adapted, he gave him a domestic tutor, who succeeded in opening his young mind. He was, however, his own happiest instructor; and at the age of sixteen discovered that peculiar bent of his mind, the pursuit of which laid the foundation of his future fame and excellence. The *Spectacle de la Nature* of the Abbé Pluche happening to fall into his hands, he was so captivated with the history of the ant-lion (*formica leo*) that he immediately determined to become an observer himself. Obtaining information where this curious insect was to be met with, he soon added to the facts collected by Messrs. Poupert and Reaumur concerning it, various nice and interesting observations relative to its structure and manners. Without neglecting the philosophical studies proper for his advancing years, he continued to indulge his decided taste for natural history, to which he was greatly animated by the perusal of Reaumur's admirable *Memoirs on Insects*, which now began to make their appearance. He repeated with great attention many of the observations and experiments mentioned by this writer, and discovered new facts, the detail of which he communicated to Reaumur, who was equally surprised and pleased to find so much sagacity and masterly research in a youth of eighteen, and encouraged him to proceed in his career. During the years 1738 and 1739, Bonnet sent to Reaumur a number of interesting observations respecting different species of caterpillars, with other remarks relative to insects.

The father of young Bonnet had destined him to the profession of the law; but it was not without extreme repugnance that he entered upon the studies belonging to it. He went through some of the elementary books as a task, but all his ardour was reserved for natural history. In May, 1740, he determined, by decisive experiments, a question left unsettled by Reaumur, respecting the multiplication of tree-lice (aphides) without actual conjunction; and his paper on this subject being communicated to the academy of sciences at Paris, obtained him the honour of letters of correspondence from

that illustrious body. He carried to such minuteness his researches on the generation of these animals, as to injure his eye-sight in a manner that proved irreparable. In 1741 he made numerous experiments on the effects of the division of worms, many species of which he found to possess a degree of the reproductive power of the polype. In 1742 his enquiries were directed to the mode of respiration of caterpillars and butterflies, which he proved to be by means of their pores called *stigmata*. He likewise made several curious discoveries respecting the *tania*, or tape-worm. The year 1743, by raising him to the rank of doctor of laws, dispensed him from the further necessity of pursuing the ungrateful studies of the profession, which he thenceforth totally quitted. A memoir on insects which he communicated in that year to the royal society of London, caused him to be received as a member. In 1744 he published together his observations on aphides and worms, under the title of "*Insectology*," prefixing to the work a preface, in which he gave a philosophical sketch of his ideas concerning the system of the development of germs, and the scale of organised beings. This work was extremely well received by the public, though the prudery of the jesuit journalists of Trevoux led them to object a want of delicacy in the manner in which the author spoke of the amours of tree-lice! The incessant labours of eye and mind to which our naturalist had subjected himself, now began to produce alarming consequences. He became extenuated, and suffered such pains in his eyes, as not only to oblige him to lay aside his microscope, but to interdict him the use of reading and writing. He bore his afflictions like a true practical philosopher, and by reflection endeavoured to supply the place of observation. A total abstinence from his usual occupations at length restored him to tolerable health and ease, but he was never able to employ his eyes as before. In 1746 he took up a course of experiments on the vegetation of plants in moss and in other singular substances; and in 1747 he engaged in some elaborate researches on the leaves of plants, principally intended to ascertain the different action of the upper and under surface of leaves. He also employed coloured injections to determine the question, whether the sap ascends by the bark or the wood; and made a variety of observations on vegetable monstrosities, and other circumstances in vegetation, which gave rise to one of the most curious and original of all his works. This was, his "*Inquiries into the Use of the*

Leaves of Plants," which first appeared in Leyden in 1754, in a quarto volume. Supplements were added to it, as late as 1779.

Though observation and experiment had been the first passion of Bonnet, yet they now began to give way to a turn for speculation; and his enquiries in natural history, in which he had so much studied the nature and generation of the lowest part of the scale of beings, led him to consider the faculties and destination of the highest. Mallebranche and Leibnitz laid the foundation of his metaphysical ideas. He engaged deeply in all the discussions belonging to the history of the human mind; and the first fruit of his meditations was a kind of abridgment of the materials he had collected, under the title of an "Essay on Physiology," published in London in 1755, but without his name, nor did he acknowledge it till near thirty years afterwards. This work contains in a concise form the fundamental principles of his philosophy. It traces the origin and progress of the human mind, from the first germ of life to the developement of all its faculties, the mutual dependence of which it points out, as deduced from actual observation. It enters into the difficult subject of human liberty, and endeavours to reconcile it with the divine prescience, and with the philosophical principle, that every effect must have an adequate cause. From the essential properties of the activity of the soul, and the effects of habit upon it, the whole art of education and government is deduced; and a system of the former is laid down, materially different from the usually established methods. It was the freedom with which he had discussed some of these delicate points, and the fear of being involved in a mass of personal controversy, which induced the author to remain so long concealed. In fact, it met with a number of critics, yet its success on the whole was brilliant.

The next work of Bonnet was a development of part of the substance of the preceding, viz. the origin and progress of the mental faculties. After a labour of five years on the subject, he produced his "Analytical Essay on the Faculties of the Soul," which was first printed at Copenhagen in 1760, in 4to. at the expence of the king of Denmark. In this he takes the supposition of a statue organised like the human body, which he animates by degrees, and shews how its ideas would arise from impressions on the organs of sense. This work was well received by philosophers, though with some it subjected him to the charge of materialism and fatalism. To these he made no reply,

but contented himself with proceeding in those efforts for the service of religion and morals, to which the best part of his life was devoted.

His retired and studious habits, together with his deafness and other bodily infirmities, had ever prevented him from joining in the assemblies of the young and gay; at the same time they rendered domestic comforts more essential to him, and made him sensible of the want of a female companion. In 1756 he married a lady of the old and respectable family of de la Rive, and with her he passed thirty-seven years of that perfect union which results from mutual tenderness, directed by good sense and virtue. The celebrated Saussure was the nephew of Mad. Bonnet, and it was no small pleasure to her husband to witness the early display of genius and knowledge in this extraordinary young man.

The next work upon which our author employed himself was properly the physical part of his great system. It appeared at Amsterdam in 1762, under the title of "Considerations on organised Bodies," 2 vols. 8vo. Its principal objects were, to give in an abridged form all the most interesting and well-ascertained facts respecting the origin, development, and reproduction of organised bodies; to refute the different systems founded upon *epigenesis*; and to explain and defend the system of germs. It was extraordinary that this publication, though extremely well received by philosophers in general, should, from some suspicion of its principles, be prohibited in France; but a remonstrance from the author to M. des Malesherbes, then licenser of the press, caused the interdict to be removed, after a new examination. His "Contemplation of Nature," which appeared in 1764, *Amst.* 2 vols. 8vo. was a work rather meant for popular use, in which the principal facts relative to the different orders of created beings are displayed in a manner both instructive and entertaining, and set off by the charms of an eloquent style, with a continual reference to final causes, and the proofs of wisdom and benevolence in the Creator. It has been translated into most of the European languages, and enriched with notes by several hands, as well as by the author himself in a new edition.

Bonnet's concluding work was his "Palin-génésie Philosophique," printed at Geneva in 1769, 2 vols. 8vo. In this he treats on the past and future state of living beings, and supports the idea of the survival of all animals, and the perfecting of their faculties in a future state. Attached to this work is "An Inquiry

into the Evidences of the Christian Revelation, and the Doctrines of Christianity," which, with a piece "On the Existence of God," was published separately at Geneva in 1770. It was likewise translated into German, and dedicated by the translator to a celebrated Jew, with a summons to him to refute it, or acknowledge his conviction. Bonnet, who had an invincible repugnance for controversy, no sooner heard of this step, than he wrote to assure the Jew that he had no share in it; and the two philosophers mutually agreed to forbear any discussion of a topic in which their opinions were radically different. The temper of Bonnet was, indeed, the direct reverse of that which disposes to contention; and tranquillity was the great object of his life. He readily corrected his own errors; and never but once entered into a defence of himself. This was on occasion of a charge of plagiarism brought against him as having borrowed from Leibnitz his hypothesis on the resurrection. He had, in the earlier part of life, made an anonymous attack in the French Mercury upon Rousseau's discourse on the origin of inequality among men, to which that writer made a reply; but the controversy went no further.

After having in some measure closed his account with speculative philosophy, he resumed his attention to natural history, and in 1773 published in Rozier's Journal a memoir on the method of preserving insects and fish in cabinets. In 1774 he sent to the same journal a memoir on the loves of plants, originating in the discovery of a kind of cleft or mouth in the pistil of a lily. Some experiments on the reproduction of the heads of snails, and of the limbs and organs of the water salamander, furnished matter for other memoirs. He also made observations on the pipa or Surinam toad, on bees, on the blue colour acquired by mushrooms from exposure to the air, and on various other subjects in natural history, which agreeably and usefully occupied his leisure. His reputation was now so well established, that there was scarcely an eminent learned society in Europe which did not associate him as a member; and these honours were crowned in 1783 by his election into the small and very select number of foreign associates of the academy of sciences in Paris. His literary correspondences were numerous, and comprised the distinguished names of Reaumur, du Hamel, de Geer, Haller, Van Swieten, Spallanzani, and Merian. Though attached by inclination to the pursuit of scientific studies in retirement, he did not entirely withdraw from public duties. He en-

tered into the Great Council of the Republic in 1752, and kept his seat in it till 1768, having frequently distinguished himself by the manly eloquence with which he supported wise and moderate measures, and his constant zeal in the cause of morals and religion, on which he thought the prosperity of the state essentially founded. The last twenty-five years of his life he passed entirely in the country, in a simple and uniform mode of living, happy in an easy competence, and in a small circle of friends. It appears that he was, for some time, engaged in the education of youth, an employment for which he was peculiarly fitted, and in which he obtained the warmest attachment of his pupils. The publication of all his works, corrected and revised, in a general collection, occupied near eight years of his life, to the detriment of his health, from the intense application which he bestowed upon it. This appeared at Neuchâtel, in 9 vols. 4to. and 18 vols. 8vo.; and besides the works already mentioned, contains a number of smaller pieces, both in natural history and metaphysics. They are all written in French. It was not till about 1788 that his constitution, feeble as it was, visibly gave way. The symptoms of a dropsy in the breast then began to manifest themselves; and these, with some intervals, gradually increased upon him, occasioning a variety of sufferings, which he bore with unalterable patience and serenity, till he was released by death on May 20, 1793, at the age of 73. Public honours were rendered to his remains by his fellow-citizens, and his funeral eulogy was pronounced by his illustrious friend and kinsman, M. de Sauffure.—*Mem. pour servir à l'Hist. de la Vie & des Ouvrages de M. Charles Bonnet*; Berne, 1794.—A.

BONNEVAL, CLAUDE-ALEXANDER, count of, a man singular for his character and adventures, was descended from an ancient and illustrious family of that name in Limousin, and was born in 1672. He entered early into the army, and served with distinction in Italy under Catinat and Vendôme. Some causes of discontent induced him to quit his country in 1706, and enter into the service of the emperor, for which the minister Chamillart procured a sentence against him of losing his head. Notwithstanding this proscription, he ventured to come to Paris, and marry publicly a lady of the family of Biron. In the war of 1716, declared by the emperor against the Turks, he served under Prince Eugene, and was a major-general at the battle of Peterwaradin, where he gave the most signal proofs of his valour, and with great difficulty was extricated from the

enemy who had surrounded him. In 1720, having spoken with freedom of Prince Eugene, who had disobliged him, and having sent him a challenge, he was deprived of all his employments, and condemned to a year's imprisonment. As soon as he regained his liberty, excited by the desire of revenge, he went over into Turkey, turned musulman, and was created a bashaw of three tails, general of artillery, and at last, topigi-bachi, or master of the ordnance. In this situation he was of great service to the Turks in introducing the European improvements, and lived to the age of 75, esteemed by the prince and his subjects. He left a son, who succeeded him in his office.

Count Bonneval was a man of quick parts, courage, and ability; but singular in his conduct and tastes, and quarrelsome and disposed to satire. His change of religion cost him little; "It was only (he said) changing his night-cap for a turban." In the midst of his eccentricities he preserved great calmness of temper. "In all my persecutions (says he) I never lost my appetite or good humour. Happy those who have philosophy in their blood!" His "True Memoirs," and his "New romantic Memoirs," were published in London in 1755.—*Nouv. Dict. Hist.*—A.

BONTEMPI, GIO. ANDREA ANGELINI, an eminent writer on music, was a native of Perugia, and a professional musician. In the earlier part of his life he was chapel-master to the elector of Saxony. He was not only an excellent practical musician, but a profound theorist, and a man of learning. He printed at Dresden, in 1660, a tract, entitled, "Nova quatuor vocibus componendi methodus;" but he is best known by his "History of Music," in Italian, printed at Perugia in 1695, in one small vol. folio. This work is reckoned to be better digested, and better executed in most of its parts, than any other of the same size that has been produced. It is divided into three parts, treating on the theory, on the practice of the ancients, and on the practice of the moderns. The author is one of those who have maintained the ignorance of the ancients in counterpoint, a fact which now appears to be fully admitted. He displays some pedantry in his scientific explanation of the fabulous stories of the music of the ancients, concerning which he is fuller than with respect to modern music, on which his information is often scanty, and not derived from the best sources. An analysis of this work is given by Sir John Hawkins. *Hawkins's Hist. of Music, vol. IV.* *Burney's Hist. of Music.*—A.

BONTIUS, JAMES, a native of Rotterdam,

practised physic at Batavia about the middle of the 17th century, and wrote some valuable works respecting the diseases and medical practice of India. These are: "De conservanda valetudine ac dieta sanis in India observandis;" a general recommendation to temperance in those unwholesome climates, and an enumeration of the articles of common diet used in them: "Methodus Medendi, qua oportet in India orientali uti;" an account of the prevalent diseases there, and their remedies: "Observationes selectæ ex dissectione cadaverum ac autopsia descriptæ;" a very valuable work, on account of the rarity of examinations of morbid bodies in such hot and dangerous climates. He also published various observations relative to the botany and natural history of those regions, particularly the vegetables used in medicine and diet, in his work entitled, "De Medicina Indorum," printed first at Leyden, 1642, and afterwards, together with Piso's account of India, at Amsterdam, 1658. *Halleri Bibl. Med. Pract. & Botan.*—A.

BOOTH, BARTON, an eminent English actor, born in 1681, was the son of a Lancashire gentleman, and was brought up at Westminster school under Dr. Busby. He distinguished himself at this seminary by his fondness for Latin poetry, and by the grace and energy with which he recited the finest passages from it; and on the performance of a Latin play, he obtained great applause for his acting of the part assigned him. This success gave him such an inclination for the stage, that at the age of seventeen he stole away from school, and accompanied the manager of an Irish company to Dublin. Here he performed for three seasons with great applause; and returning to London in 1701, he was recommended to Betterton, who treated him with great kindness, and gave him parts of importance at his theatre. After Betterton's death, he was received into the Drury-lane company, where he rose to be the first tragic actor. A great addition was made to his popularity by his performance of the character of Cato in Addison's famous play, acted first in 1712. On this occasion, lord Bolingbroke made him a present of fifty guineas from the stage-box, and the managers afterwards added as much. [See *Addison's life.*] In 1713 he was associated to the patentees of the theatre; and he acquitted himself in the station of a manager as well as of a player greatly to the satisfaction of the public for a period of nearly twenty years. He married, for a second wife, Mrs. Santlowe, a favourite actress, with whom he lived in great

harmony. His health gradually declining, prevented his regular appearance on the stage, and at length he sunk under a complication of disorders in May, 1733.

Booth was perhaps the last English actor who distinguished himself by a solemn dignity and rotundity of declamation, of which it was an essential point to mark distinctly the cadence and melody of the versification. Though he had too much taste and feeling to neglect the expression of passion, yet his mode upon the whole seems to have been better adapted to poetical and sentimental parts, such as that of Cato, and the heroes of Rowe's tragedies, than to the highly impassioned. Yet Cibber affirms that his capital part was Othello, which certainly has many sudden turns of passion, joined, indeed, with passages of elevated sentiment and strong imagery. Pope has given Booth the epithet of *well-mouthed*, which, though invidiously employed, probably gives a just idea of his general manner. His figure was good, his action dignified, and his education had been that of a scholar and a gentleman; so that he was well qualified for such a style and cast of acting. Booth likewise appeared in a respectable light as a man of letters, though his natural indolence prevented him from making any considerable exertions. He translated some odes of Horace, and wrote several songs and other small pieces of poetry, which were well received; and he composed for the stage a mask entitled, "Dido and Eneas." His private character was estimable for honour and integrity, though mixed with some pride and roughness. His widow, who survived him forty years, erected a monument to his memory in Westminster abbey. *Biogr. Britan.*—A.

BORDEU, THEOPHILUS DE, an eminent French physician, was born at Iseste in Béarn, in 1722. His father, also a physician of repute, educated him in his own profession, and sent him to study at Montpellier. After graduating there with great reputation, he went to Paris, where he soon distinguished himself, and was appointed physician to the Charité. After spending an active life as a writer and practitioner in his profession, he died of an apoplexy, preceded by a profound melancholy, in 1776. His writings were, "De sensu generice considerato," 1743; his academical thesis at Montpellier: "Chylificationis historia," 1742, and 1752; in this he pretends to have traced a duct from the thyreoid gland to the trachæa: "Recherches anatomiques sur la Position des Glandes, & sur leur Action," 1751; he supposes their action to be excited by the stimula-

tion of their nerves, and not by mechanical pressure: "Lettres sur les Eaux minerales de Béarn:" "Dissertation sur les Eaux de Barege par Rapport aux Ecouelles:" "Recherches sur le Pouls par Rapport aux Crises, 1756; in this work he goes much beyond Solano in his distinction of pulses, and makes a great number of indications from nice and subtle diversities, which assuredly cannot be followed in practice; the volume was, however, thought worthy of translation into English, in 1765: "Recherches sur le Tissu muqueux & l'Organe cellulaire," 1766; Haller complains, that in this work Bordeu writes as if he were the only author who had described the cellular substance, though he himself and others had written copiously on it before this publication; there are, however, many new hypotheses started in Bordeu's work: "Recherches sur quelques Points de l'Histoire de la Medicine," 1764; in this piece a free judgment is passed on several celebrated physicians. Bordeu is said to have been inclined, in the latter part of life, to medical scepticism; to have given few remedies, and trusted much to nature; and to have avoided all disputation;—a natural consequence of the licentiousness in which he had formerly indulged in hypothesis, and the attacks he had made on other men's opinions. *Halleri Bibl. Anatom. Nouv. Dict. Hist.*—A.

BORELLI, JOHN ALPHONSO, a celebrated mathematician and physician, was born at Castelnuovo in Naples, in 1608. He studied at Rome under Castelli, where he made such progress in mathematical and philosophical science, that he was invited to the professorship of mathematics at Messina. The magistrates of the place sent him at the public expence to travel for improvement through Italy, when it is probable that he also pursued the study of physic. On his return to Messina, he wrote a treatise on a malignant fever which ravaged Sicily in 1647, and 1648. Notwithstanding the favour he experienced at Messina, he accepted an invitation to the mathematical chair of Pisa, in 1656. His first reception by the students was not favourable, as he did not possess the graces of style and elocution; but his merit was in time recognised by the best judges. The grand duke Ferdinand II. and prince Leopold were much attached to him, and elected him a member of the famous academy del Cimento, the experiments of which were chiefly conducted by him. He brought to perfection the system of Torricelli relative to the weight of the air, refuted the peripatetic system of absolute levity, and made several enquiries into the nature

of freezing. The experiments relative to these points were in great part made public in his work, "*De motionibus naturalibus a gravitate pendentibus*," printed in 1670. Prince Leopold was displeased that they appeared rather in his name than in that of the academy; but Borelli was resolute in his purposes, not apt to take advice, and prone to contention. He did not confine his studies to mathematics, but employed himself in anatomical and medical enquiries, and made many dissections. The inconstancy of his disposition caused him to demand his dismissal from Pisa in 1667, and return to Messina, where he was received with great joy. In 1669 he observed a remarkable eruption of Etna, of which he published an account in Latin, at the desire of the royal society of London, with which he held correspondence. He also, in a tour through Sicily, paid attention to its antiquities, and to the chief objects of curiosity to a philosopher. At the revolt of Messina in 1674, being accused of having held seditious discourses in his school, he was banished, and retired to Rome. Queen Christina was then in that city, who took him under her patronage, and made him a member of her academy of learned men. He was obliged, however, to pay a tax for her favour, which must have galled him as a philosopher;—this was, to write a treatise in defence of judicial astrology, to the follies of which she was addicted. Even this compliance did not preserve him from poverty; so that he was obliged for a maintenance to become an instructor of youth in the convent of regular clergy of St. Pantaleon, called the *Pious Schools*. In this situation he died on the last day of 1679.

Borelli is particularly distinguished as the first who seriously applied mathematics to the explanation of the physiology of animals. He employed many years in composing his great work on this subject, "*De Motu Animalium*," one volume of which he had just finished at his death. It was printed at the expence of queen Christina in 1680, and the second volume the year after. In this he has displayed a great deal of acuteness, and a profound knowledge of the principles of mathematics; and though many of his calculations have since been controverted, he is acknowledged to have established some important truths. He first proved the immense loss of muscular power before it is brought into action, demonstrating the several ways in which the fibres of muscles act to a disadvantage. He made many useful observations on the function of respiration, and proved the simultaneous action of the intercostal muscles. His work was

held in high esteem by Boerhaave, and has served as a basis for similar speculations in later times. Besides the publications already mentioned, Borelli wrote a variety of works on mathematical, astronomical and physical topics, edited Euclid, and the conics of Apollonius Pergæus. *Tiraboschi. Moreri. Haller Bibl. Anat.—A.*

BORGHINI, VINCENT, a learned Benedictine, was born of a noble family at Florence in 1515. He entered among the Benedictines in 1531, and devoted himself to study, and the offices of a religious life. He was appointed by duke Cosmo prior to the hospital of St. Maria degli Innocenti in Florence, which charge he exercised, to the great advantage of the institution, till his death in 1580. Six years before he died, he had refused the archbishopric of Pisa. Such was his reputation for knowledge in the purity of the Tuscan dialect, that he was one of those to whose care the publication of a corrected edition of the Decameron of Boccaccio in 1573 was committed, and the Annotations and Discourses accompanying it are supposed to have been his sole work. His principal performance, however, was two volumes of "*Discorsi*," printed at Florence in 1584, and 1585, 4to. containing twelve dissertations relative to the origin and ancient state of that city, and of others in Tuscany, replete with curious erudition, and displaying an intimate acquaintance with history, antiquities, and criticism. Notwithstanding some errors, this work has been highly applauded, and is looked upon as of great authority. Borghini was likewise well skilled in painting and architecture, and gave the designs of many edifices and pieces of painting. Duke Cosmo committed to him the charge of planning the decorations for the nuptials of his son Francis; and named him his substitute in the academy of design. Several letters of Borghini are printed in various collections. *Tiraboschi.—A.*

BORGIA, CÆSAR, a man of distinguished eminence among the votaries of steady and remorseless ambition, was the second son of cardinal Roderigo (afterwards pope Alexander VI.) by his mistress, the artful Vanozza. Destined for the church, he was, while a child, dignified with the archbishopric of Pamplona, and then sent to pursue his education at Pisa. Here he distinguished himself not only in the proper studies of the place, but in those martial and manly exercises which suited his active and enterprising disposition. On the elevation of his father to the pontificate, Cæsar was nominated to the archbishopric of Valentia,

and in 1493 was promoted to the purple. After Charles VIII. of France had entered Rome, and compelled the pope to a treaty, Cæsar was obliged to accompany the king and his army in the character of apostolical legate, but in reality as a hostage for the performance of the conditions. He contrived, however, on the march to make his escape in disguise and return to Rome, in consequence of which the pope broke the treaty, and the king found it necessary to quit Italy.

Cæsar Borgia had an elder brother, the duke of Gandia, who not only stood in the way of his ambition, but was his rival in the love of a lady of quality. Some represent this lady to have been their own sister, Lucretia Borgia, who was likewise a very particular favourite of her father. Cæsar determined to free himself from this competition; and having been appointed legate a latere to the king of Naples, he took the opportunity of the eve of his departure to perpetrate the murder of his brother. On that day, their mother Vanozza had made a family festival, by way of taking leave of her son. The two brothers quitted her house together in the evening, and after riding some part of the way in company, the duke of Gandia turned off under pretext of an engagement of gallantry. He was never more seen alive; but his body was found some days afterwards in the Tiber pierced with many wounds; and it was the general opinion that the cardinal Cæsar had way-laid him with some of his servants, and assassinated him. He himself proceeded to Naples before the duke was missed. Historians seem to agree in the fact of his guilt on this occasion, and they say that the pope in the course of his enquiries became convinced of it, and stopt all further examination. Yet it is but just to observe, that no proof ever appeared to fix it on the cardinal, and that the duke might well have lost his life by other hands, in an illicit amour, in such a place as Rome then was. This event happened in 1497.

After the accession of Lewis XII. to the throne of France, pope Alexander entered into a negociation with him; the basis of which was the promotion of his son. As a preliminary, Cæsar resigned his cardinalate, and was secularised; and Lewis then created him duke of Valentinois in Dauphiné, pensioned him, and gave him a command of cavalry. In the following year, 1500, he married the daughter of a peer of France. The pope now formed the design of reducing the territory of Romagna to the obedience of the holy see, from which it had formerly been usurped by the lords of particular

places. His real purpose, however, was to form it into a principality for his son. The duke of Valentinois came from France at the head of a body of lances, to which 4000 or 5000 Swiss were added, and began his campaign with the siege of Imola and Forli, which after some time surrendered to him. He afterwards subdued Pesaro, Rimini, and Faenza. At the latter place he took prisoner the young lord, and sent him to Rome, where he was put to death. In 1501, Cæsar obtained from his father the title of duke of Romagna. He proceeded in this course of conquest, usurping upon the Florentines and other neighbouring powers, and seizing place after place, without the least regard to justice, till the Italian powers, taking the alarm, formed a confederacy against him. This, however, he had the address at first to defeat. He detached some of the parties from the alliance; and having with the blackest perfidy invited three of the heads to Senigaglia, under the pretext of establishing peace, he caused them to be strangled. His detestable father co-operated with him in all his plans, and they alternately courted the powers of France and Spain, according as each appeared to have the greatest influence in the affairs of Italy. In 1503 he lost his great support by the death of his father, which most writers attribute to poison, taken through mistake by the pope and his son, when they had designed it for a rich cardinal, whose inheritance they wished to receive. Cæsar himself was long dangerously ill of the disease (whatever it was) that proved fatal to his father; but the strength of his constitution at length carried him through it. In the next pope-dom he came to Rome with a great escort, but the hatred of the people, and the enmity of the Ursini family, obliged him to take shelter in the Vatican from their repeated assaults. The assistance of the king of France saved him on this occasion; and soon afterwards Cæsar quitted his party, and joined that of Spain. Meantime the Venetians had seized many of his towns in Romagna, and the ensuing pope, Julius II. imprisoned him, in order to make him resign the rest. This step he was at length obliged to take; and escaping from the confinement in which the pope still intended to keep him, he took refuge in Naples, where the Spanish general, Gonsalvo de Cordova, at first received him with great respect. In consequence of an order from king Ferdinand, however, Gonsalvo sent him into Spain, where he was condemned to perpetual imprisonment in the castle of Medina del Campo. He had the fortune again to escape, after two years' confinement, and reached

the dominions of his wife's brother, John d'Albret, king of Navarre. Here, accompanying the king to a petty war against one of his rebellious subjects, he was killed in a skirmish before the castle of Viana in 1507. His body was stript by the victors, but being afterwards recognised by his servants, was carried upon a horse, and interred in the cathedral of Pamplona.

Such was the end of this man, who, for his abilities in forming, and vigour in executing, great schemes for his aggrandisement, unmoved from his purpose by any considerations of justice, honour, or humanity, has been held up to admiration by Machiavel as the perfect specimen of a *great man*! Hated in prosperity, deserted in adversity, stript of all his honours and possessions, even such as he might fairly have claimed, and leaving behind him a name consigned to universal detestation, it would seem that he gained little by being a villain. *Tomasi Vit. di Cesare Borgia. Moreri. Mod. Univers. Hist.—A.*

BORIS, GUDENOW, a successful usurper of the Russian throne, was grand-master of the horse to the czar Theodore (or Feodor), who married his sister, and who came to the crown in 1584. Being a man of talents and ambition, he governed the state without control, during the reign of his weak brother-in-law, and conducted public affairs with vigour and success. As Theodore had no children, a prospect of obtaining the crown was opened to Boris, which was obstructed only by the life of Demetrius, the younger brother of Theodore, then nine years of age. He was educated at a city at a distance from Moscow, whither Boris sent assassins to murder him. This they effected, according to the general supposition; and that they might not divulge the crime, Boris took care that they should be put to death. The news of this event caused a great agitation at Moscow; in order to divert which, Boris, it is said, set the city on fire, and then treated the inhabitants with the greatest generosity and kindness, to obtain their favour. The reality of his guilt in this instance may well be doubted. Theodore died, in 1597, not without suspicion of poison administered by Boris. On his death-bed he successively offered his staff, the emblem of empire, to several of his relations, who all refused it. He then in a rage threw it on the floor, and Boris took it up. When the vacancy took place, he affected, however, to be void of all ambitious designs; and resigning the staff to the nobility and citizens of Moscow, retired to a monastery, and spread a report of his intention to be shaved and take the monastic vows. The

people, who were attached to him, and whose passions were artfully raised by his emissaries, crowded round the gate of the monastery, and throwing themselves on the ground, vowed never to rise till he should consent to become their sovereign. Their apprehensions were further alarmed by a rumour of an intended invasion of the Tartars. Boris pretended at length to accept the crown, on condition they should all assemble in arms, and march with him against the Tartars. A vast force was collected at the appointed time and place, which he employed to confer on him the sovereignty in the name of the nation, and to secure each other's fidelity. Soon after his accession, he banished to Siberia, or confined in convents, all whom he suspected, or who were related to the royal line; and he strengthened himself by a peace with the Poles, and an alliance with the Danes. He rejected an offered treaty from the Ottoman Porte; but renewed the commercial privileges of the Lubeckers, Dutch, and English. Moscow was visited about the fourth year of his reign by one of the most dreadful famines ever heard of, which lasted three years. The anxiety this caused to Boris was aggravated by a report which began to prevail about 1604, that prince Demetrius was still living, and that another youth had been murdered in his stead. A person appeared in Poland who assumed that name and character; and baffling every attempt of Boris to murder or gain possession of him, he at length advanced at the head of a Polish army into Russia. He met with various fortune, but on the whole gained ground, and was recognised in several places. Boris, not knowing whom to trust, and agitated by fear and remorse, fell down in a fit as he was giving audience to the Swedish and Danish ambassadors, and presently expired. Other accounts attribute his death to poison, either taken voluntary, or administered by an emissary of the pretended Demetrius. His death happened in 1605. His young son Theodore was crowned as successor, but was soon put to death, together with his mother; and the nation recognised Demetrius for their lawful prince. *Mod. Univers. Hist.—A.*

BORLASE, WILLIAM, a topographical writer of eminence, was born in 1696, at Pen-deen, in the parish of St. Just, Cornwall, and educated at Exeter-college, Oxford, where he took the degree of M.A. in 1719. He was ordained priest in the ensuing year, and two years afterwards was presented to the rectory of Ludgvan in Cornwall, which, with the vicarage of his native parish, was all the preferment

he obtained. Settling at Ludgvan, he applied himself to professional duties; and to these he added the studies of natural history and antiquities, to which the peculiar character of his neighbourhood gave him a propensity. The parish of Ludgvan is rich in fossils, and druidical remains are found scattered through most parts of Cornwall. An "Essay on Cornish Crystals," which he communicated to the Royal Society, was the cause of his election into that body in 1749. In 1754 he published his "Antiquities historical and monumental of the County of Cornwall," in folio; a work of great enquiry and erudition, and free from the fanciful hypotheses so commonly indulged in by antiquarian writers. A second edition of this work, with additions, appeared in 1769. His next publication was, "Observations of the ancient and present State of the Islands of Scilly, and their Importance to the Trade of Great Britain," 4to. 1756. This work, which was an extension of a paper read before the Royal Society, contains much curious information concerning a part of the kingdom before little known. His principal and most valuable performance was, his "Natural History of Cornwall," fol. 1758; a work which had been the assiduous employment of many years, and which made a very important accession to the mineralogical history of Great Britain. The author, it is true, did not possess the skill in the several branches of natural history then prevalent in the best schools abroad, and since, more common in this island; but being a faithful describer of what he saw, he has collected many very useful materials for subsequent systematists. Various curious particulars relative to the civil history of this county, its stannary courts, boroughs, ancient language, &c. are to be met with in this volume. A collection of fossils and remains of antiquity, which he soon after presented to the Ashmolean Museum at Oxford, obtained for him the degree of D.D. from that university. Besides the above works, Dr. Borlase was a frequent correspondent of the Royal Society, on subjects relative to natural knowledge; and papers of his are printed in its Transactions, from 1750 to 1772. He employed much time likewise in studies of a more professional nature, drawing up various paraphrases of parts of scripture, chiefly for his own improvement; and he had prepared for the press, a "Treatise on the Creation and Deluge," which the infirmities of declining life prevented him from publishing. After a life spent in these useful pursuits, and the diligent exer-

cise of his pastoral and parochial duties, he died, universally respected and lamented, in 1772, in the seventy-seventh year of his age. He left two sons, both clergymen. *Biogr. Britan.*—A.

BORN, IGNATIUS, baron, an eminent mineralogist and philologer, descended from a noble family, was born at Carlsburg in Transylvania, on the 26th of December, 1742. He studied early in the Jesuits' college of Vienna, and was prevailed on to enter the society, but of this he continued a member scarcely a year and a half. He next studied law at Prague, and after finishing his course travelled through various parts of Europe. Returning to Prague, he directed his attention to natural history, those branches of it especially connected with the practice of mining; and in 1770 he was received into the department of the mines and mint of that city. He made a tour at this period through the principal mining districts of Hungary and Transylvania, during which he maintained a correspondence with the celebrated Ferber, who afterwards published his letters. In this journey, descending a mine at Felső-Banya, yet full of arsenical vapours, raised by the heat employed to detach the ore, he was thrown into a disorder, which was near costing him his life, and which laid the foundation of a series of sufferings that never after forsook him. Returning to Prague, he published in 1771 a small work of the Jesuit Pada, on the machinery used about mines; and in the succeeding years printed his "Lithophylacium Borneanum," or a catalogue of his collection of fossils, which he afterwards sold to Mr. Greville, brother to the earl of Warwick, for the sum of a thousand pounds. This made him known to the principal mineralogists in Europe, and gave him admission to various learned societies, among which were those of Stockholm, Sienna, Padua, and London. His active mind would not admit of confinement to one branch of study, and he engaged in vigorous plans for the advancement of literature and science in Bohemia. He took a part in the work entitled, "Portraits of learned Men and Artists of Bohemia and Moravia;" was engaged in the "Acta Literaria Bohemiæ & Moraviæ;" and in 1775 laid the foundation of a private literary society in Prague, which has published several volumes of memoirs. In 1776 his reputation caused him to be summoned by the empress Maria Theresa to Vienna, in order to arrange and describe the Imperial collection of natural history; and he published, two years after, the

"Conchology" of it, in the expence of which splendid work he had some assistance from the empress. But the emperor Joseph, on his accession, declining to favour the undertaking, it was discontinued. The arch-duchess Maria Anna, having a great turn for natural history, made choice of Born to be her instructor in that science; and he collected and arranged a small cabinet to assist his pupil in her favourite pursuit. As a reward for his services, and that his talents might be more usefully employed, the office of actual counsellor of the mines and mint was conferred upon him in 1779, which obliged him to a constant residence in Vienna. The consequences of his accident in the mine of Felso-Banya now frequently displayed themselves in most excruciating colics, under one attack of which he took a large dose of laudanum, which threw him into a lethargy of twenty-four hours. On his recovery, he found himself free from pain, but the disorder thenceforth fixed in his legs and feet, and rendered him lame for the rest of his life. His mind, however, remained free, and he used its freedom to expatiate upon topics which he conceived highly interesting to mankind. As, under an arbitrary government, discussions concerning the important subjects of religion and politics cannot be openly carried on, it had for some time been customary on the continent to ally these speculations to the secret meetings of the mysterious society of free-masons. Of this Born became an active member, and he joined most of the learned and enlightened characters of Vienna in carrying on by its means a masked attack upon superstition, and errors of various kinds. He was also a member of the new society of the *illuminated*, which had in view the improvement of mankind in a similar way. It is to be supposed that the extent to which they then carried their projects of reform, under the reign of popery and arbitrary power, was less hostile to religion and government in general, than what has been charged upon their principles, since they have been allied with those of the French revolution. The ecclesiastical reforms of the emperor Joseph probably rendered him at first not averse to such coadjutors; and he seems to have been well pleased with a very popular and witty publication of Born in 1783, entitled, "Monachologia." This was a severe satire on the whole body of monks, whom he characterised in the language of natural history with all the methodical divisions of order, genus, and species, employed by the Linnean school. We shall

give a specimen of this ingenious satire in the note below *. This effusion was complained against by the clergy; but the complaints only drew from the author some still bitterer satires; a species of writing to which he was addicted beyond the limits of prudence or candour. When his brother *illuminés* were attacked, he defended them with great zeal; and upon the issuing of an order from the elector of Bavaria to dismiss from his service all belonging to this society, Born returned to the academy of Munich the diploma it had sent him on admission among its members. The reformer Joseph himself became at length jealous of his brother reformers, who had indeed very different views from the monarch; and Born seems chiefly to have supported his influence by his useful knowledge in mineralogy and metallurgy, which enabled him to perform valuable services to the state. It was particularly in the process of extracting the noble metals from their ores, by amalgamation with quicksilver, that his superior skill was shown; and a decisive experiment of this kind which he made at Chemnitz by the emperor's order, in the presence of Charpentier from Saxony, Ferber from Russia, Elhujar from Spain, Poda, and other celebrated chymists, met with universal approbation, and established the utility of his discovery. In the year 1786, by desire of the emperor, he published his treatise on the process of amalgamation, illustrated with numerous engravings, and the year following, a farther account of it was published by his friend Ferber. After this, as his method was attended with great advantages in saving wood, time, and labour, the emperor gave orders that it should be employed in the Hungarian mines; and, as a recompence to the inventor, granted him for ten years a third of the sum that should be saved by adopting it, and for ten years more the interest of that sum. His hospitable mode of living, however, which he carried so far as to keep open house for all learned travellers, and to patronise distressed talents of every kind, involved him in pecuniary difficulties, and obliged him to have recourse to usurers, which in the end reduced him to a state of insolvency. Notwithstanding his professional avocations, and his frequent sufferings from disease, he continued to follow literary

* MONACHUS. Descriptio. Animal avarum, fœtidum, immundum, siticulosum, iners, inediam potius tolerans quam laborem; vivunt e rapina & quæstu; mundum si tantum causa creatum esse prædicant; coeunt clandestine, nuptias non celebrant, fœtus exponunt; in propriam speciem sæviunt, et hostem ex insidiis aggrediuntur. Usus. Terræ pondus inutile. Fruges consumere nati.

pursuits; and in 1790 he published, in two volumes, a "Catalogue méthodique raisonné" of miss Raab's collection of fossils, which may be considered as a classical work on that subject. He employed himself also on an invention for bleaching wax in a few hours by a chymical process, and another for boiling salt with half the wood commonly used for that purpose. He was engaged in writing the "Fasti Leopoldini," or a history of the reign of Leopold II. in classical Latin, and a work on mineralogy, when the progress of his disease, at last attended with violent spasms, put an end to his life, on the 28th of August, 1791. *From Townson's Travels in Hungary.*—A.

BORRI, or BORRO, JOSEPH FRANCIS, a man whose adventures are remarkable in the history of imposture and credulity, was born at Milan, about 1625. He was educated in the Jesuits' seminary at Rome, and afterwards followed the profession of physic, to which he joined the pursuit of chymical experiments. In his early years he was extremely debauched; but on a sudden he assumed the character of a religious devotee, declaimed against the corruption of the age, and pretended to secret revelations from heaven. Through fear of attracting the notice of the inquisition, he left Rome, and retired to Milan, where he had influence enough to establish a secret congregation of followers, bound to him by private vows. One of these was that of poverty, which he rendered effectual, by taking all their property into his own hands. It was a political as well as religious fraternity; and Borri, like the leaders of some fanatical sects among the first reformers, was to be the shepherd of a flock, who, by the power of the sword, were to bring all mankind into one sheep-fold. Among his religious doctrines, one of the most distinguishing was the deification of the Virgin Mary, whom he called the only daughter of God, and supposed to be the Holy Spirit incarnate. He assumed all the prerogatives of one favoured with a peculiar mission from heaven, and pretended to convey illumination to his followers by the imposition of hands. On the imprisonment of some of his disciples, however, he took alarm and fled; and the inquisition in the mean time caused his effigy to be publicly burnt at Rome. In 1661 he chose Holland for his residence, where he appeared under the characters of chymist and physician, set up a splendid equipage, and encouraged the belief of his possessing the philosopher's stone. His real means of livelihood, however, consisted in the art of swindling the credulous out of their money; which having

practised as long as he was able, he left Amsterdam one night with all the cash and jewels he could collect, and hastened to Hamburgh, where he obtained the protection and favour of queen Christina of Sweden. After having drawn from her all the money she could spare for the discovery of the philosopher's stone, he went to Denmark, where he had still greater success with the king, whom he engaged in very large expences. On his death, Borri, fearing to be called to account, left Denmark with an intention to go to Turkey; but being apprehended through mistake on the German frontier as a political criminal, his name was transmitted to the emperor. By chance, the pope's nuncio was present at the delivery of the letter announcing the apprehension of Borri, upon which he demanded him in the pope's name as an heretical offender; and the emperor delivered him up on promise that his life should be spared. He was sent to Rome, where he was condemned to make *amende honorable*, and to be imprisoned for life. The renown of his adventures caused him here to be visited by several persons of rank; and a cure that he wrought on the duke d'Etrees, the French ambassador, obtained for him milder treatment, and occasional liberty to go abroad. He was transferred to the castle of St. Angelo, where he was suffered to pursue chymical experiments, and in which he died in 1695. Two pieces were printed in his name at Geneva in 1681; one entitled, "La Chiave del Gabinetto" (the Key of the Cabinet), a series of letters relative to alchemy and the Rosycrucian philosophy; the other, "Istruzioni Politici," a set of political aphorisms, with a commentary addressed to the king of Denmark. Some medical pieces have also been ascribed to him, but he appears to have been a mere pretender to science in every department. A compound of knave and enthusiast, he was one of those whom experience has always proved to be the most successful instruments in duping mankind. *Bayle. Tiraboschi.*—A.

BORRICHIOUS, OLAUS, properly BORCH, a physician of extraordinary learning, born in 1626, was son of a Lutheran minister at Ripen in Jutland. He was sent to the university of Copenhagen in 1644, where, for six years, he was indefatigable in the pursuit of a variety of studies, but principally those connected with medicine. His reputation for learning and morals obtained him a canonry at Lunden; and he was invited to the regency of the academy at Herlow, but refused it from an intention to travel. He was first obliged, however, to un-

dertake for five years the tuition of the children of the prime-minister Gerstorff. At the expiration of that term he departed, having first been nominated to the professorships of philosophy, poetry, chymistry, and botany, in Copenhagen, the diversity of which may give an idea of the extent of his qualifications. He travelled through several countries in Europe, graduated at Angers, and brought back, in 1666, a mass of useful information, and large connections with foreign literati. He then applied to the duties of his office, which he fulfilled many years with great credit, also following his profession of physic, and writing a number of books. In 1686 he was created counsellor of the supreme court of justice; and in 1689, counsellor of the royal chancery. He died in 1690, after undergoing an unsuccessful operation for the stone. By his will he left a considerable sum for building a college for indigent scholars in the university.

Borrichius was an author in various branches of literature. As a philologist, he distinguished himself by his works entitled, "Conspectus præstantiorum scriptorum linguæ Latinæ;" "Cogitationes de variis linguæ Latinæ ætatibus;" "Analecta philologica & judicium de lexicis Latinis Græcisque;" "Antiquæ Romæ imago;" "De Syllabarum quantitate;" "Dissertat. de Poëtis Græcis & Latinis." In chymistry, which was his favourite study, he wrote a curious work, "De ortu & progressu Chimiæ," 1668; and afterwards a more copious one on the same subject, "Hermetis Ægyptiorum & chemicorum sapientia ab H. Conringio vindicata," 1674. In these, he shows himself a believer in the transmutation of metals, and in the pretensions of the old alchymists, whose history he traces from the earliest accounts of Egyptian science. His work abounds with learning, and contains every thing that can be said for the chymical knowledge of the ancients; at the same time that it displays credulity, and in some places the arts of a controversialist. He left a posthumous work, entitled, "Chemicorum illustrium libellus," which is chiefly a chronological history of alchymists. In the practice of medicine, he wrote a great number of treatises, either separately, or in the epistles of Bartholine, and the "Acta Hafniensia." Some of the principal of these are, "De usu plantarum indigenarum in medicina," &c. 1688; "De somno, & somniferis maxime papaveraceis," 1682; "De morbis soporosis," &c. A particular catalogue of all his dissertations is given by Haller and Vander Linden. *Bayle. Haller Bibl. Med. Pract.—A.*

BORROMEO, CHARLES, cardinal, and a saint of the Roman church, was the son of count Gilbert Borromeo and a sister of pope Pius IV. He was born at the castle of Arona in 1538, and made an early progress in letters. On the accession of his uncle to the popedom, in 1559, he was called to Rome, and elevated to the dignities of cardinal-nephew, archbishop of Milan, grand penitentiary, legate of Bologna, Romagna, and the marche of Ancona, and protector of several crowns and religious orders. He, in fact, at the age of twenty-two, governed the most important affairs of the church; and the encouragement given to letters and learned men during that pontificate are almost entirely to be ascribed to him. He instituted an academy in his house named *the Vatican Knights*, where all the learned men in Rome assembled to discuss questions of literature, particularly relative to sacred subjects. At his setting-out in life he adopted all the splendour and magnificence in his household and equipage, which suited the young nephew and favourite of a pope; but the council of Trent having warmly enjoined the reformation of clerical manners, he was the first to set an example of obedience to its decrees. He dismissed eighty domestics at once, discarded silk from his dress, and fasted once every week on bread and water. He likewise zealously co-operated with the council in the design of promoting better education among the clergy, and instituted a number of seminaries in his own diocese and other places for this purpose. He was the founder of the Jesuits' college in Milan; and to him was chiefly owing the erection of a magnificent edifice for the university of Bologna. After the death of his uncle, he retired to his archbishopric, and chiefly employed himself in the reformation of religious orders, and other cares relative to the good of the church and the happiness of the people. He visited the remotest parts of his diocese, and carried into them pastoral consolations of every kind. In a cruel pestilence he assisted the poor personally and by his clergy, and sold his goods to give them relief. He held several provincial councils and synods, in which he passed the most salutary regulations for church-government. In the midst of these meritorious labours he was cut off at the age of forty-seven, in 1584. Pope Paul V. in 1610, bestowed on him the honours of canonisation, which few in the later ages seem better to have deserved. This cardinal left a great number of writings on subjects of faith and morals; of which five volumes folio were printed at Milan in 1747. A large

collection of his MS. letters is preserved in that city. He wrote also, "Acta Ecclesiæ Mediolanensis," fol. 1599. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

BORROMINI, FRANCIS, an Italian architect, remarkable for his singular and fantastic taste, was born in 1599 at Bissona in the diocese of Como, where his father followed the same profession. He was sent at nine years of age to study sculpture at Milan, and thence to Rome, where Maderno his relation was the architect of St. Peter's. Under his patronage he turned his attention principally to architecture, only occasionally indulging his taste for sculpture. On the death of Maderno in 1629, Borromini worked under his successor Bernini, and being protected by pope Urban VIII. was employed about the church of Sapienza and the Barberini palace. A state of subordination, however, was what he could not bear; and he at length became the declared rival of Bernini, and even obtained more employ than he. His reputation rose so high, that the king of Spain ordered from him a design for the enlargement of his palace at Rome, which, though never executed, was magnificently rewarded, as well in money, as by the order of St. James. The pope likewise conferred on him the order of Christ, and a pension. Thus far he proceeded in a career of prosperity; but the extravagance of his taste at length raised him many critics, and Bernini particularly opposed him as a dangerous corrupter of the sound principles of the art. He obtained the direction of a building for which Borromini had given the designs, which so greatly chagrined the latter, that he retired for some time into Lombardy. On his return, he employed himself in preparing a set of grotesques for engraving; but the affront he had received dwelt so deeply on his mind, that he fell at length into a kind of phrenetic state. In one of his paroxysms, being refused the use of paper and a light, he seized a sword, and gave himself a mortal wound, in his sixty-eighth year.

The great aim of this artist was to distinguish himself from his brethren by singularities. This disposition led him to abuse his inventive faculties by a vast variety of caprices, which violated all the principles of purity and simplicity, and gave his works a grotesque and fantastic air. He twisted and turned all the lines of his edifices, made projections and recesses of all possible shapes, heaped together a multiplicity of whimsical and incongruous ornaments, and, in short, passed all the bounds of good sense and propriety. His architecture has

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been compared to the affected and capricious poetry of the cavalier Marino. Jealous of his brethren, and full of ideas of his own superiority, he always refused to act in concert with them, and before his death burned all his designs lest any other architect should pass them off for his own. Many of his performances are to be seen at Rome in churches and palaces, generally marked by their singularity, but not without some striking beauties. His best work is accounted to be the college of the Propaganda. The oratory of the Chiesa Nova, and the house of the fathers, are also admired. *D'Argenville Vies des Archit.*—A.

BOS, LAMBERT, a distinguished philologist, was born in 1670, at Worcum in Holland, where his father was rector of a college. He himself became Greek professor at Franeker, in which office he died, much regretted, in 1717. His principal works are, "A New Edition with Additions of the Greek Grammar of Vilerus;" "An Edition of the Septuagint; with Prolegomena and various Readings;" 2 vols. 4to. *Franek.* 1709: "Thomæ Magistri eclogæ cum notis;" "Exercitationes Philologicæ, quibus Novi Fæderis loca nonnulla illustrantur;" 1700, and 1713, 8vo.: "Mysterii Ellipseos Græcæ expositi specimen;" "Antiquitatum Græcarum descriptio;" "Animadversiones ad scriptores quosdam Græcos." The profound erudition of Bos is commemorated by several critics, particularly by Fabricius in his *Bibl. Græc.* and Hemstershusius in his oration, *De Linguae Græcæ præstantia*. His piece on the Greek ellipses is highly esteemed by grammarians. *Moreri. Nouv. Dict. Hist. Saxii Onomastic.*—A.

BOSC, PETER DU, the most eminent preacher among the French protestants in his time, was born at Bayeux in 1623. He was educated at Montauban and Saumur; and in his 23d year was ordained one of the ministers of Caen. Here he soon acquired the highest reputation for eloquence, and his fame spread over the whole kingdom, so that the churches of Charenton and Paris made the warmest solicitations to obtain him for their pastor, but in vain. In 1664, on a false charge made against him of having spoken in very offensive terms on auricular confession, he was exiled for a time to Chalons; but such powerful intercession was made for him, that he was allowed to return to Caen in the same year. His return diffused a general joy through the city, which proved how much he was esteemed by all parties. Of this, a catholic gentleman, of a free character, gave a very singular testimony. He solemnised the event by sending for two Franciscans to drink

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with him; and he urged the bottle so much, that one of them died on the spot. Next day, he waited on M. du Bosc, and told him "that he had thought it his duty to sacrifice a monk to the public joy; that the offering would have been more suitable had it been a Jesuit, but he hoped it would be acceptable though only a Franciscan." M. du Bosc, from his politeness, ready eloquence, and knowledge of the world, was a very fit man to manage the public affairs of his sect. He was accordingly employed to draw up and present various remonstrances and representations against the severities which intolerance was continually meditating with regard to the protestants; and by his address he frequently obtained temporary relief. He always took care to express the warmest loyalty towards the king, and the most unequivocal spirit of submission to civil authority. At length the storm came on irresistibly, and by an arret of the parliament of Normandy in 1685, he was prohibited from exercising his ministry. He retired to Holland, and became a minister of the French church at Rotterdam, till his death in 1692. The works of du Bosc are two volumes of sermons, printed in his life-time; and a collection of public papers, speeches, letters on points of divinity, Greek, Latin, and French verses, &c. published after his death by his son-in-law M. le Gendre. *Bayle.—A.*

BOSCAGER, JOHN, an eminent French lawyer, was born at Beziers in 1601. He came young to Paris, where his uncle, la Forêt, was an eminent teacher in law. Such was his progress, that when only twenty-two years of age he was able to take his uncle's place during an illness of the latter. He afterwards travelled to Italy, and gained great reputation at the university of Padua. On the death of his uncle, he succeeded to his chair, which he occupied as long as he lived. His method of teaching gives a favourable idea of the order and comprehension of his ideas. He had reduced all law to certain principles or definitions, whence he deduced consequences, which comprised all the particulars of each topic. He composed some treatises in Latin, which at the request of Colbert he translated into French. These were published under the title of "Institute of the Roman and the French Law, with Remarks by Francis de Launay," 4to. 1686. After his death was published another work of his, "De Justitia & Jure," 12mo. 1689. Boscager died at the age of eighty-seven, by an unfortunate accident. Walking out alone near his country-house, he fell into a ditch, whence he was unable to extricate himself; and it was not till

next morning that his domestics discovered him. He survived only a few days. *Moreri.—A.*

BOSCAN, MOSEN JUAN ALMOGAVAR, a celebrated reformer of Spanish poetry, was born at Barcelona, towards the close of the 15th century. He was tutor to the famous duke of Alva, and intimate friend of Garcilaso de le Vega. The latter bears a pleasing testimony to his virtue and genius in some lines thus translated by Mr. Southey:

Then hand in hand,
A youth approached, with Phœbus; in his face
The skilful eye might read benevolence
And wisdom; he was perfected in all
The love and various arts of courtesy
That humanise mankind; the graceful port,
And the fair front of open manliness,
Discovered Boscan; and that fire illumed
His generous face, that animates his song,
With never-fading splendour there to shine.

Before his time, Spanish poetry was harsh and barbarous. It was by the advice of Andrew Navagero, then ambassador from Venice to Charles V., that Boscan made the attempt to introduce into it the Italian measures and taste, which indeed had before been essayed, but without success. Garcilaso was his coadjutor, and a collection of their works was published together in 1544. One of Boscan's pieces is a paraphrase of the Hero and Leander of Musæus. He possessed more learning than taste, and more taste than genius. He is never sublime, but sometimes ingenious and neat in his turns. In prose he translated the Courtier of Castiglioni. He died about 1542, or 1543. *Moreri. Monthly Magaz. vol. II.—A.*

BOSCOVICH, JOSEPH ROGER, a celebrated geometer and astronomer, fellow of the royal society of London, and of various other academies, correspondent of the royal academy at Paris, was born at Ragusa in Dalmatia, on the 18th of May, 1711. The Gazette de France for 1775 asserts that his mother lived to the age of one hundred and two. His sister lived to a great age, and was highly esteemed for her poems written in the Italian language. In his fifteenth year, M. Boscovich entered into the company of Jesuits. He was nominated professor of mathematics in the Roman college before he had completed the entire course of his studies: a singular derogation from the usual custom. He was employed by several popes to secure the dome of St. Peter, which was apprehended to be in danger of falling. He measured a degree of the meridian in the ecclesiastic states; constructed a plan of that dominion for the direction of several harbours and streams; and was likewise employed in vi-

siting the Pontine marsh, in order to give advice respecting its drainage. The republic of Lucca entrusted him with the defence of its interests relative to its waters and boundary, then in discussion with the deputies of Tuscany, and he was sent to Vienna to defend this cause before the emperor. After this expedition, during which he visited most parts of Europe, he was appointed professor of mathematics in the university of Pavia, and afterwards taught astronomy and optics in the Palatine schools. The royal society of London chose him to observe the second transit of Venus in California; but the dissolution of his order, which happened about that time, interfered with his acceptance of this appointment. The celebrated observatory at Milan was constructed according to his plan, and is indebted to his purse for much of the charges of construction. On the extinction of the order of Jesuits, the duke of Tuscany offered him the place of professor at the university of Pisa; and Lewis XV. invited him into France in 1773, where he granted him an appointment under the title of director of optics to the navy, with a pension of 8000 livres. This title induced him to extend his enquiries to the newest and most difficult part of optics, the theory of achromatic telescopes, which occupies one third of five quarto volumes, which he published in 1785, and contains much new and important matter. In the year 1783 he was obliged to leave Paris, and retired to Milan, where he was universally respected for the rest of his life. He died at this city, February 12, 1787.

The catalogue of his works, previous to the year 1762, is found in the second edition of his poem, "De solis & luna defectibus," published in that year. His "Theoria Philosophiæ naturalis," though less studied than it deserves, has rendered his name famous on account of its opposition to the atomical philosophy, which ascribes impenetrability to the particles of matter. His other works are, "Dissertationes quintæ ad Dioptricam pertinentes," quarto, Vienna, 1767; "Observations on Telescopes," Milan; "A Voyage from Constantinople into Poland;" "De Expeditione literaria," &c. In a work of father Luino, Jesuit of Milan, we find two memoirs of Boscovich, one on logarithms, and the other on a method of raising an infiniti-nomial to an indefinite power; and in a work of Mr. Toaldo of Padua, we find a memoir of his on a new construction of the astronomical pendulum—Description of ancient monuments found in the ruins of Toja—Account of a newly discovered

highway from Modena to Pistoia across the Apennine—Various Latin poems, printed at Milan. In the works of father Lachi, Jesuit, are inserted a long letter on the measure of running waters, and a memoir relative to a lawsuit, occasioned by certain claims relative to waters. Various memoirs are also inserted in the collection of the Parisian academy.

Boscovich was a man much beloved in society; his conversation was animated and agreeable, and his facility for poetical composition was such that he readily dictated verses in the course of conversation with his friends. To the variety, the strength, and the culture of his talents, he added the most respectable moral principles, and a deportment which rendered the attachment of his friends no less lively than their esteem and respect. *Rosier's Index to the Memoirs of the Royal Academy. Nouv. Dict. Hist. 1791. Supplement.*—W. N.

BOSIO, JAMES, knight-servitor of the order of Malta, was a native of Milan, and flourished about the end of the 16th century. The management of the affairs of the order at Rome was long committed to him, in which office he acquitted himself with reputation. He particularly attached himself to cardinal Petrochini, general of the Augustins, with the expectation that he would succeed to the papal chair; but finding that his patron was passed over without notice at two vacancies, he retired, and spent the remainder of his days in pious exercises. Bosius is known as a literary character by his elaborate and voluminous history of the order of Malta, entitled, "Dell' Istoria della sacra religione dell' illustrissima militia di San Gioano Gierosolimitano," 3 vols. fol. printed at Rome in 1621, 1629, and 1684. Two cordeliers, to whom he left his memoirs, are said to have had a great share in putting them into form. The style of this work is verbose and prolix, and little critical judgment is shewn in the matter; yet the multiplicity of facts it contains, has rendered it the source whence later historians of the order have derived most of their materials. The measure of Bosio's mind may be learned from the extraordinary devotion he paid to the wood of the real cross, the history of which he wrote from its discovery in the time of Constantine.

ANTHONY BOSIO, nephew of the preceding, and also agent at Rome for Malta, distinguished himself for his researches into the catacombs and vaults of Rome, the fruits of which were published after his death in a folio volume, entitled, "Roma Sotteranea," 1632, containing all the monuments and epitaphs to be met with of the first Christians. This work was trans-

lated into Latin with improvements by Paul Aringhi, in 1651. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

BOSQUET, FRANCIS, a learned French prelate, born at Narbonne in 1605, received his education at the college of Foix in Toulouse, and exercised various civil employments before he entered the church. He was first royal judge at Narbonne. Having occasion to visit Paris on account of a law-suit, he became known to chancellor Seguier, who took him into Normandy in 1639, and made him attorney-general in the parliament of that province. He was afterwards created intendant, first of Guienne, then of Languedoc, and counsellor of state. We are not told what induced him to change his destination in life; but we find him, in 1648, nominated to the bishopric of Lodeve, on the resignation of John de Plantavit, his old college-friend. When the affair of the five propositions was carried to Rome for determination, Bosquet was appointed deputy for the French clergy, and also entrusted by the king with the management of the national concerns. While in that capital, he was translated to the bishopric of Montpellier, of which see he took possession in 1657. His episcopal conduct was highly exemplary for strictness and regularity, joined to fervent piety and liberal alms-giving. He appeared at the general assembly of the clergy in 1670, as one of the most learned prelates in the kingdom. He died of an apoplexy in 1676. Bosquet was the author of several works of reputation. When young, he displayed his learning by a Latin translation, with explanatory notes, of the Synopsis of Civil Law composed in Greek verse by Michael Pselus. He also wrote a "History of the Popes who resided at Avignon," comprising the period from 1305 to 1394. He published several epistles of pope Innocent III. with learned notes. His most considerable work is a "History of the Gallican church, to the reign of Constantine:" it is in Latin, and there are two editions of it; the latter, much augmented, in 1636, 4to.: in this there is a singular omission of a liberal paragraph, confessing the errors and fictions which have intruded into the early accounts of the Gallican church. He left behind him some MS. observations concerning the liberties of the French church; and some notes on the canon law. *Bayle. Moreri.*—A.

BOSSO, MATTHEW, a learned and worthy ecclesiastic of the 15th century, was born of a noble family at Verona in 1428. He studied first at Milan under Peter Perleoni, an eminent professor of eloquence; and then, having first entered in the congregation of canons regular

of the Lateran, continued his studies at Padua, under Timothy Maffei. His reputation for learning and piety raised him to the highest offices in his order. He governed several canonries, and particularly that of St. Bartholomew at Fiesole, which was the occasion of introducing him to the acquaintance of Lorenzo de' Medici, whose ancestor Cosmo had at a vast expence rebuilt that abbey. Lorenzo entertained a high esteem for Bosso, and made him his confessor; and it was in his church, and from his hands, that his son John, afterwards pope Leo X., received, at a very early age, the ensigns of the cardinalate. Lorenzo's learned friends, Angelo Poliziano and Pico della Mirandola, were not less intimate with Bosso; and the latter passed a year in his abbey. Sixtus IV. thought him the fittest person for a legation to check the disorders prevalent in the nunneries of Liguria and the adjacent provinces; and wished to repay his services by a bishopric, which Bosso refused to accept. After having five times sustained the office of visitor, and twice of procurator-general of his order, he died at Padua in 1502. Bosso wrote several works, principally relative to moral philosophy: as, "De salutaribus animi gaudiis:" "De instituendo sapientia animo:" "De tolerandis adversis:" "De gerendo magistratu:" "De immoderato mulierum cultu:" and a collection of letters and other small pieces, entitled, "Recuperationes Fesulanæ;" this last contains much curious matter, and is one of the finest specimens of typography of the 15th century. It was printed at Bologna in 1493, folio. *Bayle. Tiraboschi. Roscoe's Lorenzo de' Medici, II.*—A.

BOSSU, RENE' LE, a critic of eminence, was born at Paris in 1631. He received his early education at Nanterre, and afterwards entered into the religious fraternity of St. Genevieve. He first pursued the studies of philosophy and theology, but was afterwards destined to the professorship of polite letters, which he exercised for some years in different houses of the society. He was at length permitted to live in lettered tranquillity at St. Genevieve, where the library had been much augmented; and here he published his "Parallel of the Philosophy of Descartes and of Aristotle," which was soon followed by his more popular "Treatise on Epic Poetry." He besides published a small piece in favour of Boileau against St. Sorlin. A much greater share of his compositions remains in MS. at the abbey of St. John at Chartres, of which he was made sub-prior in 1677. He died in 1680. Bossu was a man of a solid and penetrating understanding, a lively but regulated

imagination, and a mild and benevolent character. With respect to his philosophical work, it has been observed that he did not know that both Descartes and Aristotle were soon to give place to sounder systems. His work on epic poetry has proved of more durable reputation. Its rules are for the most part founded on good sense, though too much shackled by authority. Voltaire observes, that they will never *make* a poet; which, indeed, might be equally said of any other system of precepts. It is an unfinished performance, the author intending to have added exemplifications of his rules from Homer and Virgil. The best edition is that of the Hague in 1714, with a memoir on the life and writings of the author by father Courayer. *Moreri.*—A.

BOSSUET, JAMES-BENIGNUS, celebrated for his eloquence as a pulpit orator, and his acumen as a controversial divine, ranked among the ablest champions of the Roman-catholic faith, and the brightest ornaments of the French clergy, was born in 1627, at Dijon, and belonged to an ancient family, many members of which had distinguished themselves in the parliament of Burgundy. He was placed very young under the care of the Jesuits; who, discerning in him superior abilities, employed their usual arts to induce him to enter into their order. But an uncle of his, suspecting their intentions, drew him in time out of their hands. Whilst with them he pursued his studies with uncommon ardour, assiduity, and success. Even when a boy, his application to learning made him often decline joining in the active sports of his companions, who, in playful revenge, punned upon his name; and called him *Bos suetus aratro*, an ox trained to the plough. The height to which he afterwards soared, may be added to the proofs, that genius and industry are far from being in opposition to each other, as indolence would gladly insinuate. Having chosen the clerical profession, whatever had any connection with it he made the object of his attention. The fathers, the school-men, even the mystical writers, came all within his extensive reading. Among the theologians, his favourite was Augustin, as Homer was among the poets; for he was by no means unacquainted with polite literature, though no admirer of the introduction of mythology in modern poetry. Of all the branches of knowledge, the only one he allowed himself to neglect was mathematics, which he did not think calculated to make him a sounder divine, or a more eloquent preacher. The philosophy of Descartes, which then possessed the charm of novelty, he had the courage

to adopt, though it underwent at that time much abuse and persecution. He often visited the abbey of La Trappe, a place no doubt well adapted to impress on the reflecting and feeling mind many a lesson highly useful to a practical teacher. At so early an age as sixteen, he displayed his talents for public speaking by a discourse on a given subject, which, after a very short preparation, he delivered before a numerous and select company, by whom it was greatly applauded. His memory was as extraordinary as his abilities. His style of preaching was lofty, free, animated, and energetic. Of his sermons he seldom wrote down more than the heads, which after deep meditation in the closet he enlarged upon in the pulpit with ready and copious eloquence. His printed sermons are rather bold and masterly sketches than finished compositions. Though they have been greatly admired, yet has their fame been eclipsed by the discourses of Bourdaloue and Masillon. But his funeral orations are still considered as superior to every production of the kind in the French language, and as excelling all others in sublimity and pathos. Of the seven which he delivered and published, the three which have established his pre-eminence in that species of oratory, are those for the queen of England, widow of our Charles the First, and daughter of Henry the Fourth of France, in which is introduced a fine delineation of Cromwell's character and politics; for the duchess of Orleans, sister to our Charles the Second; and for the famous prince of Condé. The style of these, though in general very elevated and full of imagery, sinks sometimes into the plain and familiar; but even then, the greatness of the thought often supports and ennobles what is low and trite in the expression. The foreign reader, however, will not always be affected by those passages which produced so much effect at Paris and Versailles, and are still highly admired by the French critics.

But it is time to return from the works to the author, who, after having completed his theological course at Paris, where he became doctor of the Sorbonne in 1652, spent some years at Metz, of which church he was a canon, and where he wrote his first polemic piece, A refutation of the catechism of a huguenot minister of that town, with whom he lived on terms of friendship, not less after than before this controversy. On his going back to the capital, he soon gained such celebrity by his sermons, as to be appointed in 1661 to preach before the king. During his stay at Versailles, he maintained the dignity of the clerical cha-

racter, and showed himself above practising the arts of a courtier. It was without any solicitation on his part, that the bishopric of Condom was bestowed on him. This, however, when chosen to be the dauphin's preceptor, in 1670, he freely resigned, lest the duties of these two important offices should interfere with each other. In this situation he wrote for the use of his pupil his discourse on universal history, which is looked upon as the most masterly of all his performances, and will probably continue to be read and admired long after his controversial writings, already confined to the libraries of theologians, will be forgotten, together with the disputes that gave them birth. The view exhibited by this work of the rise and fall of the great empires of the ancient world (for it proceeds no further than to Charlemagne), though very comprehensive and compendious, is nevertheless in a high degree distinct, animated, and impressive. The complacency with which he dwells on the theocracy among the Israelites, and the triumph of orthodoxy over heresy, has however exposed him to the charge of having written history more as a divine and a churchman than as a philosopher. With respect to the first of these two points, he appears, from what he said in defence of himself, to have been actuated by the laudable desire of deeply impressing the mind of the heir to regal and almost unlimited power, with the idea, that a righteous God is the ruler, judge, and disposer of kings, who are accountable to him for the exercise of the authority with which they are entrusted. When the young prince's education was completed, Lewis XIV. to reward the close attention Bossuet had paid to it, raised him, in 1681, to the see of Meaux. The comparative leisure he then enjoyed, was devoted to the defence of the church against both infidels and protestants, especially the latter, of whom, some that came over to the establishment, actually were, or pretended to be, converted by his arguments. All his polemic writings, and particularly his view of the doctrine of the catholic church, and his history of the variations of the protestant churches, are distinguished by logical acuteness and weighty expressions, and display his dexterity in exposing the weak side of his adversaries, and bringing forward no topics on his own, but such as are most plausible and striking. The points on which he lays the chief stress are these: the antiquity and unity of the churches; the accumulated authority of fathers, councils, and popes, during a long course of ages; the novelty of the pretensions of the reformers, an

upstart race, deserters of the religion of their forefathers, and of the saints; the necessity of an umpire empowered for the maintenance of order and peace, to decide in matters of faith and discipline, and to explain the scriptures; and lastly, the scandalous consequence of not submitting to this umpire, clearly discerned in the want of union among the protestants, and in their splitting continually into new sects, all claiming, on equal grounds, an equal right to interpret the word of God, and to call themselves the only true church. In all these particulars he was ably answered by the ministers of the French Calvinists, with some of whom he held public conferences. Claude, one of the ablest of these, was thought even by some of the catholics to have foiled, in this theological combat, the doughty champion of the church of Rome. He entered also on a correspondence on the points of dispute between the papists and the protestants with the famous Leibnitz, who, desirous of uniting the two parties, strove to persuade him that each should make some concessions. But Bossuet, who thought the catholics stood on higher ground, maintained that not a single point ought to be yielded up to rebellious children as matter of right; though as matter of favour he thought the sacramental cup might be given to the laity. He was not, however, an advocate for the infallibility of the pope, or for his assumed right of deposing kings. On the contrary, both these were opposed by him with great energy, when Innocent XI. supported claims contrary to the independence of the crown, and to the liberties of the clergy of France. By this conduct he lost the cardinal's hat, which was offered to him by the pope, if he would but abstain from taking an active part in the quarrel. After having written in defence of the christian religion, the catholic faith, and the Gallican church, he next undertook to refute the notions of the amiable Fenelon, concerning quietism or disinterested love towards God; either because he deemed them dangerous, as well as erroneous, or perhaps because he was not sorry to avail himself of the opportunity of lowering the reputation of the only man whom he could consider as rivaling his fame. The archbishop of Cambray complained with his usual mildness of having been treated by his episcopal brother with unnecessary harshness. The zeal of the latter respecting this subject was indeed so great, that one day, having at court maintained his opinion with such warmth, that the king said to him: "What would you have done, if I had sided with Fenelon against you?" "Sire," answered

Bossuet with great spirit, "I would have spoken ten times as loud." If at that time he spoke with a firmness which he knew would not displease the pious monarch in a prelate, on another occasion he showed no small dexterity in avoiding to give offence, yet without contradicting his avowed sentiments. In some of his writings he had condemned theatrical exhibitions. Lewis XIV. who was fond of them, asking him what he thought of going to see plays, he replied, "There are for it great examples, and against it strong arguments." Considering the decided turn of his mind for controversy, it may seem surprising, that he took no share in the disputes between the Jansenists and the Jesuits. Perhaps he was equally disgusted with the religious enthusiasm of the one party, and the worldly policy of the other. We have seen this great man shine forth as an orator, and a controversialist. In a light perhaps still more respectable, and certainly more engaging, he next appears, retired to his diocese, and devoting his leisure to the duties of his episcopal and pastoral functions, and particularly to the instruction, comfort, and relief, of the unlettered, the afflicted, and the indigent, to whom his house was always open. Peasants and children were select objects of his attention in his clerical visits. It was whilst engaged in this truly christian work that he ended, in 1704, a life which had been remarkably studious, and uniformly dignified. It ought to be observed to his honour, that, though a zealous advocate for the doctrines of the church of Rome, he was no friend to persecution, and expressed his disapprobation of the severity with which the Huguenots were treated. Yet there is no evidence upon record of his having represented to the king the injustice, cruelty, and impolicy, of this conduct.

His behaviour and manners always commanded respect, but they often betrayed haughtiness, a domineering disposition, and a high opinion of himself; and showed he had but little of that spirit of meekness and gentleness, which in the archbishop of Cambray was joined to every virtue that inspires veneration. The difference of their characters is easily discerned in their writings. In those of Bossuet, the reader admires vigour of mind and strength of reasoning; in those of Fenelon, he feels the persuasive power arising from the union of a fine genius with genuine benevolence. Accordingly, the former has been said to have demonstrated the truth, and the latter to have exhibited the amiableness, of religion.

Bossuet's works are very numerous. A col-

lection of them was made in 1743, in 12 vols. 4to; to which was added a supplement of 5 vols. 4to; and the Benedictines of St. Maur have published twelve volumes of a new and improved edition. They chiefly consist, besides those above mentioned, of controversial treatises, explanations of scripture, moral and theological writings, &c. He wrote a defence of the declaration of the French clergy on ecclesiastical power, in Latin, a language in the use of which he did not excel; whereas, in his own tongue, notwithstanding some inequalities, he must ever be esteemed a classic. The French academy, which gave him admission in 1671, boasts of him as one of the members from whom it derives the highest honour. *Eloge Academique par d'Alembert. Nouv. Dict. Hist. Moreri.*—B.

BOTH, JOHN and ANDREW, two brothers, painters, inseparable in their works and lives, were the sons of a painter in glass at Utrecht, where they were born about 1610. They were brought up under Abraham Blomaert, and, when young, travelled into France and Italy, where they formed their respective manners. John practised landscape, and imitated the clear style of colouring of Claude Lorrain, in which he succeeded so well as to become a formidable rival to Claude; especially as the figures added to his pieces by his brother Andrew, who had adopted the style of Bamboccio, were much superior to those of Claude. They painted in conjunction, with great facility, and an admirable management of the lights and shades, as well as a warm and brilliant tone of colouring. After attaining high reputation at Rome, they went to Venice, where their labours were equally esteemed. At this city Andrew met with an unfortunate end in 1650, by being accidentally drowned in a canal. John, in great distress, returned to Utrecht, where he died the same year. Their works are met with in all capital collections. John engraved a book of landscapes and grotesques, done with much spirit. *D'Argenville Vies des Peintres.*—A.

BOUCHARDON, EDME, a very eminent French sculptor, was born in 1698 at Chaumont in Bassigny, where his father was a sculptor and architect. He very early displayed a taste for drawing, which his father encouraged; and having destined him for the profession of a sculptor, he sent him to Paris, where he was placed in the school of Coustou the younger. His merit here procured him the appointment of king's pensioner at Rome. At that metropolis of the arts he made good advantage of his talent for design, in copying the

precious remains of antiquity, as well as the works of modern painters. He returned with a rich collection of his studies, and settled at Paris, where he was soon distinguished, notwithstanding a perfect simplicity of character, an absent and inanimate manner, and the total neglect of intrigue. Several works of importance were put into his hands, among which some of the principal are, the fountain in the rue de Grenelle, fauxbourg St. Germain; a statue of Love making a bow of the club of Hercules with the arms of Mars; and the equestrian statue of Lewis XV. at Paris. Bouchardon was made designer to the academy of belles-lettres in 1736, and obtained great credit for the medals struck after his designs. In 1744 he had a seat in the academy of painting, of which he was made professor in 1746. After arriving at high eminence in his art, he died in 1762, leaving a decent fortune, the fruit of his industry and regularity. His compositions are in the style of simple antiquity, and more to be admired for their correctness and good taste, than their force of expression or vigour of imagination. His drawings are reckoned equal to those of the greatest masters in that walk. Engravings have been made from several of them; and a treatise on anatomy for the use of artists, published by Huquieres in 1741, is illustrated with figures by his hand. A story is told of Bouchardon, which does more credit to his taste than his erudition, and will seem extraordinary in a copyist of antiques. Count Caylus (one of the few who had access to his workshop) one day found him in an unusual agitation, walking about with a book in his hand: "Ah, sir! (he cried, on seeing the count) since I have read this book, men are fifteen feet high, and all nature appears to be aggrandised." It was an old and indifferent translation of Homer. Bouchardon, nevertheless, was well acquainted with the costume of antiquity, and avoided going to theatrical exhibitions, lest the defects in that point should "spoil his eyes." The chief amusement of this artist was music, which he performed in a masterly style. *D'Argenville Vies des Sculpteurs.*—A.

BOUCHER, FRANCIS, a French painter of eminence, was born at Paris in 1704, and educated under le Moine. He gained the first prize at the academy when only nineteen, and then finished his studies at Rome. Returning, he settled at Paris, where his style of painting caused him to be named the *Painter of the Graces*, and the *French Albani*. He wrought with facility and correctness, composed in a

rich and brilliant style, and gave superior elegance and expression to the airs of his heads. Latterly, his colouring had too much of the purple cast, and his carnations had the appearance of being reflected from a red curtain. He obtained the place of first painter to the king, and director of the academy of painting after the death of Vanloo; but a premature old age carried him off in 1770. He was by character gay, social, and frank, without envy or avarice, ready to bestow his works on his friends who admired them, and a liberal encourager of young artists. He made a modest estimate of his own merits; and being once desired to retouch a picture of one of the first Italian masters, he refused, saying, "Such works are holy vessels to me." Like Albani, he had the happiness of having a domestic partner who could serve him as a model of the graces. *Nouv. Dict. Hist.*—A.

BOUCHER, JOHN, a memorable example of the fury of religious fanaticism, was born at Paris. After teaching in the university of Rheims, he removed to that of his native city, in which he was a professor of philosophy and theology, and, finally, rector in 1580. He was at the same time prior of the Sorbonne, and soon after received the doctorial cap, and was made rector of St. Benedict's. Here he distinguished himself as one of the most violent and seditious of the partisans of the league against king Henry III. It was in his apartment that the first assembly of the rebels was held in 1585; and he caused the alarm-bell to be rung in his church, which commenced the popular insurrection of 1587, that proved so detrimental to the king. He was the great trumpeter of rebellion in the pulpit; and promoted the same cause with his pen, by writing, among other pieces, a discourse, "*De justa Henrici III. abdicatione e Francorum regno*," *Par.* 1589; in which he brings the most infamous charges against the king. He was strongly suspected of being an instigator of the crime of James Clement, at least he publicly applauded the assassination after it was committed. He declaimed furiously against the succession of Henry IV. as being a protestant; and after his abjuration, Boucher still continued his hostility, on the pretext that the king's conversion was only feigned, and his absolution by the pope invalid. On this topic he published nine sermons, preached at Paris in 1593. When Henry gained possession of his capital, these sermons were publicly burnt, and the author made his escape to Flanders, with the Spanish garrison. He obtained a canonry at Tournay, where he resided fifty

years, dying dean of that chapter in 1644. He is supposed to have written, under a feigned name, an apology for John Chatel, who made an attempt on the life of Henry IV. and for the society of Jesuits, who were banished France in consequence of it. His party virulence was carried so far, that he even justified the sixteen for their violence against the president Brisson, and dignified by the title of martyrs of Jesus Christ the wretches whom the duke de Mayenne caused to be hanged for that murder. It is said, that towards the close of his life he regretted living among the enemies of his country, and felt remorse for his atrocities. *Bayle. Moreri.—A.*

BOUCICAUT, or **JOHN LE MEINGLE**, second of the name, marshal of France, count of Beaufort, and (by marriage) viscount of Turenne, a warrior of great fame, and son to the first marshal Boucicaut, began to bear arms at ten years of age. He fought by the side of Charles VI. whose page of honour he had been at the battle of Bosbec in 1382, when he was knighted. He afterwards rose to the rank of marshal, and in 1396 he accompanied the count of Nevers, son to the duke of Burgundy, in a crusade against Bajazet emperor of the Turks. The signal valour of the French band could not prevent the loss of the battle of Nicopolis, at which all the French captives were slaughtered, except twenty-four of the principal, among whom was Boucicaut. He was ransomed; and was sent in 1400 with a small reinforcement to assist in the defence of Constantinople, then closely pressed by Bajazet. By his conduct and bravery the enemy was driven to a distance, and several fortresses were recovered; but after a year's struggle, the want of pay and provisions obliged him to withdraw his few troops, and return to France, bringing with him the distressed emperor Manuel. The city of Genoa having placed itself under the dominion of France, to avoid the tyranny of Galeazzo Visconti lord of Milan, parties ran so high there as to throw every thing into confusion, and the French governor was unable to keep order. Boucicaut was therefore sent to Genoa in 1401, who, by his vigour and severity, soon restored tranquillity, and rendered himself so acceptable to the Genoese, that they sent to request he might be made their governor for life. He built two fortresses to defend and keep the place in subjection. While occupying this situation, his assistance was desired to relieve Famagosta, invested by the king of Cyprus. He sailed thither in 1403, and obliged the king to agree to a peace. He thence made

an expedition to the coast of Cilicia, and afterwards plundered Berut in Syria. On his return he fell in with a Venetian squadron which had been sent to watch him, and an engagement ensued, the blame of which each party threw on the other. The Venetians gained the principal advantage, in consequence of their superiority; but Boucicaut returned in safety to Genoa, where his presence was required to appease some commotions which had arisen. These arose to a greater height in 1405, in consequence of the rapacity of the French, and gave full employment for the marshal's vigour and prudence. Meantime he added Pisa to the French dominion, and made other acquisitions, in which he seems to have considered the advancement of his own power, and that of his nation, rather than the good of the people he governed. His ambition led him to make an expedition to Milan, whither he was invited by the Guelph faction; and in 1409 he led thither a large body of French cavalry, seized the government, and exercised it with a rigour which made him very unpopular. During his absence, the marquis of Montferrat was invited into Genoa by the Ghibelines, who rose, massacred all the French in the city, and took possession of the citadel. On the news of this event, Boucicaut marched out of Milan under pretence of an expedition to Pavia, and began his retreat. He was, however, attacked in his march, and defeated, and with great difficulty escaped over the Alps into France. When returned, he embraced the party of the duke of Burgundy. In 1415 he led the vanguard at the battle of Azincourt, where he was made prisoner. He was carried into England, and died there in 1421. This great chief was as remarkable for strength of body, as for personal valour; and notwithstanding the severity he was obliged to practise in pursuing the schemes of unjust ambition, he had the character of a man of worth. He was attached to music and poetry, and composed several ballads, rondeaus, and virelays in the taste of the times. *Moreri. Mod. Univers. Hist.—A.*

BOUFLERS, **LOUIS-FRANCIS**, duke of, peer and marshal of France, and a general of great reputation, was the son of Francis count of Bouflers, and was born in 1644. Entering early into the army, he was made colonel of dragoons in 1669, and served under marshal Crequi in the conquest of Lorraine. In the war against Holland he served under Turenne, and distinguished himself in several battles and sieges; and when that great general was killed in 1675, he commanded the rear-guard on the

retreat of the French army. He afterwards served in Germany, on the frontiers of Spain, and in Flanders, and gradually rose in rank and reputation. He was made general of the army on the Moselle in 1690; and in 1691, acting as lieutenant-general under the king in person, he invested Mons, and was wounded at the attack of the place. He then bombarded Liege in the face of a superior enemy; and forced the allied generals to quit Luxemburgh. He commanded the covering army against king William at the siege of Namur; and performed so many other services of importance, that he was raised in 1693 to the rank of marshal of France. In 1694 he was made governor of French Flanders and the town of Lisle. In the next year he threw himself into Namur, and held out sixty-three days against the united forces of the allies under king William. After the capitulation he was arrested prisoner of war, by way of reprisals for a garrison which the French had not surrendered according to articles; and upon his remonstrating that they should rather on that account have retained his garrison than himself, he was answered by the compliment, "Sir, you are estimated at ten thousand men." He was appointed to hold those conferences with the earl of Portland, which terminated in the peace of Ryswick. During the ensuing war, Lisle being threatened with a siege by Marlborough and Eugene in 1708, Boufflers took the command of it, and gained great glory by a most obstinate defence of four months. He no less signalised his magnanimity; for a partisan having represented to him that it would be easy to kill prince Eugene, "Take him prisoner," said the marshal, "and your fortune is made; but expect the most severe punishment if you undertake any thing against his life." This generosity was perfectly spontaneous, for Eugene himself was much less scrupulous in point of honour. The king rewarded him for the defence of Lisle as if he had been a victor; but Boufflers freely gave his officers a participation in the glory. The danger of France becoming urgent, he offered to serve under Villars, though senior to him; and he was with him at the battle of Malplaquet, where he conducted the retreat so as to lose neither cannon nor prisoners. He died at Fountainbleau in 1711, aged sixty-eight, with the character of a true patriot, as well as a great commander. "His heart," said Madame de Maintenon, "was the last part that died." Few men in his station have been more superior to private interest or court intrigue. When ordered to defend Lisle, and allowed the choice

of his lieutenants, he flew to the spot without regulating his affairs, or taking leave of his family, and carried with him one officer in disgrace, and another taken from the Bastille. *Moreri. Nouv. Dict. Hist.—A.*

BOUGAINVILLE, JOHN-PETER DE, an estimable man of letters, was the son of a notary of Paris, in which city he was born in 1722. He studied in the college of Beauvais; and first made himself known by a prose translation of the "Anti-Lucretius," to which he prefixed a well-written preliminary discourse. His talents and amiable qualities obtained him many friends and protectors, among whom was Freret, secretary of the academy of inscriptions and belles-lettres, by whose means he obtained admission into that society, and whom at length he succeeded in his post. Bougainville wrote several valuable papers in the Memoirs of the academy, relative to ancient history and antiquities: two of the most considerable treat of the voyages of Pytheas of Marseilles, and that of Hanno the Carthaginian. He was admitted into the French academy in 1754; and was made censor-royal, and keeper of the antiques in the Louvre. He further published a "Parallel between Alexander and Thamas Koulikhan," an ingenious and eloquent, but somewhat inflated, performance; and he edited Freret's great work on chronology. Worn out by an asthma which had afflicted him from his youth, he died at the castle of Loches in 1763, at the early age of forty-one. *Necrologe des Hommes célèbres, t. I. Nouv. Dict. Hist.—A.*

BOUGEANT, WILLIAM-HYACINTH, born at Quimper in 1690, entered into the society of Jesuits, and taught the languages and rhetoric in their seminaries at Caen and Nevers. He afterwards passed the greatest part of his life in the college of Louis le Grand at Paris, where he devoted himself to literature. Besides the share he long had in the Journal de Trevoux, he was the author of various works of different kinds. The principal are, "History of the Wars and Negotiations which preceded the Treaty of Westphalia, in the Reign of Lewis XIII." 2 vols. 12mo.; a work much esteemed, as containing many curious facts, and written with elegance and dignity: "Exposition of the Christian Doctrine by Questions and Answers, divided into three Catechisms," 4 vols. 12mo.; this work is written in a good style, but is not reckoned perfectly correct in matter of doctrine: "Voyage Merveilleux du Prince Fan-Feredin dans la Romancie," &c. 12mo.; an ingenious piece of romance: "Amusement Philosophique sur le Langage

des Bêtes," 12mo.; this play of the fancy was taken up seriously by some zealots for orthodox opinions, and occasioned a short banishment of the author to la Fleche: it is addressed to a lady in a strain of gallantry, and is written with wit and elegance. "Three comedies" in prose, not void of humour, but rather tedious. He also wrote some controversial pieces on the eucharist; and some critical papers in the *Memoirs de Trevoux*. After his death was printed his "History of the Treaty of Westphalia," 2 vols. 4to.; a work which for the neatness of its style, the depth of its researches, and the sagacity of its reflections, may rank among the best French historical productions. Father Bougeant was of an amiable and pleasant character, and formed for society. The uneasiness he underwent from the attacks made upon him is thought to have shortened his days. He died at Paris in 1743. *Moreri. Nouv. Dict. Hist.—A.*

BOUGUER, PETER, a celebrated mathematician, was born at Croisic in Lower Brittany on the 10th of February, 1698. His father, John Bouguer, was royal-professor of hydrography, and author of a complete Treatise on Navigation. He very early initiated his son in the mathematics, insomuch that he taught the mathematics to his regent at the Jesuits' college at Vannes, where he was sent very early; and at the period we speak of, was only eleven years of age. Two years after this he had a public contest with a professor of the mathematics, upon a proposition which the latter had advanced erroneously; upon which disgrace the professor quitted the country.

The father of our author died when his son was only fifteen years of age, and had not yet finished his studies. Young Bouguer was appointed to succeed in his office of hydrographer after a public examination of his qualifications. He performed the duties of this appointment with great respectability and dignity at that early age.

In the year 1727, when he was twenty-nine years of age, he obtained the prize proposed by the royal academy of sciences, for the best method of masting of ships; and in the years 1729, and 1731, he gained two other prizes: the first for the best manner of observing the height of the stars at sea, and the latter for the most advantageous means of observing the variation of the compass. In 1729 he also gave an "Optical Essay on the Gradation of Light;" a subject quite new, in which he examined the intensity of light, and determined its degrees of diminution in passing through different pellucid

mediums, and particularly that of the sun in traversing the earth's atmosphere. Mairan gave an extract of this first essay in the *Journal des Savans* in 1730.

In the same year he was removed from the port of Croisic to that of Havre, which from its vicinity to Paris rendered him more intimately connected with the royal academy of sciences. He obtained the place of associate geometer in that academy in the year 1731, which became vacant on the promotion of Maupertius to that of pensioner, and in 1735 he was promoted to the office of pensioner-astronomer. In the latter year he was one of the commission appointed to measure the length of a degree of the meridian in South America. In this important and laborious undertaking, which lasted ten years, and was carried on for the most part among the Cordilleras mountains, our author determined many new circumstances besides the main object of the voyage; such as the expansion and contraction of metals and other substances by the sudden and alternate changes of heat and cold among those mountains; observations on the refraction of the atmosphere from their summits, with the singular phenomenon of a sudden increase of the refraction when the star can be observed below the line of the level; the laws of the density of the air at different heights, from observations made at different points of those enormous mountains; a determination that the mountains have an effect upon a plummet, though he did not assign the precise quantity of this effect; a method of estimating the errors committed by navigators in determining their course and distance; a new construction of the log for measuring a ship's way, &c. &c. He also upon other occasions invented an heliometer, in which the diameters of the larger planets were determined in a telescope with two object glasses; published researches on the figure in which two lines or long ranges of parallel trees appear; made experiments on the famous reciprocation of the pendulum; upon the method of measuring the force of light; and performed many other important works well known to the mathematical world.

Bouguer was a writer in the *Journal des Savans* for three years. His numerous works are remarkable for their profoundness, accuracy, and utility. The short relation of his voyage to Peru is no less elegant than accurate. It is affirmed that Bouguer laboured incessantly, but not with facility, and that his works were so highly prized by himself, that their reputation was essential to the happiness of his life. His

sensibility in this respect is said to have rendered him not a little unhappy. During the earlier part of his life, which he passed in the country in solitude, he had contracted (according to the authors of the *Nouveau Dictionnaire historique*) an inflexibility and rudeness of character which society could not soften. The slight acquaintance he had with men, rendered him uneasy and suspicious. He was disposed to consider those who pursued the same objects with himself, as enemies who were busied in depriving him of part of his reputation. In his disputes with M. de la Condamine, who was one of the companions of his southern voyage, he was highly mortified because the public suffrage appeared to be given to that academician. His close application to study gradually undermined his health, and terminated his life on the 15th of August, 1758, at sixty years of age. His chief works that have been published are; 1. "The Figure of the Earth, determined by the Observations in South America," 1749, in 4to.; 2. "Treatise on Navigation and Pilotage," Paris, 1752, in 4to.; this work has been abridged by M. La Caille, in one volume 8vo. 1768: 3. "Treatise on Ships, their Construction and Motions," in 4to. 1756: 4. "Optical Treatise on the Gradation of Light," first in 1729, then a new edition in 1760, in 4to.

His papers that were inserted in the *Memoirs of the academy*, are very numerous and important: as, in the *Memoirs* for 1726, Comparison of the force of the solar and lunar light with that of candles: 1731, Observations on the curvilinear motion of bodies in mediums: 1732, Upon the new curves called the *lines of pursuit*: 1733, To determine the species of conoid to be constructed upon a given base which is exposed to the shock of a fluid, so that the impulse may be the least possible; Determination of the orbit of comets: 1734, Comparison of the two laws which the earth and the other planets must observe in the figure which gravity causes them to take; On the curve lines proper to form the arches in domes: 1735, Observations on the equinoxes; On the length of the pendulum: 1736, On the length of the pendulum in the torrid zone; On the manner of determining the figure of the earth by the measures of the degrees of latitude and longitude: 1739, On the astronomical refractions in the torrid zone; Observations on the lunar eclipse of the 8th of September, 1737, made at Quito: 1744, Short account of the voyage to Peru by the members of the royal academy of sciences, to measure the degrees of the meridian near the equator, and

from thence to determine the figure of the earth: 1745, Experiments made at Quito, and divers other places in the torrid zone, on the expansion and contraction of metals by heat and cold; On the problem of the masting of ships: 1746, Treatise on ships, their structure and motions; On the impulse of fluids upon the fore-parts of pyramidoids having their base a trapezium; Continuation of the short account, given in 1744, of the voyage to Peru for measuring the earth: 1747, On a new construction of the log and other instruments for measuring the run of a ship: 1748, Of the diameters of the larger planets; The new instrument called a heliometer proper for determining them, with observations of the sun; Observation of the eclipse of the moon the 8th of August, 1748: 1749, Second memoir on astronomical refractions observed in the torrid zone, with remarks on the manner of constructing the tables of them; Figure of the earth determined by M. M. Bouguer and Condamine, with an abridgment of the expedition to Peru: 1750, Observation of the lunar eclipse of the 13th of December, 1750: 1751, On the form of bodies most proper to turn about themselves, when they are pushed by one of their extremities or any other point; On the moon's parallax, with the estimation of the changes caused in the parallaxes by the figure of the earth; Observation of the lunar eclipse the 2d of December, 1751: 1752, On the operations made by seamen called corrections: 1753, Observation on the passage of Mercury over the sun the 6th of May, 1753; On the dilatations of the air in the atmosphere; New treatise of navigation, containing the theory and practice of pilotage or working of ships: 1754, Operations, &c. for distinguishing among the different determinations of the degree of the meridian near Paris that which ought to be preferred; On the direction which the string of a plummet takes; Solution of the chief problems in the working of ships: 1755, On the apparent magnitude of objects; Second memoir on the chief problems in the working of ships: 1757, Account of the treatise on the working of ships; On the means of measuring the light. In the volumes of the prizes given by the academy are the following pieces by Bouguer: in vol. 1. On the masting of ships: vol. 2. On the method of exactly observing at sea the height of the stars, and the variation of the compass; also on the cause of the inclination of the planets' orbits. *Mem. of the French Acad.* 1758. *Dict. Hist.*—W.N.

BOUHIER, JOHN, president à mortier in

the parliament of Dijon, a man of various and profound literature, was born in 1673 at Dijon, where his father bore the same office. He was first educated at a jesuit seminary, where his extraordinary talents for languages were carefully cultivated. He afterwards pursued at Paris and Orleans the peculiar studies of his profession, which on his return to Dijon, in 1693, he began to exercise. He was received into the parliament, and was employed by that body in several deputations to the court, and in the conduct of an important law-suit relative to its privileges, which obliged him to a long residence at Paris. As he had occupied all his leisure in literary enquiries, he was well known to the learned, and in 1727 was unanimously elected a member of the French academy. The frequent attacks of the gout with which he was tormented, caused him about this time to resign his office of president *à mortier*, though he continued to assist his brethren with his advice. In 1746 an attack of the gout in his stomach proved fatal to him, at the age of seventy-three. Both the public and private character of Bouhier have been mentioned with the highest respect. His literary performances were very numerous, and appeared both in a separate form, and in the memoirs of societies. Some of the principal are, "A Translation in verse of Petronius on the Civil War, and of some passages in Virgil and Ovid;" his verses are elegant, but somewhat careless; his notes contain much profound erudition: "A Translation of Cicero's Tusculan Questions," made in conjunction with the abbé d'Olivet: the third and fifth are by Bouhier. He also added learned notes and dissertations to the translations of others of Cicero's works. "Letters on the Sect of Therapeutæ:" "Dissertations on Herodotus." In his own profession, his greatest work is, "The Custom of Burgundy," 2 vols. fol. 1746: his "Treatise on Dissolution of Marriage on Occasion of Impotence," is also esteemed by the curious. *Moreri. Nouv. Dict. Hist.—A.*

BOUHOURS, DOMINIC, a man of letters, and a critic in the French language, was born at Paris in 1628. He entered among the Jesuits, and taught for some time in their colleges. He was afterwards preceptor to the two young princes of Longueville, and to the marquis de Seignelai, son of the great Colbert. The first work by which he distinguished himself was, "Les Entretiens d'Ariste & d'Eugène," 1671, an agreeable miscellany on matters of taste, written with elegance, but not without a degree of affectation. It was much

read at first, and was again called into notice by the criticism upon it, published by Barbier d'Aucourt; [see his article]. His other principal works are, "Rémarques & Doutes sur la Langue François," 3 vols. 12mo; this contains grammatical criticisms, some just, some trifling: Voltaire in his *Temple du Goût*, represents the author as standing behind the great writers, and noting down all their inaccuracies: "Manière de bien penser sur les Ouvrages d'Esprit," 12mo.; this work is much commended by Voltaire: "Pensées ingénieuses des Anciens & des Modernes," 12mo.: "Pensées ingénieuses des Pères de l'Eglise," 12mo.; this was a task imposed on himself by the author, to silence the objection made against him of being a reader only of works of wit and amusement; its success, however, was not equal to that of his gayer pieces: the lives of the Grand-master d'Aubusson; of St. Ignatius; of St. Francis Xavier; of Mad. de Bellefond; and translations of some books of piety: in some of these, the Jesuit appears, particularly in the histories of the founders of the order; though he displays less credulity than others have done. Bouhours was a man of polite manners, and a general apologist; yet his criticisms involved him in several literary disputes. He died at Paris in 1702. *Moreri. Nouv. Dict. Hist.—A.*

BOULAI, CÉSAR-EGASSE DU, register, historiographer, and finally rector of the university of Paris, was a native of St. Ellier in Maine. He was long professor of rhetoric in the college of Navarre, and published a treatise of rhetoric, entitled, "Speculum Eloquentiæ," which was much esteemed. He also published in French, a "Thesaurus of Roman Antiquities," fol. 1650. But the work on which his fame is chiefly founded is a "History of the University of Paris," in 6 vols. folio. The printing of this work was stopt for some time on account of the censures of the faculty of theology at Paris; but the commissioners nominated by the king to examine it, reported that they found no reason why the impression should not go on. This history contains various false and fabulous matters relative to the foundation and early periods of the university; it is however a great and curious collection of information relative to the lives and writings of the learned of France, and of various other countries. De Boulai wrote Latin verses with tolerable ease and purity. He died in 1678. *Bayle. Moreri.—A.*

BOULAINVILLIERS, HENRY DE, count of St. Saire, &c. was born at St. Saire in 1658. He was educated in a seminary of the fathers

again in 1740, and expended large sums from his own fortune, in feeding a numerous poor on these occasions. He was especially zealous for the instruction and conversion of the poor ignorant natives, and took a very active part in the establishment of the protestant charter-schools. Though for a time he lost his popularity by warmly supporting a plan for diminishing the value of the gold coin, in order to remedy the scarcity of silver; a plan which, it is said, fully answered its intention; yet by his prudent and steady conduct, he lived to re-instate himself in the public opinion, and has left behind him a name highly respected and beloved in his adopted country. Yet it appears that in his politics he was a strenuous supporter of what is called the *English* interest, in opposition to the *Irish*, and always advised the English government to have that in view in all their favours and promotions. He looked with no good will upon dean Swift, whose popularity was founded upon opposite principles; and he did not scruple to represent him to the ministers in England as a dangerous and mischievous person. Possibly they both meant the good of Ireland, though habits and connections led them often to view it in a very different light. The primate, however, was ready to concur with any party in measures he thought really useful; and his maxim was to do all the good he was able, though it were less than he wished. He spent his life in business; and was a thirteenth time one of the lords justices of Ireland, when, in 1742, he died on a visit to England. He was buried in Westminster-abbey, where a splendid monument has been erected to his memory. A collection of his letters to ministers of state and others was published at Oxford in 1769, in 2 vols. 8vo. which affords much information as to the Irish politics during his primacy. *Biogr. Brit.*—A.

BOURBON, CHARLES duke of, constable of France, son of Gilbert count of Montpensier, was born in 1489. His illustrious birth, fine figure, and martial qualities, endeared him to Francis I. who conferred on him the constable's staff at the age of twenty-six. Being made viceroy of the Milanese, he ingratiated himself with all ranks of people by his courteous behaviour; and he proved his courage in the famous battle of Marignano, where he would infallibly have lost his life had it not been for the attachment of a few cavaliers, who enclosed him, and protected his body with theirs. The hatred of Louise, the king's mother, against the house of Bourbon, unfortunately was the means of infusing a jealousy of

the constable into her son's breast; one of the fruits of which was his sudden recal from the government of Milan not long after that combat. His pensions were suspended; and in 1521 he received a gross affront at Valenciennes, by being deprived of the command of the van, which was his official due. The death of his duchess was the cause of a heavier persecution. Louise, on this occasion, exchanged her former enmity for love, and, notwithstanding their difference of age, caused a treaty of marriage between herself and the constable to be proposed to him. On his rejection of her advances, with some expressions of contempt, she resumed her hatred with aggravation, and resolved upon his ruin. To this end, with the aid of the infamous chancellor du Prat, she instituted a process against him for the great estates he enjoyed in right of his wife; and, notwithstanding the manifest injustice of her cause, she obtained an order for their sequestration. This drove him to despair; and renewing some negotiations formerly commenced with the emperor Charles V., on the promises made him by that prince of obtaining in marriage his sister Eleanor with a great portion, he engaged to join him and the king of England in an invasion of France. Out of the dismembered territories of France, he was to have Provence and Dauphiné, with the title of a kingdom. This dangerous conspiracy was discovered by Francis before its execution, and Bourbon with great difficulty made his escape into Italy. Here he was declared the emperor's lieutenant-general; and, in conjunction with Pescara, he defeated the French army under Bonivet in 1524, and drove it out of Italy; [see *Bayard*]. By his advice the emperor invaded Provence the same year, and laid siege to Marseilles, but without success. It deserves mention, that in the midst of this severe vengeance exercised against his lawful sovereign, he refused to recognise Henry the Eighth's title to the crown of France, which was a condition of that vain prince's aid. In 1525, when Francis had laid siege to Pavia, Bourbon advanced to its relief, and contributed much to the victory in which that prince lost his liberty. He followed the captive monarch to Madrid, in order to be at hand to treat concerning his own interests. Charles received him with great distinction; but the Spanish honour made him feel that his successes did not, in the eyes of the nation, varnish over his treason. The marquis of Villena being desired by Charles to accommodate Bourbon with his palace at Toledo, said, that he could not refuse his sovereign's request, but that the em-

peror must not be surprised if he should burn it to the ground the moment the constable had left it, as having harboured a traitor. The emperor did not think proper to perform his promise of giving Bourbon his sister; but on the death of Pescara, he made him general-in-chief of his forces in Italy, and gave him a grant of the duchy of Milan. Of this he took possession by force, driving out the late duke Sforza. His motley army, however, consisting of Spanish and German mercenaries, fierce and rapacious, were not to be satisfied without full payment of arrears, and the advancement of promised donatives; and, in order to raise money for these purposes, he was obliged to practise great violence and oppression on the citizens of Milan. This afforded only a temporary supply, and he was at length compelled to advance with his army towards the heart of Italy, bent on a scheme of plunder, which for some time remained dubious. Rome and Florence both trembled on his advance. The difficulties of the march, and want of necessaries, caused a mutiny to break out in his camp, which few generals but himself could have quelled. But it was his peculiar talent to gain the hearts of the soldiery, with whom he freely mingled, marching on foot, faring as they did, singing their satirical ballads, and giving them licence of pillage. "My children (he often cried), I am a poor cavalier, not a penny richer than any of you. We will make our fortunes together." Rome—Rome was, at length, the declared object which was to repay their toils. The irresolute pope Clement long endeavoured by treaties and political manœuvres to divert the storm, and made but ineffectual preparations for resistance. On May 5th, 1527, Bourbon's army came in sight of the metropolis of the christian world, and the next morning was destined for the assault. On that day, Bourbon put on a white vest over his armour, in order, as he said, to be more conspicuous both to friends and enemies. He led on to the walls, and a furious attack commenced, which was repelled with equal resolution. Seeing his men waver, the constable leapt from his horse, snatched a scaling ladder from a soldier, and began to ascend. At the instant, a musket ball pierced his groin, and he fell. Perceiving the wound to be mortal, he desired the by-standers to cover his body with a cloak, that it might not be seen by his men, and then expired. Thus he died, a traitor to his king and country, and the author of an enterprise which, for months, filled a great metropolis with every horror and calamity that

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military licentiousness could inflict. Yet his provocations were great; and he is universally allowed to have possessed qualities worthy of a better cause and fate. *Robertson's Charles V. Mod. Univers. Hist. Nouv. Dict. Hist.—A.*

BOURBON, NICHOLAS (second of the name), one of the most distinguished French writers of Latin poetry, was the son of a physician at Bar-sur-Aube, where he was born about 1574. He was a scholar of Passerat, and taught rhetoric in the colleges of Paris. Cardinal Du Perron nominated him in 1611 professor-royal in Greek eloquence. He was canon of Orleans and of Langres, and was a priest of the Oratory, though he did not choose to pass under that title. In 1637 cardinal Richelieu admitted him a member of the French academy, without solicitation on his part. He died at the house of the fathers of the Oratory in 1644. Nicholas Bourbon was accounted one of the best Latin poets that France ever produced; and has been reckoned equal or superior to any who lived in the two last centuries. His verses have much elevation in the style and sentiment, joined with a large portion of true poetic fire. He has been accused of making Lucan and Claudian his models rather than Virgil; but their manner perhaps better suited the warmth of his conceptions. His master-piece is accounted to be an "Imprecation against the Parricide of Henry IV." His poems were printed at Paris in 1651, 12mo. He wrote Greek verses as well as Latin, and some pieces of prose in the latter language. He possessed a refined and accurate taste, and was much disposed to censure other writers in their absence, though very complimentary before their faces. His person was large, his constitution choleric, and he was a great lover of wine. He could not better express his contempt for French poetry, than by saying, "When I read French verse, I think I am drinking water." He had not the ordinary improvidence of poets, for at his death 15,000 livres were found in his strong box, though he was always afraid of starving. Bourbon published an edition of St. Cyril's work against the emperor Julian, with a Latin translation. *Baillet. Moreri. Nouv. Dict. Hist.—A.*

BOURDALOUE, LEWIS, the great reformer of pulpit eloquence in France, was born at Bourges in 1632, and entered young into the society of Jesuits. He distinguished himself in every branch of literature connected with his profession; but his talents for the pulpit were

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so decided, that his superiors destined him to the particular office of a preacher. After acquiring an extraordinary reputation in the provinces, he was sent to Paris in 1669, where he began his career in the Jesuits' church with the most brilliant success. His name was soon repeated at court, and the king, Lewis XIV., appointed him to preach before him at the advent of 1670. He continued his favourite preacher for many years, though it is said he not unfrequently made home applications to the personal faults of the monarch. At the revocation of the edict of Nantes, Bourdaloue was chosen by the court to go to Montpellier in order to instruct the converts of the dragoonades, and he is said to have had extraordinary success in his mission. He seems, indeed, to have possessed all the talents which are fitted to gain an influence over the mind. Serious, impressive, yet mild and insinuating, he tried every avenue of the heart, and was capable of accommodating himself equally to all ranks and conditions. With respect to the style of his eloquence, it is represented by d'Alembert (*Eloge de Massillon*) as solid, serious, and, above all, strictly and closely logical. In the comparison between him and Massillon, it is said, that Bourdaloue argues the best, and that Massillon is the most pathetic. The latter may be reckoned the finest writer; but it is no small glory to Bourdaloue, that there are many who still maintain his superiority as a preacher. It must be added, that Bourdaloue had, in great part, the merit of an original, for when he appeared, the pulpit was yet barbarous, "rivaling the theatre in buffoonery, and the schools in dryness." He gave a noble example, which was well followed by the great writers of the age of Lewis XIV. Towards the latter part of his life, father Bourdaloue quitted, or rarely ascended, the pulpit, and devoted himself to attendance on the sick and dying, to visiting the prisons, and other offices of christian charity. His conduct, it was said, afforded the best refutation of the "Provincial Letters," and certainly there is no ground to accuse him of any of that laxity of morals which has been charged upon his fraternity. He died in the midst of his pious labours in 1704. His sermons and other religious pieces have been published in two editions, one of 16 vols. 8vo. the other of 18 vols. 12mo. The first is the most esteemed. *Moreri. Nouv. Dict. Hist.—A.*

BOURDEILLES, PETER DE, better known by the name of his abbacy of *Brantome*, was a member of an ancient house in Guienne, and

was born in 1527. From early youth he devoted himself to attendance on the great; travelled to various parts of Europe, either as a military adventurer or to see the world, waited at court, pushed his connections among persons of rank of both sexes, but never rose higher than to some of the honorary distinctions which are the cheap payment of the common services of courtiers. He was knight of the order, and gentleman of the chamber to the kings Charles IX. and Henry III. and chamberlain to the duke of Alençon, whom he followed into the Low-countries. He also possessed the barony of Richemont in Perigord; yet he complains of indigence at the approach of old age. At a time when literature among gentlemen was not very common, he employed himself in composing those memoirs which have made his name of Brantome so well known, and are so much quoted by all compilers of anecdotes and biographical narrations relative to those times. They were printed in 10 vols. 12mo.; of which four treat of French captains, two of foreign captains, two of gallant women, one of illustrious women, and one of duels. The latest edition, of the Hague in 1741, is carried to 15 volumes on account of the supplement. The character of these memoirs is extremely singular. They are written with the greatest freedom and simplicity of language and matter, and, indeed, in some parts are, in a high degree, indecent. But the apparent contradictions in them, with respect to the representation of characters, are very remarkable. After relating the grossest irregularities of conduct in several of his heroes, and even heroines, he will conclude with the highest-flown praises. Some have attributed this to a kind of sly and refined satire; but it seems more probable, from the idea he affords of his own morals, and from the scandalous licentiousness of the age, which, perhaps, was never exceeded, that he had become callous to violations of decorum and propriety of behaviour, especially in persons of rank. He was, besides, a man of no solidity, and a mere observer of the surface of things. Hence, though his familiarity with the great gave him an opportunity of recording many truly characteristic anecdotes, which throw considerable light on the biography and history of the times, his own decisions are not at all to be depended on. Sometimes, too, he relates for truths the idle tattle of the day. He is, however, an amusing writer, and few have been more read. He died at his castle of Richemont in 1614, at the age of eighty-seven. *Moreri. Nouv. Dict. Hist.—A.*

BOURDON, SEBASTIAN, one of the principal of the French painters, was born in 1616 at Montpellier, where his father was a painter on glass. At seven years of age he was placed with an indifferent painter at Paris, and at fourteen had made such progress by his natural talents as to paint in fresco the ceiling of a house at Bourdeaux. At eighteen he travelled into Italy, where he imitated, with great success, the manner of different masters, as Claude Lorrain, Andrea Sacchi, Caravaggio, and Bamboccio. He returned to France at twenty-seven, and painted his most famous piece, the crucifixion of St. Peter, in the church of Notre Dame. Being a Calvinist by religion, and finding his occupation interrupted by the civil wars, he went in 1652 to the court of Christina queen of Sweden, who made him her first painter. Here he had an opportunity of displaying his disinterestedness in a striking manner. Christina's father, Gustavus Adolphus, had brought some pictures from the pillage of Prague, which had never been unpacked. She directed Bourdon to examine them, who making a very advantageous report of them, especially those by Corregio, she, in a generous mood, made him a present of the whole. He, however, represented to her that they were some of the finest pieces in Europe, and that she ought by no means to part with them; and in conclusion, Christina took them to Rome after her abdication, and made them the basis of a collection, which afterwards came into the possession of the regent duke of Orleans.

Bourdon returned to France after Christina's abdication, and was employed in many great works and family portraits, as well in Paris as Montpellier. He was extremely industrious, and often did not leave his garret, which served him as a work-shop, for a month together. He painted in a great variety of styles, and succeeded in all; history, portrait, landscape, pastoral, and grotesque. He displayed much invention, fire, and freedom, in all that he did, but was not perfectly correct in his drawing. He coloured with great force and effect, and the best of his pieces are the least finished. His compositions are singular, his expressions animated, his attitudes varied and full of grace; his Virgins in particular are much esteemed. Bourdon was one of the twelve who, in 1648, commenced the establishment of the Royal Academy, of which he became director. He died of a violent fever in 1671, much respected as well for his character as his genius. He left some daughters who painted in miniature, and some of his scholars became eminent. His

principal works are in the churches of Paris, in the gallery of the Hôtel de Bretonville, at Versailles, Montpellier, and Toulouse. Bourdon was also an engraver in aqua fortis, and left about forty plates of his execution; and many of his pictures have been copied by other engravers. *D'Argenville Vies des Peintres.*—A.

BOURDONNAYE, BERNARD-FRANCIS MAHE' DE LA, born at St. Malo in 1699, united the characters of an intelligent merchant and an enterprising warrior. He was early entrusted with the concerns of the French East-India Company, and in several voyages promoted their interests and his own private fortune. The king made him governor-general of the isles of France and Bourbon, which became flourishing under his administration. When, in the war of 1741, the English were triumphant in India, and a squadron of theirs greatly annoyed the French commerce, la Bourdonnaye fitted out an armament of nine vessels from the isle of Bourbon, with which he attacked and dispersed the enemy, and then proceeded to Madras, and besieged it. That place surrendered in September, 1746, and paid a large ransom to save itself from pillage. The riches acquired by la Bourdonnaye in this expedition excited envy, and brought upon him the charge of corruption. The directors of the company complained of him to the ministry, so that on his arrival in France he was committed to the Bastille, and an action was commenced against him, which lasted three years and a half. At length, the judges commissioned to try the cause, declared him innocent, and he was liberated and restored to all his honours. But a disease brought on by chagrin and confinement soon after put an end to his life in 1754. He was a man not only skilful in commercial and maritime affairs, but quick and intelligent in discourse. One of the India directors having asked him, how it happened that he had managed his own concerns so much better than those of the company, "Because," said he, "I followed your instructions with respect to your affairs, while I consulted none but myself in matters that regarded my own interests." *Nouv. Dict. Hist.*—A.

BOURG, ANNE DU, one of the most illustrious martyrs to the reformed religion in France, son of Stephen du Bourg lord of Seilloux, was born in 1521. He was originally destined to the church, and took priest's orders: becoming, however, a convert to the new opinions, he pursued the study of the law, which he afterwards taught at Orleans with much reputation. In 1557 he was admitted

counsellor-clerk in the parliament of Paris. In this situation he was the protector of those who were prosecuted for heresy, and he maintained the necessity of mitigating the penalties denounced against them by the laws; an opinion in which several eminent magistrates concurred with him. On the other hand, the first president and others high in the law continually urged the king to the extermination of the sectaries, and advised him to begin with those magistrates themselves who were their supporters. The king, Henry II., coming unexpectedly to the parliament with these sentiments, was further exasperated against du Bourg by a speech that magistrate made him, in which he declaimed very freely against the licentious manners of his court. Du Bourg was arrested, and commissaries were appointed to try him. The bishop of Paris proceeded against him as a heretic, and he was consigned for punishment to the civil arm. Several of the protestant princes in Germany applied for his pardon; but all attempts to save him were frustrated by the circumstance of the assassination of the president Minart, which was, though probably with great injustice, attributed to his contrivance. Du Bourg was hanged at the Greve, and his body burned, in December, 1559. He was acknowledged, even by his enemies, to be a learned man, a good magistrate, and exemplary in the private relations of life. His temper was firm and inflexible, and his principles rigid and austere. *Moreri.*—A.

BOURGUET, LEWIS, a naturalist and man of letters, was born at Nîmes in 1678, and accompanied his family, who were protestants, to Switzerland on the revocation of the edict of Nantes. He was sent to study at Zurich, and soon distinguished himself by the variety of his acquisitions. Theology, languages, mathematics, law, antiquities, medals, natural history, all had a share in his researches. The latter, being favoured by his situation among the Swiss mountains, particularly occupied his attention, especially that part of it which relates to geology. He settled at Neufchatel, where he became professor of philosophy and mathematics. In 1729 he printed in French, "Philosophical Letters on the Formation of Salts and Crystals, and on the Generation and organic Mechanism of Plants and Animals," &c. 12mo. The preceding year he had undertaken, with the aid of other learned men, a periodical work, entitled, "Bibliothèque Italique," printed at Geneva, which was carried to 16 vols. 8vo. and was esteemed a solid and useful performance. He had travelled much in Italy, and made con-

nections with the principal literati there, and he was a member of several learned societies. This industrious and respectable person died in 1742. Many papers of his were printed in the Swiss Mercury or Journal Helvetique. *Moreri.*—A.

BOURIGNON, ANTOINETTE DE LA PORTE, a remarkable character in the tribe of self-inspired fanatics, was born at Lisle in 1616. Early impressed with a notion of the decay of pure Christianity among all sects and churches, she fancied herself destined to revive it by a particular interference of Providence. Her family, who were opulent, wished to marry her; but such was her aversion to that state, that she eloped to avoid their persecution, and underwent a variety of adventures. Her fortune and her enthusiastic turn rendered her the object of much hypocritical artifice; but she seems to have been far from deficient in care of herself and property. Her temper appears to have been extremely unamiable, involving her in perpetual quarrels with the persons connected with her, and making her a tyrant over her servants and dependants; nor is any thing of the gentleness and simplicity of the gospel to be discovered in her conduct. She was the governess of an hospital at Lisle, and took the order and habit of St. Augustin; but such were the disturbances in the hospital, that the magistrates interfered, and she thought fit to withdraw to Ghent. About this time she made a convert of Christian Bartholomew de Cordt, a Jansenist and priest of the Oratory at Mecklin, who had made a purchase of part of an island gained from the sea in Holstein, called Noordstrandt. Mad. Bourignon bought of him an estate there, meaning to settle upon it with her disciples, and in the mean while resided a considerable time at Amsterdam, where she was much noticed by fanatics of various kinds. She wrote several books there, particularly one entitled, "Of the Light of the World," in which her leading principles are explained, as far as her mystical and incoherent ideas are capable of explanation. The fundamental doctrine is, "That the christian religion neither consists in knowledge nor in practice, but in a certain internal feeling and divine impulse, that arises immediately from communion with the Deity." De Cordt died and made her his heiress, and she left Holland in 1671 to go to Noordstrandt. She became disgusted with many of the disciples who wished to join her, fearing lest their intention was to live at her cost. She set up a printing-press in her house, and wrote books, with prodigious fertility, in French, Dutch, and

German. Her opinions and disposition subjected her to a variety of persecutions, which drove her from place to place, and made her life very uneasy. At length she retired to East Friesland, where she had the direction of an hospital; but though she was willing to devote her time to the poor, she was always averse to bestowing her money upon them, never, as she said, being able to find any whose conduct was deserving of encouragement. She ended her turbulent life at Franeker in 1680. Though the number of her personal followers was almost dwindled to nothing, her writings gained a considerable number of proselytes after her death. One Peter Poiret, a man of ability, and a great Cartesian, dressed up in artful colours and reduced to a kind of system the vagaries of Mad. Bourignon, in a large work, entitled "*L'Oeconomie Divine, ou Systeme Universel*," published at Amsterdam in 1686, both in French and Latin, in 7 vols. 8vo. Her notions also were warmly adopted by several persons in Scotland, which occasioned a controversy there, in which Dr. Cockburn distinguished himself as the opponent of the Bourignonists. It is scarcely necessary to add, that these disputes have long since sunk into oblivion. *Bayle. Mosheim Eccles. Hist.—A.*

BOURSAULT, EDME, born in 1638, at a little town in Burgundy, was so neglected in his education that he had not a tincture of the learned languages, and when he came to Paris in 1651, spoke only the jargon of his native province. By keeping good company, and taking great pains, he was enabled in two years to enter into all the beauties and delicacies of the French language, and commenced polite writer. Being mentioned to the king, he received his orders to compose a work for the dauphin, which he entitled, "*The True Study of Sovereigns*;" and though it was but a middling performance, it gave so much satisfaction at court, that he would have been appointed sub-preceptor to the dauphin, had he not been ignorant of Latin. He then amused the court by a weekly gazette in verse, which obtained him a pension; but having imprudently made an attack upon the capuchins, the queen's Spanish confessor, who was of that order, lodged a complaint against him, which caused the suppression of his gazette and pension, and was near throwing him into the Bastille. He afterwards undertook a similar gazette, which the freedom of his satire on the prince of Orange caused, for reasons of state, to be suppressed. He was at length appointed receiver of the tailles at Montluçon, where, continuing to exercise his pen,

he died in 1701. Boursault chiefly distinguished himself as a writer for the stage, in which capacity he displayed strong talents for agreeable ridicule, united with good sense. His versification is harmonious, and his style easy and well adapted to his subjects. His "*Esope à la Ville*," and "*Esope à la Cour*," remain on the theatre, and are still applauded. A piece in one act, entitled, "*La Satyre des Satyres*," was a retaliation upon Boileau for an attack made upon him in that writer's satires; which Boileau had the interest (one may almost add, the impudence) to prevent being played. It was, however, printed, with a preface, the justness of which convinced the satirist that Boursault was not a man lightly to be molested; and some years afterwards, Boursault having behaved very handsomely to him, a perfect reconciliation ensued, and some other name ending in *aule* was substituted in the satires. He also wrote tragedies and operas. His dramatic works, entitled, "*Theatre de Boursault*," were published in 3 vols. 12mo. 1746. Some letters, miscellaneous verses, and romances, which proceeded from his fertile pen, are now almost forgotten. *Moreri. Nouv. Dict. Hist.—A.*

BOURSIER, LAWRENCE-FRANCIS, an eminent theologian and metaphysician, was born, in 1679, at Ecouen in the diocese of Paris, where his father practised physic and surgery. After passing through his literary and theological studies at Paris with the greatest reputation, he entered into the Sorbonne in 1704, and two years afterwards received his doctor's degree. He devoted himself to study, and refused several benefices which were offered him. At the age of thirty-one he published a work which made him famous both as an eloquent writer and a profound reasoner. It was entitled, "*The Action of God on the Creatures; or, Physical Premotion proved by Reasoning*;" 2 vols. 4to. and 6 vols. 12mo. This has been highly extolled by the jansenist writers; and is spoken of even by Voltaire (*Siècle de Louis XIV.*) as deeply argumentative, learned, and sometimes extremely eloquent. It involved him in a controversy with the celebrated Malebranche. He was the author of a memoir presented to Peter the Great by the doctors of the Sorbonne, relative to an union between the Russian and the Latin churches, which originated from a personal conference he had with the czar on his visit to the Sorbonne. A great number of other works proceeded from his pen, most of which refer to the unhappy disputes which at that time divided the Gallican church, and to which he was a victim. In

1729 he was one of a great number of doctors who were expelled the Sorbonne, and thenceforth he was obliged to live in great privacy, in order to secure the liberty of his person. He died at Paris in 1749. *Moreri. Nouv. Dict. Hist.—A.*

BOWER, ARCHIBALD, a literary character of very equivocal moral reputation, was born at or near Dundee in Scotland in 1686. He was sent to study at the Scots college of Douay, and thence removing to Rome, entered into the society of Jesuits. After passing through his noviciate in the usual course of employments, he finally settled at Macerata, where, according to his own account, he was made counsellor to the inquisition. Somewhat here occurred, very differently stated by himself and his enemies, which caused his removal in 1726 to Perugia, whence he found it expedient to make his escape secretly; and after many extraordinary adventures, he reached England. Here he acted the convert, and after a time openly conformed to the church of England, by which measure he obtained some respectable patrons. He lived for some time with lord Aylmer as classical reader; and then engaging with the booksellers, he was first employed in a monthly publication entitled, "*Historia Literaria*," and afterwards took a share in the composition of the "*Universal History*," which occupied him nine years. The education of two of lord Aylmer's children was also confided to his care. The employment of the money he saved during this period eventually occasioned a detection which ruined his character. He paid it to Mr. Hill, a Jesuit who transacted money matters; and it appears from evidence little to be doubted, that this was a loan by way of peace-offering to the society, into which he was re-admitted about 1744. He again, however, broke with his old associates, and recovered the money he had lent them. A new edition of the "*Universal History*" produced him some more emolument as its corrector, though he did his work in a very slight and slovenly manner. In 1747 he emitted proposals for a "*History of the Popes*," which met with encouragement. By the interest of Mr. (afterwards lord) Lyttleton, his fast friend, he was made keeper of queen Caroline's library; and his credit was now so good, that he married a niece of bishop Nicholson's, a widow with a handsome fortune. His "*Lives of the Popes*," which came out in successive volumes, were written in a strain very hostile to the Roman-catholic church. They were therefore violently attacked by writers of that communion, and what was worse, his cor-

respondence with the Jesuits was brought to light, which, notwithstanding his confident and spirited defences, brought him at length into total disgrace. He scarcely retained an advocate but lord Lyttleton, who could not be brought to give up a man he had once considered as a kind of religious confessor. His history declined in reputation proportionally; and the sixth and seventh volumes which appeared a little time before his death, bear striking tokens of the tedium of a work which had outlived its credit. The eventful period of the church from 1600 to 1758 only occupies twenty-six pages! Bower died in 1766 at the age of eighty. His widow attested his dying in the protestant faith. With respect to his literary character, he had no claim to merit, either on account of style, or a philosophical turn of thinking. When he chose to exert his industry, he was an useful compiler; but gain seems to have been more in his view, than the reputation of a correct writer. *New Biogr. Dict. 8vo.—A.*

BOWYER, WILLIAM, one of the very few learned printers whom England has produced; was the son of a printer of the same name, and was born in London in 1699. He was educated under Mr. Ambrose Bonwicke, a non-juring clergyman; and at a proper age he was admitted a sizar of St. John's college, Cambridge. On leaving college in 1722, he entered into business with his father, and immediately gave proof of the advantage derived from his education, by the correction he bestowed on various learned works which issued from their press. The death of his old master, Mr. Bonwicke, gave him occasion to display his gratitude for the benefits he had received from him, by officiating for some time in his school for the emolument of his family. He then returned to the press, which thenceforth became the great business of his life. As no other in London possessed such a director, it was naturally preferred for works of erudition; and it would swell this article to a disproportionate bulk, if more than some of the principal of its labours, and which had most of the printer's attention, were to be noticed. A complete edition of the works of Selden in 3 vols. fol. edited by Dr. Wilkins, was finished by Mr. Bowyer in 1726, to which he contributed an epitome of the treatise, "*De Synedriis*." In 1729 he obtained the lucrative office of printer of the votes of the House of Commons, which he retained almost fifty years. It is some praise to say, that this employment of his press appears to have been no injury to its proper literary character. He was afterwards appointed

printer to the society of antiquaries; a well-merited honour, since he had already ushered into the world several important works in that class of studies. The same society elected him a member, in which capacity he was assiduous and useful. He frequently supplied notes and observations to the learned works he printed. Thus, he annexed a critical prefatory dissertation and some valuable notes to an edition of Kuster "De Vero Usu Verborum Mediorum," in 1750; and about the same time he wrote a Latin preface to the "Veteres Poëtæ citati ad P. Philippi Labbei de ancipitum Græcarum Vocalium in prioribus syllabis mensura confirmandam sententiam," by Edward Leedes. He also much improved an edition of "Bladen's Translation of Cæsar's Commentaries," by the addition of notes. To his other professional honours was added that of printer to the royal society, which he obtained by the favour of the earl of Macclesfield, and held under several successive presidents. A literary work by which he gained much credit was an edition of the New Testament from Wetstein's text, in 1763, 2 vols. 12mo.; the second volume of which consisted of a judicious selection of conjectural emendations from various writers. It was very well received by the learned, and has since been rising in value. A new edition of the Lexicon of Schrevelius, to which he added a number of words collected from his own reading, gave further proof of his knowledge of the Greek language. For some years before his death he had partly withdrawn from the cares of business, by taking as a partner the worthy and industrious Mr. John Nichols; but his attention to the literary reputation of his press continued to the very last. He died in 1777, leaving an only son; and by his will he displayed his affection to his profession in bequeathing considerable sums for the relief of decayed printers or compositors, and for the encouragement of a learned education among that class of men. Bowyer appears to have been a man of plain good sense and steady application. He was moral and religious, upright in his transactions, sufficiently attentive to his interest, but without meanness. He was active and liberal in assisting the necessitous, and peculiarly grateful to his own and his father's benefactors. Though of a retired cast of temper, he preserved an acquaintance with all the principal scholars of his time in England. *Nichols's Anecdotes of Bowyer.*—A

BOXHORN, MARK-ZUERIUS, an eminent philologist, was born in 1612, at Bergen-op-Zoom, of which place his father, James Zue-

rius, was minister. He himself took the name of his maternal grandfather, Henry Boxhorn, a convert from popery, and minister of Breda. Young Boxhorn was educated at Leyden, where he made an extraordinary proficiency in literature, so as to publish some esteemed Latin poems at the age of seventeen, and to be the editor of some learned works at twenty. The university of Leyden conferred on him the chair of eloquence in 1632. Such was his reputation, that queen Christina invited him to an honourable employment in Sweden; but he preferred remaining in his own country, where his merit was well understood. He succeeded Daniel Heinsius in the professorships of politics and history, and filled these posts with great honour to himself and advantage to his auditors. His literary career, however, was short, for he was cut off by sickness at the age of forty-one, in 1653. Boxhorn wrote much, and upon a variety of subjects. Besides his juvenile labours as an editor, he published notes upon Justin, Pliny's Epistles, and Tacitus, and wrote a "Commentary on the Life of Agricola" by the last-mentioned author. He wrote a work on the invention of printing, the honour of which he attempted to acquire for Haerlem, against the claims of Mentz. He composed in good Latin an account of the siege of Breda. Among his political pieces were defences of the liberty of navigation claimed by the Dutch, a short account of the Dutch constitution for the use of his scholars, and a work in favour of the rights of Charles II. to the English throne, which gave some displeasure to the republicans. He wrote "Critical and Historical Dissertations on the Antiquities of Gaul and of Scythia;" and published a "Sacred and Profane History from the Birth of Christ to the Year 1650," in one vol. 4to. He had composed an account of learned women, which never appeared. His letters, and Latin and Greek poems, were printed after his death. *Bayle. Moreri.*—A.

BOYCE, WILLIAM, an eminent musical composer, born in 1710, was the son of a joiner and cabinet-maker in London. He had his earliest musical education in the choir of St. Paul's under Mr. Charles King, and was afterwards an articled pupil to Dr. Greene, then organist of that cathedral. Greene is said to have shown some jealousy of his pupil's rising reputation; which, however, did not prevent him from paying him a substantial testimony of esteem, by bequeathing to him at his death his collection of church music, which was the foundation of Boyce's very splendid and well-selected publication of pieces of that

class, in 3 vols. folio. Before the expiration of his apprenticeship, Boyce began to experience a defect of hearing, which, at length, terminated in almost total deafness. The privation of a sense by which all musical feelings must be originally received, would appear to be absolutely fatal to the attainment of excellence in the science of music; but such is the powerful effect of early association, that the eye was enabled to supply the place of the ear in communicating those ideas of sounds, which produced in him an exquisite judgment of the effect of harmonious composition. In 1736 Boyce was elected organist to the church of St. Michael, Cornhill, and also organist and composer in the chapel-royal. In 1743 he produced his admired serenata of "Solomon," which is still heard with delight by the friends of English music. When his patron, the duke of Newcastle, was installed chancellor of the university of Cambridge in 1749, Boyce set the ode written on the occasion by Mason; and at the same time he was presented with the degree of doctor of music. Soon after he set the musical drama of the "Chaplet," which became a great favourite with the public. This, and other lyrical compositions, spread the fame of Dr. Boyce as a dramatic and miscellaneous composer, while his choral compositions for the king's chapel, for the feast of the sons of the clergy, and for the triennial meetings at the cathedrals of Worcester, Gloucester, and Hereford, at which places he constantly presided till his death, established his reputation as an ecclesiastical composer. He had been appointed in 1757 to succeed Dr. Greene as master of the king's band, and he soon after became principal organist of the royal chapel, and composer to his majesty; so that he united the most valuable and honourable musical employments this country affords. Towards the latter part of his life he was greatly afflicted with the gout, of which disorder he died in February, 1779, leaving behind him a very respectable character in private life, and a high reputation for professional learning and abilities. "Dr. Boyce (says Dr. Burney), with all due reverence for the abilities of Handel, was one of the few of our church composers who neither pillaged nor servilely imitated him. There is an original and sterling merit in his productions, founded as much upon the study of our own old masters, as on the best models of other countries, that gives to all his works a peculiar stamp and character of his own, for strength, clearness, and facility, without any mixture of styles, or extraneous and heterogeneous orna-

ments." But a small portion of his numerous compositions has been published. To those already named, may be added his "Lyra Britannica," and "Shepherd's Lottery." His noble collection of cathedral music from our old masters is considered as a truly classical and national work. *Burney's Hist. of Music, III. Monthly Magaz. Octob. 1798.—A.*

BOYD, ROBERT, lord, the head of a noble family, once all-powerful in Scotland, was the son of sir Thomas Boyd of Kilmarnock, who was killed in 1439, in revenge for his own murder of lord Darnley. It was towards the end of the reign of James II. of Scotland that Robert came into notice, at which time his abilities and popular manners ingratiated him both with prince and people, and caused him to be called to parliament as a baron, by the style of lord Boyd of Kilmarnock. In 1459 he was one of the plenipotentiaries for negotiating a continuance of the truce with England. On the death of James II. in 1460, he was created justiciary, and named one of the lords of the regency to manage affairs during the minority of James III. With the assistance of his younger brother, sir Alexander Boyd of Duncan, who had constant access to the person of the young king, he, with his family and friends, found means to engross most of the offices of trust and profit about court; and they proceeded so far as actually to carry off the king at a hunting, from Linlithgow, where he was under the care of lord Kennedy, to Edinburgh. Here lord Boyd had influence enough to procure a declaration in full parliament constituting himself sole regent with plenitude of power, till the king should arrive at the age of twenty-one, and, in fact, making him dictator of the kingdom. As an addition to his dignity, he was created lord high chamberlain in 1467. He further strengthened his authority by effecting a marriage between the king's elder sister, and his son sir Thomas, who was afterwards created earl of Arran, and obtained large grants of land from the crown. Buchanan, with sufficient probability, charges the Boyds with endeavouring to perpetuate their excessive power by encouraging the young king in all kinds of licentiousness, in order to render him incapable of governing by himself. But this vast, and apparently well-pursued, scheme of ambition, was drawing on to its natural termination. The earl of Arran being sent over to Denmark on the honourable mission of espousing the king's daughter in his master's name, opportunity was given for the discontented party (which, of course, was numerous) to gain access to the king, and

fill him with jealousies and suspicions of his favourites. In consequence, the king assembled a parliament at Edinburgh in 1469, before which lord Boyd, his son, and brother, were summoned to appear, and give an account of their administration. The blow could not be warded off; but lord Boyd, for his security, appeared at the head of a body of armed men. Government, however, opposing a larger force, he disbanded them, and made his escape into England, where, broken down with this reverse of fortune, he died at Alnwick castle in 1470. His brother, sir Alexander, being sick, was brought before the parliament, indicted for high-treason, found guilty, and executed. During this state of things, the earl of Arran, who was joined in the indictment, arrived in the Firth of Forth with the young queen; and learning his danger, returned in one of the Danish ships to Denmark. He travelled to the courts of the king of France, and the duke of Burgundy, and used every means to obtain his pardon and restoration, but ineffectually. His wife was divorced from him, and compelled to marry another; and in 1474 he closed his life and misfortunes at Antwerp. Such was the end of the flourishing period of this family, the history of which might afford an useful lesson to inordinate ambition, were it capable of receiving one! A descendant of this house, William earl of Kilmarnock, had the misfortune of being beheaded on Tower-hill, in 1746, for his share in the rebellion of that period. *Biogr. Britan.—A.*

BOYD, MARC ALEXANDER, a literary character of some distinction, was the son of Robert Boyd of Pinkhill, a descendant of the great family of that name, and was born at Gallo-way in 1562. He was educated at Glasgow, under the superintendence of his uncle, the archbishop of that place, and displayed equally the quickness of his parts, and the turbulence of his disposition. He fought his master, burnt his books, renounced learning, and resolved to push himself at court. But for this theatre he was unfitted by the ungovernable violence of his temper, which involved him in quarrels, so that his friends were at length obliged to send him abroad to pursue his fortune in the wars. He went to Paris, spent his money in gaming, and seems to have been brought into a state of distress, which again urged him into the pursuits of literature. He resumed his studies with all the ardour of his character, and repaired to Bourges in order to attend the lectures of the famous civilian Cu-

jacius. To this professor he recommended himself by complying with his taste in Latin poetry, which led him to a fondness for the antiquated style of Ennius, and the elder Latin poets. The plague at length drove Boyd from Bourges, and he went first to Lyons, and then to Italy. On the renewal of the civil wars in France, he returned to that kingdom, and bore arms with reputation in the royal cause. After a variety of adventures in a rambling life abroad during fourteen years, he returned to Scotland, and died at his father's seat at Pinkhill in 1601.

All the graces of person, and accomplishments of mind, that can meet in an individual, have been heaped upon Mark Alexander Boyd, by national or private partiality, and he is represented as another *admirable Crichton*. His talents, indeed, appear to have been highly versatile, and his vigour of exertion uncommon; yet there is no reason to give him credit for superior excellence in any one pursuit. He left manuscripts on various topics, political, critical, and poetical; but he is properly known as an author only by his "*Epistolæ Heroidum*," and his "*Hymni*," published in the *Deliciæ Poetarum Scotorum*, *Amst.* 2 vols. 12mo. 1637. By the specimens in the *Biogr. Britan.* it appears that he not unsuccessfully in the first imitated the manner of Ovid, but his worst manner, consisting of long strings of trivial and unconnected thoughts, and mythological illusions. His "*Hymns*" have nothing devotional in them, but are poems taking their title from some flower or herb, and descriptive of their qualities. They seem to contain little of genuine poetry, but much learned imitation. *Biogr. Britan.—A.*

BOYER, ABEL, born at Castres in 1664, was a refugee at the revocation of the edict of Nantes, and finally settled in England, where he acquired the language so as to become a considerable writer. His French and English dictionary, 4to. has been several times edited, and is still, with additions and improvements, a standard work, though the English part is frequently inelegant and vulgar. He also composed a French and English grammar. As a political writer, he made himself known by his "*Political State*," a monthly publication, begun in January, 1710, and continued to November, 1729. He also wrote the "*History of King William*," 3 vols. 8vo.; "*Annals of Queen Anne*," 11 vols. 8vo.; a translation into French of "*Addison's Cato*;" "*Letters, French and English*;" a translation into English of "*Telemachus*;" "*State Trials*, to that of the

Earl of Oxford;" and other works. He died at Chelsea in 1729, having quitted his pen but a few hours before he expired. *Moreri*.—A.

BOYLE, RICHARD, earl of Cork, the founder of a great house, and remarkable for that prudence and vigour of mind which raise men to high fortune, was the son of Roger Boyle, a younger son of an ancient family in Herefordshire, who settled at Canterbury, where Richard was born in 1566. After an education at Cambridge, he removed to the Middle Temple for the study of the law; but his finances not sufficing for the regular pursuit of that profession, he entered into the service of sir Richard Manwood, chief baron of the exchequer. After acquiring some practice in business under him, he went to Dublin in 1588, with good recommendations, but with no other wealth than 27l. 3s. in money. He soon made himself useful to many persons in the government there, by acting as an agent in their affairs, and took pains to obtain a perfect knowledge of the state of that kingdom. In 1595 he laid a solid foundation for advancement, by his marriage with a lady of 500l. per ann. fortune, which at her death, four years afterwards, all remained with him. He made valuable purchases in a country where land was cheap on account of its hazardous tenure, and his consequence was greatly increased by his appointment to be clerk of the council under sir G. Carew, president of Munster. He accompanied sir George in various expeditions against the native Irish, who had risen in rebellion, and was sent over by him to carry the news of the victory at Kinsale to queen Elizabeth. By the advice of his patron he bought sir Walter Raleigh's estate in Ireland, consisting of 12000 acres in the counties of Cork and Waterford, which he obtained on very easy terms. On this he settled English protestants only, and by the buildings and improvements made upon it, he rendered it in a few years the most thriving and best tenanted property in the island. He married in 1603, for his second wife, the daughter of sir Geoffrey Fenton, a person in high office, and in that year he was knighted by sir G. Carew, then lord deputy. His dignity and fortunes were augmented under king James, who appointed him, first, privy-counsellor for Munster, and afterwards for the kingdom of Ireland; and in 1616 raised him to the Irish peerage, by the title of baron of Youghall, which, four years afterwards, he exchanged for those of viscount Dungarvan and earl of Cork. Charles I. regarded him with equal favour, and bestowed titles and dignities on his sons. Dur-

ing this whole period no man more actively promoted what was called the English interest in Ireland, in building and fortifying towns, filling them with industrious colonists, erecting churches, bridges, castles, and other public works, introducing arts and manufactures, and keeping in awe and subjection the poor natives. He lived more like a sovereign than a private man at his castle of Lismore, which was the centre of a princely property. He settled his sons in separate estates as they grew up, and matched his daughters into the best families of the country. In 1629 he was made one of the lords justices of Ireland, which office he held several years; and in 1631 he obtained the office of lord treasurer of that kingdom, with the unprecedented circumstance of succession to his family. He made full use of his power in putting into execution all the rigorous laws of queen Elizabeth against the papists, and shut up many mass-houses that had been opened as well in Dublin as in the country. He also transplanted a number of the uncivilised Irish from the fertile province of Leinster to the wilds and deserts of Kerry; acts of power suitable enough to that long-continued system of policy which has regarded Ireland as a conquered country, and its native inhabitants as slaves every ready to rebel against their masters. The great authority of the earl of Cork gave umbrage to the famous Wentworth earl of Strafford, created in 1633 lord deputy of Ireland; who, after some cold civilities, treated him with open enmity, and took every occasion to thwart and mortify him. This hostility was retaliated by the earl of Cork, who being in England in 1641, when lord Strafford was impeached, gave evidence against him before the house of lords. He returned soon after to Ireland, not long before the commencement of the fatal rebellion there. On this event he exerted himself in a military capacity with all the vigour of a young man; raising, arming, and taking into his own pay, a considerable body of tenants and dependants, which he divided among four of his own sons; and putting his whole domains into such a state of defence, that he kept out the superior forces of the Irish, and gained many advantages over them. One of his sons, fighting under lord Inchiquin, at Liscarrol, lost his life. He himself did not survive above a year. Broken by exertions, and the calamities of the times, he died in September, 1643, in the seventy-seventh year of his age, leaving behind him his character marked in popular fame by the title of the *great earl of Cork*. A strong testimony of his deserving this title was given by Cromwell, who,

on surveying the vast improvements and useful works on his estates, declared, "that if there had been an earl of Cork in every province, it would have been impossible for the Irish to have raised a rebellion." The earl had fifteen children by his second wife, many of whom survived him, and arose to great distinction. *Biogr. Brit.—A.*

BOYLE, ROGER, earl of Orrery, fifth son of the great earl of Cork, was born in 1621, and at the age of seven was decorated with the title of baron Broghill of the kingdom of Ireland, by which he is commonly distinguished. After an education at Dublin-college, and a tour abroad, he returned about the commencement of the civil confusions. He married the daughter of the earl of Suffolk, and landed in Ireland on the day that the rebellion broke out. His father's spirited conduct on this occasion has already been mentioned. To lord Broghill was assigned the post of defending the castle of Lismore, in which he displayed equal courage and prudence. After the cessation of hostilities in Ireland between the protestant and popish parties, he went to England in order to acquaint Charles I. with the true state of the country; and returning with a commission to lord Inchiquin to act against the rebels, he assisted that nobleman with all his power. He afterwards acted under the parliamentary commissioners in Ireland; and though at the king's death he withdrew for a time to privacy, he at length accepted a commission under Cromwell, whom he served with great vigour and military skill in his Irish campaigns. He defeated considerable bodies of natives with much inferior forces; and some of his stratagems on these occasions display great sagacity and presence of mind. When Cromwell assumed the protectorate, he sent for lord Broghill to be near him, and assist him with his advice; and it seems as if there was no person in whose judgment and fidelity he placed greater confidence. Lord Broghill is said to have been the author of the extraordinary scheme of marrying Cromwell's daughter, Frances, to the exiled king, Charles II., whom he had privately sounded, and who was not disinclined to the project; but Cromwell himself could not be brought to adopt it. He likewise advised the protector to take the title of king; a counsel which some writers have thought it most to lord Broghill's credit to represent as designed to ruin Cromwell; though without probability. It is generally agreed that he recommended the most legal and lenient measures to the protector, by which he equally served him and the nation; and he effectually opposed

a shocking measure of decimating the royal party, which was proposed in parliament by some violent party-men. In 1656 lord Broghill accepted a commission for one year to Scotland, to govern there with absolute authority, in which he acquitted himself greatly to the satisfaction of the Scotch and of Cromwell. No person stood higher than he under the protectorate, during which he was a general officer for Ireland, a member of both parliaments, a member of Oliver's new house of lords, and one of his confidential council. After his death he adhered with great fidelity to his son Richard as long as there was any probability of his retaining the protectorate; but when he had dissolved the parliament, and things evidently tended to some violent change, lord Broghill withdrew to Ireland, and assumed his command in the province of Munster. Here he adopted measures for the restoration of the king's authority in Ireland; and was so fortunate as to be in time for obtaining much credit with the king for his conduct to this purpose. Soon after the king's arrival, lord Broghill came over to England, and gave him very useful information of the state of parties in Ireland; on which account he was in September, 1660, advanced to the dignity of earl of Orrery, and was appointed one of the lords justices for Ireland. He himself drew up the act of settlement for that kingdom, which secured the protestant interest there; and having thus conduced to the tranquillity of the country, on the appointment of the duke of Ormond to the lieutenancy, in 1662, he withdrew to his local jurisdiction in the province of Munster. Here, though much afflicted with the gout, he occasionally took an active part in public affairs. He made a political visit to England in 1665, when it is said the seals were offered him, which he declined. During the Dutch and French war he caused the harbour of Kinsale to be put into such a state of defence, that a scheme for seizing it by the French fleet was rendered abortive. In 1667 an unhappy dispute took place between him and the duke of Ormond, which at length rose to such a height, that he was deprived of his presidential power in Munster, and a charge of high-treason was even preferred against him in parliament, which, however, had no consequences. He continued to be consulted in difficult emergencies by the king, who had a high opinion of his wisdom; and he uprightly opposed the favourite scheme of a French alliance and the humiliation of the Dutch, though without effect. His latter years were spent in Ireland, partly in literary pursuits, partly in attention to the im-

provement of his estates, and the support of the protestant interest. He died October 16, 1679, in the fifty-ninth year of his age, greatly respected and beloved by his numerous tenants and domestics, and possessed of general esteem.

Besides the characters of a statesman and a soldier, in which this nobleman appeared to such advantage, he was ambitious of shining as a writer, and published a considerable number of works, in prose and verse, tragedy, comedy, romance, &c. none of which have been able to preserve themselves from oblivion. He appears more respectable as a patron and encourager of literature, in which capacity he is applauded by several eminent writers of his time. *Biogr. Britan.*—A

BOYLE, ROBERT, a philosopher, to whom the experimental sciences are so much indebted, that all the accounts of his life and transactions are written in the highest style of panegyric. It is remarkable, however, that we possess no very considerable information concerning this great man, who was the father of the pneumatic philosophy; who cultivated chymistry for the worthy purposes of general improvement at a time when most others were pursuing chimerical schemes of personal advantage; and whose eminent station in society, as well as the virtues which adorned his private character, rendered him an object of universal respect and celebrity during his lifetime. His own memoirs of himself till his sixteenth year, the funeral sermon and memorandums of his life by bishop Burnet, and the list and dates of his works, constitute nearly the whole of the materials from which Dr. Birch wrote his life near fifty years after his decease. He was the seventh son and fourteenth child of Richard Boyle earl of Cork, by his wife Catherine daughter of sir Geoffrey Fenton. He was born on the 25th of January, 1626-7, at his father's country-seat, called Lismore, in the county of Cork in Ireland, and brought up during his infancy in the cottage of a country nurse, under whose care, by plain food and much exposure to the air, he acquired great vigour of constitution; though by the sequel it does not appear to have been permanent. Soon after this early period he had the misfortune to lose his mother, of whom he speaks in terms of the highest respect; and nearly about the same time he contracted a habit of stuttering by imitation of some children of his own age, which he never afterwards was perfectly cured of. The first rudiments of his education were communicated in his father's house, where he acquired some proficiency in speaking the

French and Latin, and learned to write a fair hand. His docility and the excellence of his disposition shewed itself even in childhood, by an invariable attachment to truth, and endeared him very much to his father, who used often to affirm that he never found him in a lie in his whole life.

At the age of eight years he was sent with his elder brother Francis to Eton-college, of which sir Henry Wotton was then provost. The master, Mr. Harrison, with whom he was placed, appears to have possessed uncommon talents for exciting the mental powers of youth by rational means, and to him Mr. Boyle considered himself as much indebted for the habits of assiduous investigation he afterwards displayed. When he was in his eleventh year, being afflicted with an ague, it was thought proper to divert his attention to books of amusement, such as *Amadis de Gaul*, and other romances; an incident that no doubt gave a turn to his manner of thinking and writing on subjects of fancy, which resembles the false taste displayed in such works, rather than the better productions of the age he lived in. A mind like his was more adapted to close energy of thought and simplicity of expression; and it is surprising that, young as he was, he not only discovered the fascination by which he had been misled, but sought a remedy in the severer studies of mathematics and laborious calculations.

His whole stay at Eton was near four years, in the latter part of which he nearly forgot his Latin, but again recovered it under the Reverend W. Douch at Stallbridge, with whom he was boarded near his father's house. In the spring of 1638 he was placed under the care of Mr. Marcombes, a French gentleman who had been tutor or governor to the lords Kinelmeaky and Broghill in their travels, and was extremely well qualified for that task. In the autumn of the same year he attended his father to London, where he remained till the marriage of the earl's fourth son, Mr. Francis Boyle, with Miss Elizabeth Killigrew; within four days after which he and his brother were sent abroad upon their travels, accompanied by their governor. They embarked in October, 1638, for France, arrived at Dieppe in Normandy, whence they travelled to Rouen, Paris, and Lyons, and after some stay there, to Geneva, where their instructions directed them to remain and pursue their studies. They were lodged at the house of Mr. Marcombes, who had a wife and children in the town. The studies Mr. Boyle pursued in this city were rhetoric, logic, the mathematics,

and political geography, to which were added fencing, dancing, and other exercises. About this period his serious disposition and early powers of reasoning led him to discuss the grounds of the christian religion. Several incidents, particularly a severe thunder storm which roused him from sleep at midnight, and the local peculiarities of a carthusian monastery in the mountainous solitudes of Dauphiny, had affected his imagination, his age being then thirteen, and tended more particularly to direct his attention to this object. His researches ended in a satisfactory state of mind, and the confirmation of his belief.

In the month of September, 1641, having spent a year and three quarters at Geneva, he departed towards Italy through Lausanne, Zurich, and Soleure; traversed the greatest part of Lombardy, and saw whatever was curious in Bergamo, Brescia, Verona, Vicenza, and Padua, whence he proceeded to Venice, where he remained some time. From Venice, returning through Padua, Bologna, and Ferrara, he arrived at Florence, and spent the winter there. Part of his time was here employed in learning the Italian language, and the rest in reading modern history, and the new discoveries of the great Galileo, who died within a league of Florence during Mr. Boyle's stay in that city. Towards the end of March in the following year, 1642, he began his journey to Rome through Sienna, Montefiascone, and other remarkable places. On his arrival at that capital, he passed for a Frenchman, in order to avoid the importunities of English Jesuits. His stay in Rome was very short, after which he returned to Florence, thence to Leghorn, and so by sea to Genoa. It does not appear that he resided at this last city for any considerable time, but passed through the country of Nice, crossed the sea to Antibes, and proceeded by land to Marseilles, where he expected bills of exchange; but instead of that supply, he and his brother received from their father in May, 1642, a melancholy account of the rebellion in Ireland, and advice that his lordship had with great difficulty procured two hundred and fifty pounds to supply their expences home. No part of this money, however, came to hand, through the fault of the person to whom the care of remitting the same was intrusted. In this destitute situation, they were assisted by Mr. Marcombes with the means to proceed to Geneva, where they waited two years in expectation of supplies, and at length were necessitated to take up some jewellery on the credit of their governor, which they disposed of from place to

place in their return home, and arrived safe in England in the middle of 1644.

On Mr. Boyle's arrival there he found his father dead, and though he was amply provided for by the bequest of the manor of Stallbridge and some other considerable estates, yet from the confusion of the times, it was some months before he could procure any money. Immediately upon his return he went to his beloved sister, Catharine viscountess Ranelagh, in whose house he resided four months and a half, and by whose connections, then in power, he obtained an early protection for his English and Irish estates. In the following year he procured leave from the Parliament to go to France, probably to settle his accounts with Mr. Marcombes, but soon returned; for he was at Cambridge in the December of the same year. In the month of March, 1645, he retired to his manor at Stallbridge, where he resided for the most part till May, 1650, closely applying himself to his studies of various kinds, particularly natural philosophy and chymistry; and at this period, namely about his 20th year, began that correspondence which he afterwards maintained with the most learned and estimable characters of his time, till near the close of his life. Among his early friends and correspondents were, Mr. Francis Talents, afterwards known for his chronological tables; Mr. Samuel Hartlib, whom Milton in his Tractate of Education speaks of as "a person sent hither by some good providence from a far country, to be the occasion and incitement of great good to this island;" Dr. William Petty, Mr. John Beale, and many other persons distinguished by their genius and love of learning. Young as he then was, and ardent in the cause of religion, he gave undoubted proofs of his candor and christian charity in a letter to Mr. John Dury, famous for his attempts to reconcile the Lutherans and Calvinists. He was one of the earliest members of that learned body which met weekly, first in London, then at Oxford, in Mr. Boyle's apartments, and after the restoration, was incorporated under the title of the Royal Society. This circumstance has justly been considered as an undoubted testimony of his early and eminent worth.

It was about this time that he wrote his "Free Discourse against customary Swearing," which was afterwards printed in 1695; but it does not appear to have been his first essay, as his "Seraphic Love," and his "Essay on mistaken Modesty," are referred to in this piece. In the summer of 1647, his studies were interrupted by a severe fit of the stone, a dis-

temper he was extremely subject to; and in the succeeding three years, it appears from his letters, that he was earnestly engaged in chymical and philosophical pursuits, as well in various journies and private affairs; his reputation still increasing as the friend and patron of learned men, no less than as the cultivator of every branch of experimental philosophy. In the year 1651, Dr. Nathaniel Highmore, an eminent physician, dedicated to him his *History of Generation*, a work then in high esteem. By various documents it appears that Mr. Boyle, who never remitted his religious pursuits, had about this time directed his studies to the perusal and examination of the scriptures in the original tongues; in which, notwithstanding the aversion he often expressed to the study of mere words, he made a great proficiency. His "Essay on the Scripture," still unpublished, was begun about 1652, and continued at the request of a friend under the disadvantages of absence from home during his journeys into Ireland, where his presence was required for the visitation and settling his estates. He made at least two journeys, and staid in that kingdom a considerable time between the years 1652 and 1654; though little satisfied with the want of means and opportunity to pursue his favourite researches there. These circumstances induced him, while in that kingdom, to engage in anatomical dissections, with the assistance of his friend doctor, afterwards sir William, Petty.

Upon his return to England, probably about 1654, he went to reside at Oxford, in order to pursue his studies with greater advantage, and continued there for the most part till April, 1668, when he settled at the house of his sister Ranelagh in London. Instead of residing in a college, he gave the preference to a private house, which was that of Mr. Cross an apothecary, deservedly esteemed in that age, and endeared to succeeding times, by the considerable establishment of an hospital near Ampthill, in Bedfordshire. In this academical retreat it was that Mr. Boyle lived with the greatest satisfaction. Dr. Wilkins, brother-in-law to the protector Cromwell, a man of excellent temper and great ability, supported the interests of piety and learning in that university. Dr. John Wallis, Dr. Seth Ward, Dr. Thomas Willis, Mr. Christopher Wren, Dr. Goddard, and Dr. Ralph Bathurst, men whose names are too celebrated to require any deviation from our narrative to enumerate their excellencies, were at that time in different situations in the university, and were among those who met for the

promotion of philosophical knowledge at Mr. Boyle's apartments, and afterwards formed themselves into the Royal Society, as was before remarked.

This was a course of life altogether suited to the inclinations of Mr. Boyle. He had rejected the philosophy of Aristotle, as a system of words instead of things. Desirous as he was of preserving his mind unbiassed, and in full possession of the power of interpreting natural events, he long refrained from reading the philosophy of Descartes, lest he should be misled by the ingenuity of that author, whose acuteness and elegance had begun to give celebrity to his works over all Europe. It was during his residence here that he contrived a more perfect and manageable air-pump than that of the famous consul of Magdeburg, which was improved still more in 1658, or 1659, by that great master of the art of invention, Robert Hook, who then lived with Mr. Boyle as his chymical assistant. The discoveries he made with this admirable instrument placed him immediately in the first rank of philosophers. His ingenuity in contriving experiments, his candour in relating and reasoning from them, with the great importance of their results, are objects for respect and admiration even at present, when the true method of philosophising is universally understood, and the effects of the weight and elasticity of the air are regularly taught as a part of education. How much more then must have been the admiration of philosophers when these discoveries were first substituted in the place of the crude theories of earlier times!

But natural philosophy was not the only subject to which he directed his enquiries during his residence at Oxford. His pursuits in sacred criticism derived peculiar advantages from the assistance of those great orientalists, Dr. Edward Pococke, Mr. Thomas Hyde, Mr. Samuel Clarke, and Dr. Thomas Barlow, afterwards bishop of Lincoln. To these were added a correspondence, now become very extensive; particularly with Henry Oldenburg, afterwards secretary to the royal society; Dr. John Beale, John Evelyn, esq., Dr. John Pell, and the great Wallis, who dedicated to him his book *De Cycloide & Corporibus inde genitis*. In the same year, 1659, Mr. Boyle being acquainted with the circumstances of the learned Dr. Robert Sanderson, afterwards bishop of Lincoln, who had lost his preferments from his attachment to the royal cause, allowed him an annuity of fifty pounds a-year; a sum in effect more than equal to twice that amount at pre-

sent. A condition or intimation was annexed to this gift, that he should apply himself to the writing of cases of conscience, in consequence of which the doctor published ten lectures on that subject in Latin, which had been delivered in 1647, and addressed them to his patron in an elaborate dedication.

After the restoration, in the year 1660, he was treated with great respect by the king, as well as by the earl of Southampton, lord high-treasurer, and the lord-chancellor Clarendon, who solicited him to enter into holy orders; a motion which, however, he rejected upon grounds of the most disinterested piety. In this year he published his "New Experiments physico-mechanical, touching the Spring of the Air," and likewise his "Discourse on Seraphic Love." The former work, which was translated into Latin, was attacked by Linus and Hobbes of Malmsbury, which occasioned Mr. Boyle to subjoin a defence to the second edition, published in 1662. His reputation at this time was such, that Mr. Robert Southwell, afterwards president of the Royal Society, was commissioned from the grand duke of Tuscany to inform him of the wish of that great prince to correspond with him on philosophical subjects.

In the following year he published his "Philosophical Essays and other Tracts;" and soon afterwards his "Sceptical Chymist," which was printed at Oxford. Other treatises are mentioned in these publications as being in great forwardness, but they were afterwards lost at the time of the great fire. In 1662, a grant of the forfeited impropriations was obtained in Mr. Boyle's name, without his knowledge, which he accepted, and applied to the support of religion and learning, as appears by his letters and instructions still extant. Another honourable trust was also conferred upon him by the king, who appointed him governor of the corporation for propagating the gospel in New-England; in the duties of which he displayed a degree of diligence and activity that proved in various respects highly beneficial to the purposes of that body. He was also among the first members of the Royal Society at its incorporation in 1663, and continued one of its most useful fellows to the end of his life.

Every year now afforded some proof of his unremitting cultivation of philosophical subjects, and the store of observations and experiments he had made. In 1663 he published, "Some Considerations touching the Usefulness of Experimental Natural Philosophy;" "Experiments

and Considerations touching Colours, with Observations on a Diamond that shines in the Dark;" and, "Considerations on the Style of the Holy Scriptures," extracted from a larger discourse, entitled, "An Essay on Scripture," which was published after his death by Mr. Peter Pett, attorney-general for Ireland.

In 1664 Mr. Boyle was elected into the company of the royal mines, and was throughout this year so busily employed in works of a religious nature, that he published no philosophical writings. But in 1665 he published "Occasional Reflections on several Subjects," which had been written very early in life, and has been more particularly noticed as an instance of the taste he had acquired in matters of imagination, on account of the imitation Dean Swift thought fit to write in ridicule of such productions. The panegyrists of Boyle appear to have been much offended with this ludicrous censure, and have repelled it by various observations that need not be repeated. The utmost that can be said in this respect is, that Mr. Boyle, who wrote his works of imagination very early in life, when he had not acquired a correct taste, was still so far from having arrived at the ultimate stage of improvement, that he did publish these productions between the age of thirty and forty. But whether he ever arrived at that stage is perhaps of little importance to his fame as a man and a philosopher, which is established on a very different basis. Other small pieces on philosophical subjects were published this year in the Transactions of the Royal Society; and also his "History of Cold" begun, a work of great importance and value on a subject still far from being well investigated, and of which the facts and observations recorded in this essay form no inconsiderable part of our present knowledge. At the latter end of this year he was nominated provost of Eton-college, but declined accepting that honourable and lucrative office on account of the interruption it might afford to his studies, but more especially because he conceived it to require holy orders, to which he did not apprehend himself to be particularly called.

The affair of Mr. Valentine Greatraks, who was said to have cured many diseases by the touch, was at this time a subject of universal attention. This person was an Irish gentleman of good family and competent fortune, of a serious or rather melancholy disposition, and at that time about thirty-seven years of age. In consequence of a mental impulse, the nature of which would no doubt be differently explained by different individuals, he imagined himself to

possess the abovementioned power; and after some hesitation actually made the experiment with success. The real effects and visionary foundation of animal magnetism has, in our times, afforded sufficient ground for discussion, to render it unnecessary to expatiate here on the powers of Mr. Greatraks, even if the occasion permitted it. We shall therefore only say, that his character for disinterested integrity was never questioned; that in some instances his patients were cured, but in others his attempts did not succeed; and that he neither sought nor derived any personal advantage from his works. The occasion for mentioning him in this place is, that the account of his cures was addressed by Mr. Henry Stubbe to Mr. Boyle, who wrote him a very long letter on the subject; which, though not published till eighty years afterwards, in Birch's account of his life, did express sentiments and opinions which it may be naturally concluded were not withheld from Mr. Boyle's numerous friends. In the present age, it may perhaps be thought that Mr. Boyle ought to have investigated the powers of imagination over organised matter, and the effects of enthusiasm, and then have concluded by referring to these causes those facts which it could not dispute. But it must be considered that Mr. Boyle was deeply convinced of the truth of the miraculous powers exerted for the establishment of the christian religion; and was, besides, from the infinity of his researches into natural causes, and the numerous communications he received, little disposed to reject facts and consequences, merely because they could not be immediately reconciled by analogy to the small aggregate of human acquisition. His letter was consequently such as might be expected from such a man. It exhibits his piety, his learning, and that candour from which he never was known to depart. He neither denies nor admits the existence of miraculous power in Mr. Greatraks; but admitting the facts, he proposes various matters of inference to be carefully discussed: and upon the whole, it appears, that in the controversy occasioned by these incidents, Mr. Boyle conducted himself so worthily, that no censure was ever personally applied to him by any of the disputants.

In 1666 Dr. John Wallis addressed to Mr. Boyle his hypothesis on the flux and reflux of the sea, printed in the Philosophical Transactions; and Dr. Thomas Sydenham dedicated to him his *Methodus Curandi Febres, Propriis Observationibus Superstructa*. Mr. Boyle's works printed this year were "Hydrostatical Paradoxes;" "The Origin of Forms and Qua-

lities;" and a considerable number of papers in the Philosophical Transactions. Several other papers of his appeared in the same work in the year 1667. The controversy raised by the Aristotelians and others on the establishments of the Royal Society, and the new method of philosophising by experiments, was at this time carried on with much acrimony; particularly on the side of the adherents to the old philosophy. But in this, as on the dispute just mentioned, Mr. Boyle, notwithstanding the decided part he took in his writings, was treated with the utmost respect even by the most violent of the opposite party, Mr. Henry Stubbe. Soon after this period, Mr. Boyle settled in London to the great advantage of the philosophical world, and particularly of the Royal Society, as by this means his correspondence was rendered more effective, and men of research could enjoy his conversation at the regular hours appointed for receiving his friends.

In the year 1669 he published his "Continuation of New Experiments touching the Spring and Weight of the Air, with a Discourse of the Atmospheres of consistent Bodies," in quarto; and "A Discourse of absolute Rest in Bodies," with certain hydrostatical tracts, afterwards annexed to his larger works. In this year also he wrote a letter to Dr. Peter de Moulin, prefixed to the fourth edition of his translation of "The Devil of Mascon," a narrative, to which, upon the whole, he gave credit, though the contrary has been reported. His tracts about the "Cosmical Qualities of Things" appeared the following year, which are replete with observations of the most interesting nature. He continued likewise to enrich the Philosophical Transactions with papers on various subjects; but amidst all these labours he was attacked by a severe paralytic distemper, which however was removed by a strict attention to regimen and proper remedies. Henceforward, until the termination of the active and useful life of this great man, his researches were so numerous and successful, that the mere catalogue of his works, with a concise distinctive character of each, would prove considerably voluminous.

In 1670, besides the works before mentioned, he published, "Considerations touching the Usefulness of Experimental Philosophy," the second tome in quarto, and "Tracts of a Discovery of the admirable Rarefaction of the Air," &c. also in quarto. He likewise communicated an "Observation of a Spot on the Sun," which was printed in the Transactions. In the year 1672, his essay concerning "The Origin

and Virtue of Gems," appeared in octavo; and in the same year he published his "Tracts, containing New Experiments touching the Relation between Flame and Air, and various other interesting Subjects chiefly relating to the Statical Action of Fluids." In the Philosophical Transactions he published "Observations on shining Flesh," and a paper on the effects of the varying pressure of the air. In 1673 appeared his "Essays on the strange Subtlety, great Efficacy, and determinate Nature, of Effluvia;" "Experiments on the Weighing and Coercion of Fire and Flame," printed in octavo; and to the Royal Society he communicated a "Letter concerning Ambergris." In 1674 Mr. Boyle published another collection of "Tracts, on the Saltness of the Sea; on a Statical Hygroscope; on the natural and preternatural State of Bodies, and on the positive or privative Nature of Cold," in octavo. Next followed a work entitled "The Excellency of Theology compared with Natural Philosophy;" and afterwards, "Tracts, containing Suspicions about the hidden Qualities of the Air; Animadversions on Hobbes's Problems concerning a Vacuum; and a Discourse of the Cause of Attraction by Suction." These were also printed in octavo: and in the same year he communicated to the editor of the Philosophical Transactions, "An Account of two Sorts of the Helmontian Laudanum." In 1675 he published "Some Considerations about the Reconcilableness of Reason and Religion, by T. E. a Layman. To which is annexed, by the Publisher, a Discourse of Mr. Boyle about the Possibility of the Resurrection." It is asserted that the letters T. E. were designed by the author to denote his own name, of which they are the final letters instead of initials, as more commonly used. Four papers of his appear in the Philosophical Transactions of the same year: 1. "On the Air-bladders of Fishes;" 2. "A New Essay Instrument;" 3. "New Experiments respecting the Spring of Air," with other observations; and, 4. "An Experimental Discourse of Quicksilver growing hot with Gold." In 1676 he published his "Experiments and Notes about the Mechanical Origin of particular Qualities," in which he treats, at considerable length, and with his usual perspicuity and candour, on alkalis and acids, heat and cold, tastes, odours, volatility, fixity, corrosive action, precipitation, magnetism and electricity. And to the Royal Society he communicated two papers on the configuration of the surfaces of fluids in contact with each other.

The interests of religion were ever a primary object with Mr. Boyle; and during this ardent pursuit of natural knowledge, he does not appear to have relaxed for a moment in his earnest desire to propagate that faith on which his own consolations were founded. He had been many years a director of the East-India company, which by his interest and abilities he very effectually served. The motive for engaging in that office was, that he might be instrumental in propagating the gospel in the remote parts to which their commercial undertakings extended. But the declining state of his health not permitting him at this time to attend the committee, he wrote a letter to the chairman to recommend that object to their consideration, which is still extant; and in the year following he gave a striking proof of the sincerity of his zeal, by causing five hundred copies of the four gospels and Acts of the Apostles to be printed in the Malayan tongue at Oxford under the direction of Dr. Thomas Hyde, and sent abroad at his own expence.

In the same year, 1677, a collection of some of our author's works was published in Latin at Geneva, in quarto. Mr. Oldenburg gave an account of this edition in the Philosophical Transactions, and pointed out various considerable defects in the arrangement and other essential particulars. In 1678 Mr. Boyle's "Short Memorial of some Observations made upon an artificial Substance that shines without any preceding Illustration," was published in Hook's Cutlerian Lectures. This substance was the phosphorus of urine. Mr. Boyle relates the phenomenon exhibited to him in the month of September by Mr. Kraft, who did not communicate to him any account of its production. The relation is wonderfully faithful and perspicuous. It exhibits almost every one of the facts which are now so familiar to chymists. Mr. Boyle's "Historical Narrative of a Degradation of Gold made by an Anti-elixir" was printed this year in quarto. It still continues to excite the astonishment of chymists, whose attention was directed to a similar subject about ten years ago by Dr. Price of Guildford. The curious facts related by Boyle would demand too much space to be stated here with any degree of minuteness. A stranger gave to Mr. Boyle a portion of brownish powder, in quantity about half a quarter of a grain. Our author added this powder to two drams of purified gold in fusion. The gold was degraded so as to resemble bell-metal, and its specific gravity diminished to 15; and of this metal a part being cupelled, lost seven grains out of sixty. The conjectures of philosophers

upon these uncommon facts have been wild and unsystematical. No one has attempted to imitate the process, though there are not wanting a considerable number of instances which might lead to a more accurate and scientific investigation. In the year 1680 he published "The Aerial Noctiluca," in octavo; "An Account of a New Lamp," in Hook's Philosophical Collections; and improved the second edition of his "Sceptical Chymist." Some superficial writers who copy from one another have affirmed that our author assumed to himself the invention of phosphorus, after it had been sold to him as a secret by Kraft. There cannot be a clearer refutation of this calumny than his own narrative, in which he discusses the claims of Brand, Kunckel, and Kraft, as far as they were then known, and expresses the advantage he himself derived in his enquiries from the latter having informed him that the shining substance was obtained from a matter that belonged to the body of man. The aerial noctiluca appears by the narrative to have been an aqueous solution or diffusion of phosphorus, obtained by distillation from putrid urine in an experiment where his retort failed, and which, for other reasons which the experienced modern chymist may discern, did not prove altogether successful.

At the annual election of officers to the Royal Society for this year, he was elected president, but he declined that honour, as well for certain legal reasons, as from his peculiar delicacy with regard to the official oaths required to be made. In the same year he contributed largely to the expence of publishing Burnet's History of the Reformation, as he very readily did to any undertaking which he conceived to be beneficial to the world; though from obvious and very honourable motives the greater part of such incidents were concealed. In 1681 he published his "Discourse of Things above Reason;" and the year following "New Experiments and Observations made upon the icy Noctiluca," &c. in octavo; and also a "Continuation of new Experiments physico mechanical, touching the Spring and Weight of the Air, with a large Appendix." The icy noctiluca was the solid phosphorus which he had for some time been prevented from making, partly because he paid too much attention to a German receipt, but chiefly, as it appears, from his not being aware that the latter stages of the process require an intense heat. From his paper left with the secretary of the Royal Society, to be opened after his death, which nevertheless was communicated to his friend Dr. Beale in his lifetime, we find that he evaporated urine by dis-

tillation till it acquired the consistence of syrup, then mixed it with siliceous sand, and distilled by a strong heat into a reservoir containing water.

In 1683 he wrote a letter of sanction or encouragement, at the request of certain patentees, in an undertaking to render sea-water fresh, by Mr. Fitzgerald. The year following produced his "Natural History of Human Blood," and his "Experiments and Considerations about the Porosity of Bodies." In 1685 he published his "Short Memoirs for the natural experimental History of Mineral Waters;" and "An Essay on the great Effects of even languid and unheeded Motion; whereunto is annexed an experimental Discourse of some hitherto little observed Causes of the Insalubrity and Salubrity of the Air." He published also in the Philosophical Transactions of that year, "An Account of a strangely self-moving Liquor;" and a treatise in octavo "On the Reconcilableness of specific Medicines to the corpuscular Philosophy; to which is annexed a Discourse about the Advantages of the Use of simple Medicines." The self-moving liquor was a compound of oils and bitumens, the ingredients of which, though known to him, he does not enumerate, neither does it appear that the experiment was ever repeated. The inventor of a fire-engine was employed in boiling this compound, when it took fire, and after extinction continued to move in various directions for hours, and even days, after it was cold. The vessel was presented to Mr. Boyle, who observed the motion for five months, but was prevented by accident from determining how much longer it would have continued. He gives no conjecture with regard to the cause, and from the little which is stated, and the want of parallel facts, it is scarcely possible to offer any remark. Upon the whole, however, it appears probable, that the fluid, during its exposure, might either undergo oxigenation at the surface, or might be employed in equalising the transmission of heat by motions similar to those which count Rumford has lately so much insisted on. Besides these philosophical tracts, our author presented the world with a theological treatise "On the high Veneration man's Intellect owes to God, particularly for his Wisdom and Power." The only work he published in 1686 was his "Free Enquiry into the Vulgar and received Notion of Nature." The following year appeared "The Martyrdom of Theodore and Didymus," drawn up in his youth; and five decades of "Choice Remedies," to which, on reprinting the work in 1692, five more were added. In 1688 he published "A Disquisition

about the final Causes of natural Things, wherein it is enquired, whether, and, if at all, with what Caution, a Naturalist should admit them; to which are subjoined, by way of Appendix, some uncommon Observations about vitiated Sight." At the beginning of this year he found it necessary, in justification of his fame, and by way of preface to his mutilated writings, to publish an account of the loss of many of his papers, some of which, as it appears, were stolen from him, and others destroyed by corrosive liquors. The decay of Mr. Boyle's health now rendered his communications to the Royal Society less frequent, and this, together with the ill situation of his affairs in Ireland after the revolution, obliged him to resign his post of governor of the corporation for propagating the gospel in New England. Other arrangements were also made by this great and amiable character, which indicated his consciousness how short the remaining period of his life might be, and the calm determination he had adopted to apply it to the best advantage. He published an advertisement containing his reasons for declining most of the visits which were then paid him, in order that he might be less impelled to exhaust his powers, and might apply a larger portion of his time to the care of his philosophical writings, and private affairs. He caused a board to be affixed to his door specifying the times when he received visits. These arrangements, which in another man might have seemed the effusions of vanity, or assumed importance, serve only to shew in Mr. Boyle, that his celebrity was great, and his motives so far superior to any affectation of that kind, as to permit him to do with ease and simplicity what, in other men, would have required much apology. Among the works which he finished during this retirement, was a collection of elaborate processes in chymistry, which, as it appears from a letter given in Birch's collection, was a kind of "hermetic legacy to the studious disciples of that art," which he earnestly desires his friend to impart to the public faithfully, and without envy, verbatim in his own expressions. This collection was never published, neither is it said who that friend was to whom it was confided. From various circumstances it is ascertained, that Mr. Boyle believed in the possibility of the transmutation of other metals into gold, and he might probably be acquainted with experiments in which that effect might be interpreted to have taken place. One of the most evident indications of this persuasion, was his having procured the repeal of the statute of

Henry the Fourth against the multiplying of gold and silver. This opinion is at present justly considered as without foundation; but in defence of Mr. Boyle, and other truly great men of the last century, it must be observed, that many of the alchymists were men of undoubted integrity, that the rational theory of chymistry had at that time no existence, and that it would be easy even now to produce facts sufficient to confirm such an opinion in the minds of men not supposed to possess the true method of interpreting them.

In 1690 he published his "*Medicina-Hydrostatica*; or, Hydrostatics applied to the *Materia Medica*," in octavo, with a promise of a second part, which never appeared. In the same year was published "*The Christian Virtuoso*," the second part of which was printed in an imperfect state after his death.

In 1691 he communicated to M. de la Crosse "An account of some observations made in the great congregation of waters, by lowering down bottles into the sea 600 feet from the surface." It was printed in the "*History of Learning*," by that author. And the last work which he published himself was his "*Experimenta & Observationes Physicæ*, wherein are briefly treated of several Subjects relating to Natural Philosophy in an experimental Way; to which is added, a small Collection of strange Reports, Part I." The second part never appeared.

In the month of July, 1691, he executed his last will. His health gradually but rapidly declined in the succeeding months of that year. On the 23d of December his beloved sister lady Ranelagh died, and within the week afterwards, that is to say, on the 30th of December, 1691, at three quarters past twelve at night, Mr. Boyle departed this life, in the sixty-fifth year of his age, and was interred on the 7th of January following, at the upper end of the south side of the chancel of St. Martin's-in-the-Fields, near the body of his sister, with whom he had lived for the greatest part of forty-seven years. His funeral sermon was preached by Dr. Gilbert Burnet, bishop of Salisbury.

Mr. Boyle's posthumous works were, 1. "The General History of the Air designed and begun;" 2. "Medicinal Experiments, or a Collection of choice Remedies, for the most part simple, and easily prepared," London, 1692, 12mo. This is a second edition of the receipts sent to a friend in America, printed in 1688, with a new preface, and the addition of a second part, or the latter five decads. 3. "General Heads for the Natural History of a Coun-

try, great or small, drawn out for the Use of Travellers and Navigators;" 4. "A Paper of the Honourable Robert Boyle's deposited with the Secretaries of the Royal Society, October 14, 1680, and opened since his Death, being an Account of his making the Phosphorus, &c. September 30, 1680;" 5. "An Account of a Way of examining Waters as to Freshness and Saltness;" 6. "A free Discourse against customary Swearing, and a Dissuasive from Cursing;" 7. "Medicinal Experiments; or, a Collection of choice Remedies, chiefly simple and easily prepared, used in Families, and fit for the Service of country People;" the third and last volume, published from the author's original MSS.

Mr. Boyle was tall of stature, but slender, and his countenance was pale and emaciated. Dr. Birch asserts, that there are but two original portraits of him. One by Faithorne represents him in his thirty-eighth year, and is copied by Gravelot in the title-page of the quarto edition of his works. The other by Kersseboom, copied by Baron in the same publication, was done in the latter part of his life. This portrait, then in the collection of Dr. Mead, was also copied by Vertue in 1739. There is a portrait at present in the meeting-room of the Royal Society, which, from the attitude and other circumstances, may probably be concluded to be this original. His constitution was so delicate that he regulated his clothing by the thermometer; and though his address was pleasing, and occasionally cheerful, yet, in general, his spirits were so depressed, that it seems wonderful he could have performed so much. He never departed from the most perfect regularity and simplicity of diet, and to this, it is probable, his long life may be ascribed. In conversation he hesitated, but did not stammer. His speech was slow and deliberate; his manner courteous and mild; never dictating to others, but proposing his objections as topics for enquiry and discussion. So far indeed was he from offending in conversation, that he never failed to interpose either by reproof or raillery in favour of any person he conceived to be unkindly treated.

The most prominent feature in his character was his unaffected and sincere piety. This appears in all his works, and in the principal events of his life. By a codicil annexed to his will, he left a revenue of fifty pounds a year, for payment of a lecturer to satisfy the real scruples of Christians, and to preach eight sermons in the year against infidelity. His bear-

ing the expence of translating the gospels and Acts of the Apostles into Malayan has before been mentioned. He largely rewarded Dr. Pococke for translating Grotius de Veritate Religionis Christiani into Arabic, and was at the charge of printing and distributing a whole impression. He had besides determined to cause the New Testament to be translated into Turkish, but the Turkey company having undertaken that work, he was only permitted to contribute to the expence thereof. A translation and edition of the Bible in Irish cost him 700l. Great part of the expence of a Bible in Welch was defrayed by him; and he gave, during his life-time, 300l. towards the propagation of the gospel in America, besides other donations. His private charities and gifts to men of merit in distress, through the hands of bishop Burnet and other friends, were certainly very great, but most of these were performed in secret.

With regard to doctrinal points, he adhered to the established church, and went to no private assemblies. His faith appeared to be the source of comfort and satisfaction to himself, and produced no superstition nor formality in his conduct. His zeal for religion was shewn in works of charity, but never in rancorous opposition to those who differed from him in opinion. To severity and persecution on the account of religion he was most particularly averse. On such occasions only it was, says bishop Burnet, that the energy of his sentiments was expressed with warmth and indignation. From his predilection for a philosophical and religious life, and also perhaps on account of his infirmities, he avoided engaging in the politics of the times.

Burnet informs us, that his knowledge was of prodigious extent; that he was master of the Greek and Hebrew, acquainted with the Chaldee and Syriac, deeply skilled in religious controversy, and had read much of the fathers. He affirms also, that he was acquainted with the whole of the mathematical sciences; and with regard to his knowledge of experimental philosophy, his works every-where testify how great it was.

From all the incidents of the life of this admirable man, authors have not hesitated to place him in the first rank of philosophers; a station which, indeed, he deserves. Yet it has been remarked, that modern writers have been less attentive to his fame than his cotemporaries. Many of his discoveries are so generally useful, and lead to such extensive practical results, that they have become too familiar to direct the attention towards their author. As the loom,

the plough, the pump, the mill, have become the tools of civilised society, while their inventors have been forgotten; so have the air-pump, the thermometer, the hydrometer, and numerous other instruments and processes, invented or improved by Boyle, become essential to philosophical research, and are too often used, to admit of continual reference to their discoverer. The great mental powers of this man were assisted by his moral habits. If he could have deceived himself or others, his narrations would not possess the character they do at this day. Upwards of a century has elapsed since he opened the path of philosophical chymistry to the world. Thousands of active and intelligent operators have repeated and extended his discoveries, and every subsequent fact has proved his inviolable fidelity. He was never misled by the vanity of forming a system, nor actuated by any motive unworthy of a true philosopher. His laboratory was only a small part of the theatre on which he contemplated the series of natural causes. The great scene of the universe, the operations which incessantly proceed around us, and that tentative science which human necessity has explored in the arts and trades, were alike the objects of his curious enquiry. Hence it is, that his writings abound with the seeds of future discovery, and are highly interesting to every friend of science. They cannot be read without improvement; and in these alone, if no life of Boyle had ever been written, the reader would behold a man truly deserving of the affection, the esteem, and the admiration of succeeding ages. *Mr. Boyle's Account of himself, under the name of Philocetus. Birch's Life of Boyle, London, 1743. Burnet's Funeral Sermon. Biog. Brit. 1780. Philos. Trans. &c.—W.N.*

BOYLE, CHARLES, fourth earl of Orrery, and baron Marston in England, was the second son of Roger, second earl of Orrery, and was born at Chelsea in 1674. He was sent at fifteen to Christ-church-college, Oxford, where he had for his tutors Dr. Atterbury, afterwards bishop of Rochester, and Dr. Friend. He so greatly distinguished himself by his parts and application, that he was considered as the ornament of the college; and Dr. Aldrich, the dean, thought him a proper person to undertake, and give his name to, an edition of some classic, which he was accustomed annually to print. The epistles of Phalaris was the work fixed upon, and Mr. Boyle's splendid edition of it appeared in 1695. They who know what is the critical skill required in editing a Greek author, will scarcely suppose that a noble student of twenty-one

could perform such a task without much aid from his learned tutors. The publication was the occasion of a controversy with the celebrated Bentley, which in fact came to be a dispute between Christ-church in Oxford and the Cambridge critic. Its particulars have been related in the life of Dr. Bentley, and it is sufficient at present to observe, that Mr. Boyle was brought off with temporary triumph, and that the controversial pieces in his name had the merit of ingenuity and elegance, and as much solidity as the cause he espoused would bear.

Mr. Boyle, on leaving college, entered into active life, became a member of the House of Commons, and on the death of his elder brother Lionel, in 1703, succeeded to the title of earl of Orrery. He then entered into the army, had a regiment given him, and in 1709 was raised to the rank of major-general, in which capacity he distinguished his courage and conduct at the famous Battle of the Wood in Flanders. He afterwards resided for some time at Brussels as the queen's envoy to the states of Brabant and Flanders; and in reward of his services was raised to the British peerage. At the accession of George I. his honours were continued and augmented, till party jealousies in 1716 caused him to be deprived of his regiment, on which he resigned his post of lord of the bedchamber, and confined his political exertions to voting with his party in the House of Peers. At the breaking out of Laver's plot, in 1722, he fell under the suspicion of government, and was committed to the Tower for six months, when he was admitted to bail, and afterwards discharged. Thenceforth he spent his time in learned and social retirement, amusing himself with his library and excellent philosophical apparatus, till his premature death in 1731, in his fifty-sixth year. He was a man greatly beloved for his domestic and social qualities, and respected for his various attainments. He was the author of a comedy, and of a few occasional poems. The astronomical instrument called an *orrery* received its name from him, through the gratitude of its inventor, Graham, the watchmaker, whom he patronised. *Biogr. Britan.—A.*

BOYLE, JOHN, earl of Cork and Orrery, only son of Charles, fourth earl of Orrery, was born in 1707. His early education was conducted under the care of Mr. Fenton the poet. At a proper age he was sent to Westminster school, and afterwards to Christ-church, Oxford, where his father had formerly acted so distinguished a part as a classical editor and controversialist in the publication of the epistles of

Phalaris. In 1728 he married lady Harriet Hamilton, daughter of the earl of Orkney. A dissension between his father-in-law and father was unfortunately the cause of his sustaining an injury by his father's will, which he had by no means deserved; particularly the loss of his fine library and mathematical apparatus, which were bequeathed to Christ-church-college. Lord Orrery took his seat in the House of Peers in 1732, and distinguished himself in opposition to the measures of Walpole's administration. He did not, however, enter actively into public life; but chiefly attached himself to letters, and the pleasures of elegant retirement. A residence for some time on his estate in Ireland made him acquainted with dean Swift, who ever retained a high regard for him, and this friendship produced for him that of Pope. His residence in England was mostly at Marston in Somersetshire, where he amused himself in building, planting, and improving. Having lost his first wife, he married a second in 1738, and with both he enjoyed the most uninterrupted domestic felicity. He published in 1739 an edition of the dramatic works of his great-grandfather, Roger earl of Orrery, and in 1742, his state letters. His own first publication was that of an imitation of two odes of Horace, with various remarks on that poet and his translators, in 1741. A much more considerable work, which appeared in 1751, was his "Translation of the Letters of Pliny the Younger, with Observations on each Letter, and an Essay on Pliny's Life." This gained him considerable reputation as a polite scholar, and was much read. It might still have ranked as a standard work of the kind, had it not suffered by the comparison of Mr. Melmoth's much superior translation of the same author. Another still more popular publication of the same year was his "Remarks on the Life and Writings of Dr. Swift," in a series of letters to his second son. The subject of this performance, and the anecdotes it contained, gained it a rapid sale; but the great freedom with which the writer treated the character of his old friend exposed him to various strictures and attacks. It cannot be denied, however, to be a much more faithful picture of the man than several flattering portraits that have been made of him. In 1753, by the death of the earl of Burlington and Cork, lord Orrery succeeded to the latter earldom. He continued to amuse himself and the world by occasional writings, and communicated several papers, chiefly humorous, to the periodical publications of the time, entitled *The World*, and *The Connoisseur*. In 1754 he made a tour to

Italy, and resided a considerable time at Florence, where he acquired universal esteem. He employed himself there in collecting materials for a history of Tuscany, which he intended to write in a series of letters, twelve of which alone he finished. These were published after his death in 1774, and contain much curious information respecting the Medici family, written in an agreeable manner. The remainder of his life was embittered by the death of his wife and of his eldest son, and by his own severe sufferings from the gout, all which, however, he bore with the serenity of a Christian and a philosopher. He died at Marston in November, 1762, in the fifty-sixth year of his age.

The character of this accomplished nobleman was truly amiable. Admirably fitted for domestic life, he filled all the relations of it with exquisite propriety. His literary talents were respectable, without being of the first rate. His morals were pure, his manners elegant, and his sentiments rational. He was a disinterested patriot, and a true lover of liberty. *Biogr. Britan.*—A.

BOYSE, SAMUEL, an English poet of some merit, but more worth recording as an example of the extreme distress consequent upon vice and folly in a literary character, was the son of the reverend Joseph Boyse, a dissenting minister of eminence in Dublin. He was born in 1708; and after receiving his school education in his native city, he was sent to the university of Glasgow. Here his studies were interrupted by a love affair with the daughter of a tradesman in the place, as thoughtless as himself, whom he married before he reached his twentieth year. He took his wife and her sister to Dublin, and lived a dissolute life at his father's expence, till the death of this unfortunate parent. He then removed to Edinburgh, where in 1731 he published a volume of poems, which gained him reputation, and the patronage of some persons of rank; but a radical meanness of character, and fondness for low company and pleasures, prevented him from obtaining any solid advantages from the favour he acquired by his talents. On his removal to London, however, he carried with him recommendatory letters from the duchess of Gordon and lord Stormont, to Mr. Pope, the lord chancellor, and other persons of consequence; but his negligence and misconduct ruined every prospect. His talents, indeed, were merely those of a writer, and he was totally unfit to make his way by the powers of conversation, or any other mode of ingratiating himself with the respectable part of society. He soon fell into a state of extreme indigence,

which he relieved as long as he could by begging with shameless importunity from the principal dissenters, and others to whom his father's name was known. What he obtained in this manner he squandered in selfish luxury, leaving his wife and child to starve at home. His industry was exerted in writing verses for the magazines, which he did with great facility, and for wretched pay. He pawned all his clothes, and even the sheets of his bed; and the manner in which at this period he *courted the muse* is thus described by an eye-witness: "He sat up in bed with the blanket wrapped about him, through which he had cut a hole large enough to receive his arm; and placing the paper on his knee, scribbled in the best manner he could the verses he was obliged to make." *Cibber, Lives of the Poets*. When he again appeared abroad, he occasionally supplied the want of a shirt by slips of white paper round his wrists and neck. Besides his poetry, he was employed in translating from the French, which he was capable of performing well; but it was his constant practice, after sending a sheet to the press, to pawn the original, and to repeat this as often as it was redeemed during the course of his work. Thus past his wretched and profligate life, in the vicissitudes of spunging-houses, garrets, and ale-houses. One of its principal changes was a residence at Reading in 1745, on the invitation of Mr. D. Henry, proprietor of the Gentleman's Magazine, for the purpose of compiling an historical work on the events in Europe from the commencement of the Spanish war in 1739 to the rebellion in Scotland. Here his wife died, and he seems to have been reclaimed to a state of somewhat more decent manners and conduct. Indeed, the original impressions of a religious education were never effaced in him, and they aggravated the miseries of his life by the remorse with which his vicious indulgences were ever followed. He returned to London in declining health, married a second time a woman in low life, and died in May, 1749, in obscure lodgings in shoe-lane. His funeral was at the parish expence.

Boyse's poetical effusions, if collected from the periodical works, &c. in which they were inserted, would make several volumes; but this labour is certainly what they are not entitled to. A collection in two volumes was published during his life, but probably with little success. By much the most celebrated of his works is "Deity," a religious poem, probably first published about 1741. This was publicly praised by two very different writers, Harvey, in his *Meditations*, and Fielding, in his *Tom Jones*; and it

attracted notice enough to have past through three editions in 1752. It is a piece without much plan or connection, but profuse in the splendid thoughts and images which belong to the subject, and generally harmonious and poetical in its diction, though with frequent inequalities. Boyse himself used to relate, that Pope, on being asked if he were not the author of it, disclaimed the work, but said there were many lines in it of which he should not be ashamed. Indeed, the style and versification seem formed on that poet's manner, though certainly with very inferior powers. His other productions have a like mixture of poetical fancy and elevation with flatness and inaccuracy. The best of them are admitted into a very comprehensive collection of the poets of Great Britain, printed at Edinburgh, with biographical prefaces by Dr. Anderson. In Ogle's *Canterbury Tales* of Chaucer modernized, several appear under Boyse's name, and are executed with spirit. *Biogr. Britan. Anderson's Life of Boyse.—A.*

BOZE, CLAUDE GROS DE, an eminent antiquary, was born at Lyons in 1680. He first applied himself to jurisprudence, but a decided taste for the study of antiquities and medals absorbed all other pursuits. He was encouraged in this walk of literature by the chancellor Pontchartrain, Bignon, Vaillant, and Hardouin, who became attached to him as well for his amiable character as his erudition. Some ingenious essays gave him admission in 1705 into the academy of inscriptions and belles-lettres, of which he was, the next year, made perpetual secretary. In 1715 he was received into the French academy; and in 1719 the custody of the king's cabinet of medals was committed to him. In order to augment its treasures he visited Holland in 1720, where he formed an intimate friendship with Gronovius the younger. On his return he devoted all his time to his academical and official duties, and was also an occasional writer in the "*Journal des Savans*." He died, much esteemed, in 1754. He was a man of great gentleness and politeness of manners, without any of the harshness often attending scholars. His publications are, the fifteen first volumes of the "*Memoirs of the Academy of Inscriptions, &c.*:" the historical eulogies of members which he added to his edition have been printed separately in 2 vols. 12mo. and are much esteemed as elegant and judicious compositions, especially the later of them: the second edition of the "*Medallic History of Lewis XIV.*," brought down to that king's death; 1723, fol.: "*The History of the Emperor Tetricus, elucidated by Medals.*:" several

dissertations on medals and other subjects of antiquity, in the academical memoirs. He left a very choice collection of curious books, of which a catalogue was published in 1745, greatly prized by bibliographers. *Moreri. Nouv. Dict. Hist.*—A.

BRACCIOLINI, FRANCIS, an Italian poet, was born at Pistoia in 1566. Removing to Florence, he was admitted into the academy there, and devoted himself to the pursuits of literature. At Rome he entered into the service of cardinal Maffeo Barberini, with whom he went into France. After the death of Clement VIII. he returned to his own country, and for some years attended to his studies in retirement. When his patron Barberini was elected pope, under the name of Urban VIII., Bracciolini repaired to Rome, where he was graciously received, and made secretary to the pope's brother, cardinal Antonio. He had also the honour conferred on him of taking a surname from the arms of the Barberini family, which were Bees; and thenceforth he was known by the name of *Bracciolini dell' Api*. He resided in Rome during the whole of that pontificate, frequenting the most illustrious academies, and listened to with general applause, but censured for his sordid avarice. At length he returned to his native city, where he died in 1645.

Bracciolini was a very copious writer, and there is scarcely any species of poetry, epic, dramatic, pastoral, lyric, and burlesque, in which he did not try his genius. He is principally noted for his mock-heroic poem entitled "*Scherno degli Dei*," which is a ridicule of the heathen mythology, and which disputes priority of date with Tassoni's *Secchia Rapita*. In merit, indeed, its inferiority is confessed, yet it obtained no inconsiderable applause. Of his serious heroic poems, the most celebrated is the "*Croce Racquistata*," which by some is placed next to the great works of Ariosto and Tasso, but not without a large interval. He celebrated the elevation of his patron Urban VIII. in a poem of twenty-three books, which will give an idea of the facility, at least, with which he wrote verses. His dramatic pastoral entitled "*L'Amoroso Sdegno*," is accounted one of the best produced in that age; and some of his tragedies were applauded, particularly the "*Evandro*." *Tiraboschi. Baillet.*—A.

BRACTON, HENRY DE, one of the earliest writers on English law, flourished during the 13th century. He studied civil and canon law at Oxford, and acquired such reputation, that king Henry III. about the year 1244 created

him one of his judges itinerant. Some writers assert that he was afterwards chief-justice of England. He exercised his judicial office with integrity; but his fame is chiefly derived from his treatise on the laws of England, entitled "*De Legibus & Consuetudinibus Angliæ*," which is the most accurate and methodical work on the subject, produced in those early times. The first printed edition of Bracton's work was at London in 1569, fol.; a more correct one was published in 1640, 4to. Bracton has been accused of too great attachment to the authority of the pope, which, however, was the doctrine of the times, rather than peculiar to him. His representations of the regal authority in this kingdom have been quoted by authors both favourable to its extension, and the reverse. In fact he is not consistent with himself; for while he says in one place, "that the king has no equal, and that no man must presume to dispute his actions, much less to control them;" in another, he says, "the king hath for his superior, God, as also the law by which he is made king. Likewise, his court, consisting of earls and barons, the former being styled *comites*, because they are as it were companions of the king, and he who hath a companion, hath a master; wherefore if the king be without a bridle, that is, without law, then ought they to bridle him." These inconsistencies may be attributed to the unsettled times wherein Bracton lived, in which the power of the king and the barons was alternately prevalent, and charters of liberty were signed and immediately violated. The time of his death is not known. *Biogr. Britan.*—A.

BRADFORD, JOHN, one of the protestant martyrs under queen Mary, was born at Manchester in the early part of Henry VIIIth's reign. He was liberally educated, and particularly attained to such perfection in writing and accounts, that he became clerk to Sir John Harrington, treasurer and paymaster of the troops, and chief engineer at Boulogne. It appears that in this situation Bradford made that use of his dexterity in accounts, which, though by no means unusual, sat uneasily upon his conscience; so that upon hearing Latimer's famous sermon on restitution, he could not rest till he obtained from his unwilling master the rectification of his accounts with the crown. This incident seems to have turned his mind from secular to spiritual concerns; and though he for a time pursued the study of the law at the Inner Temple, he at length went to Cambridge with the intention of entirely devoting himself to the profession of a divine. He applied so closely

to his studies, that he took his degree of M.A. and was afterwards elected fellow of Pembroke-hall. As he was of a modest and humble temper, the sense of his former offences made him a perpetual penitent; nor could he hold up his head, till he had discharged the full sum of 500*l.* by way of voluntary restitution to the king. In 1550, bishop Ridley, hearing of his distinguished piety, sent for him up to London, gave him deacon's orders, with a licence to preach, and appointed him one of his chaplains; and during the whole of king Edward's reign he was one of the most popular and successful promoters of the reformed doctrines. He preached in London, chiefly at Paul's Cross; and also in several towns of his native county, Lancashire. In 1552 he was made a king's chaplain; but his office was terminated after a short period by Edward's lamented death. On the change of religion at the accession of Mary, Bradford continued fearlessly to preach the doctrines he thought true, till he was apprehended on a charge of sedition and heresy. He lay nearly a year and a half in different prisons, during which time he took every opportunity, by private letters and messages, to confirm in the protestant faith those whom he thought in danger of wavering. Many of his letters and discourses are extant, and breathe the most fervent piety and unshaken constancy. In the beginning of 1554 he was brought to examination before a commission, and as he persisted in avowing his opinions, he was finally condemned. He lay almost half a year longer in prison, disarming the severity of his keepers by the gentleness of his temper, and visited with great assiduity by numbers of pious people. The description given of him at this period is truly striking. "His mein and aspect begat veneration; being tall and spare, or somewhat macerated in his body; of a faint sanguine complexion, with an auburn beard; and his eyes, through the intenseness of his celestial contemplations, were often so solemnly settled, that the tears would silently gather in them, till he could not restrain them from overflowing their banks." The lenity with which he was treated at this time was remarkable; it was however terminated by calling him to the stake on July 1, 1555. He suffered at Smithfield in company with a Yorkshire youth, John Lyefe, then an apprentice in London; and he went through the last painful scene with the same calm fortitude which had marked his conduct through life. *Biogr. Britan.*—A.

BRADLEY, JAMES, an eminent astronomer, was the third son of William and Jane

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Bradley of Shireborn in Gloucestershire. He was born in the year 1692, received his early education at a school at North Leach, was admitted a commoner of Baliol-college at Oxford the 15th March, 1710-11, took the degree of bachelor of arts, October 24, 1714, and that of master on the 21st of January, 1716-17. He was ordained a deacon in May, 1719, and admitted to priest's orders in July the same year, by the bishop of Hereford, who made him his chaplain, and gave him the vicarage of Bridstow in Herefordshire. The honourable Mr. Molyneux shortly afterwards procured him the sinecure of Landewy Welfry in Pembroke-shire.

Mr. Bradley, however, gave the preference to astronomy over the studies of divinity; and this appears to have been the reason why he never enjoyed more extensive preferments in the church than the above. He was encouraged and assisted in his mathematical pursuits by his uncle Dr. James Pound, who at that time resided at Wansted in Essex, where our astronomer began that series of observations which led to the great discoveries which have rendered his name so universally famous.

On the 31st October, 1721, he was chosen Savilian professor of astronomy at Oxford upon the death of Dr. Keil. Upon this promotion, he resigned the living of Bridstow, and also the sinecure of Landewy Welfry, and devoted his mind exclusively to astronomical pursuits. In 1724 he communicated to the Royal Society some observations on a comet which appeared at the end of the preceding year; and in 1726 he communicated to the same body, of which he had become a fellow, a paper respecting some comparative observations on the first satellites of Jupiter, made at Lisbon and in England.

In the year 1728 he published his theory of the aberration of the fixed stars, the history of which discovery affords an admirable instance of accuracy in observing, caution in the development of causes, and sagacity in discovering them. His original aim in observing the transits of fixed stars near the zenith was to ascertain their annual parallax, and by that means not only to determine their distance within certain limits, but afford an experimental proof of the motion of the earth in its orbit. To illustrate this research and discovery in a familiar way, it may be observed, that if a planet be supposed to revolve in a circular orbit round the sun, and its diurnal motion for the sake of simplicity be overlooked, a star in the pole of that circle would not be seen from the planet in a line per-

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pendicular to the orbit, but always in a line inclined towards the sun, on account of the angle of its parallax. And consequently as the planet revolved in one direction, the star would seem to describe a circle in the heaven in the same direction, the diameter of which would be greater, the less the absolute distance of the star. But the result of Mr. Bradley's observations were not such as would have been occasioned by parallax. The deviation of a star supposed to be in the pole of the ecliptic was not towards the sun, but towards the region to which the earth's annual motion was directed at the time of observation. A considerable series of observations, and several comparisons of the laws of the phenomena with such hypotheses as seemed most applicable, were required to be made before any deduction could with certainty be established. After the completion of a year, it was found that all the facts were perfectly reconcileable with the assumption of an observable ratio between the velocity of light and that of the earth in its orbit. The allusion of Clairaut serves to explain his notion with admirable perspicuity. Suppose a shower of small particles, for example drops of rain, to fall perpendicularly to the horizon, and a strait tube to be supported in the same upright position; it will then be evident that whatever drops may enter the upper orifice of the tube, will pass clearly through without touching the sides: but if the tube be carried along parallel to the horizon the drops will not pass clearly through, notwithstanding the vertical position is preserved; but they will strike against the side of the tube. To prevent their striking, it will be necessary to incline the tube towards the same direction as that of its motion, and this inclination must be so regulated that the lower end of the tube shall arrive immediately beneath the place occupied by the upper end in a time precisely equal to that employed by a drop of the rain in passing through the tube. That is to say, the deviation of the tube must be such, that when its length represents the velocity of the drop, the horizontal difference between the positions of its upper and lower ends shall represent its own velocity. Or, in mathematical terms, the velocity of the drop to that of the tube will be as radius to the sine of its deviation from the perpendicular. We may now dismiss the gross objects of sense, and instead of the tube substitute the axis of a telescope, and for the drops, the particles of light passing along that axis. If these particles do indeed pass instantaneously as to sense and observation, their entrance and emission from the tube will not perceptibly dif-

fer in point of time, and no inclination of the tube will be necessary, whatever may be its perceptible velocity; but if the velocities of the light and of the telescope be comparable, it will be requisite that the tube should be inclined towards the direction of its own motion. Mr. Bradley found that such an inclination is in fact required; and that a star in the pole of the ecliptic would apparently describe a circle of $40''.4$ in diameter round that pole in a year. The half of this is the inclination of the telescope, and its proportion to radius is as 10210 to 1; from which it is deduced, that light employs $8' 12''$ in passing from the sun to the earth. The agreement of this velocity of light with that inferred by Roemer from the equation required to be applied to the motions of Jupiter's moons, according to the earth's position, is a strong evidence of its truth; and shews besides, that the velocities of the direct light of the stars, and the reflected light of the planets, are the same. This apparent change of place of the stars is called their aberration. Its cause has been universally admitted by astronomers, and the conspicuous merit of the discoverer insured him the friendship of lord Macclesfield, sir I. Newton, Halley, and other eminent characters.

He was appointed lecturer of astronomy and experimental philosophy in the university of Oxford in 1730, the duties of which he performed till within a few years of his death. In 1737 he published in the Transactions some observations on the comet which appeared in the spring of that year. The great Dr. Halley had so much esteem for Mr. Bradley's talents and acquisitions, that he was particularly desirous of his succeeding him as astronomer royal, and even formed the project of resigning in his favour; but was prevented by death from accomplishing his design. On this event, however, he obtained the appointment in the year 1741, and was at the same time honoured with the degree of doctor of divinity by diploma from Oxford. In the year 1744 he married Mrs. Susannah Peach, by whom he had one daughter, who survived him.

The established fame and honourable situation of Dr. Bradley, caused no relaxation in his beloved studies, nor his industry in observation. In 1747 he communicated another very important astronomical discovery to the Royal Society, of the nutation of the earth's axis, which was printed in the Transactions. The excellent instruments of George Graham in the hands of this great man, whose accuracy and vigilance in ascertaining their limits of error were ex-

treme, served to detect periods of change in the motions of the heavenly bodies, which had eluded the observations of every former astronomer. It would lead us too far into the famous theorem of the *Tria Corpora* (*Newton's Princip. I. prop. 66.*) if we were to attempt to give a full explanation of this nutation, of which the existence and quantity were first ascertained by Bradley. He found that the inclination of the earth's axis to the plane of its orbit, which is about $23\frac{1}{2}$ degrees, is not constant, but varies several seconds backwards and forwards, and that the period of this variation is nine years. He determined its cause from the doctrine of attraction.

If the earth were a perfect sphere of the same density throughout, the attraction of the sun would have no other effect than to retain it in its orbit; but as this is not the case, because the earth is flattened at the poles and swelled out at the equator, we may consider this planet as if it had the figure of a ring, or rather as if a protuberant ring were fastened upon its equator, and influenced its motions. Half of this ring is above the plane of the orbit, and half below that plane. In every case, the nearer half of this equatorial ring will be more, and the remoter part less, attracted by the sun, than according to the medium force which retains it in the orbit; but when the sun is in the plane of the ring, that is to say, at the equinoxes, this inequality will not tend to disturb its obliquity. When the sun is in the solstices, the excess of attraction on the nearest part of the ring will tend to draw it towards the plane of the orbit, while the excess of centrifugal force on the opposite half will have the same effect; and in every other position a like consequence will ensue, though in a less degree. Hence the obliquity of the earth's axis will be twice increased and twice diminished in the course of the year. And as the earth's orbit is elliptical, and the irregularity produced during its course through the shorter 180° of its orbit is not entirely balanced by what happens in the more remote part, the parallelism and obliquity of the earth's axis will be subject to a slow change.

The minute effect of this difference of the sun's action on the earth is seen in a long series of years in the precession of the equinoxes, and the obliquity of the ecliptic. But the nutation observed by Bradley, which passes through all its changes in nine years, depends on a like difference of the actions of the moon on the nearer and remoter parts of the same protuberance. Though the moon is almost incomparably smaller than the sun, yet on account of its proximity to the earth, this difference

amounts to a much greater quantity, as is also seen in the phenomena of the tides. Astronomers are aware that a similar action of the sun upon the moon causes the nodes of the lunar orbit to pass through every point in the ecliptic during about eighteen years. The line of the nodes will therefore arrive at the same position every nine years, and consequently the irregularities of the nutation will all be comprehended within this last period.

These discoveries, of which the nature of our work could allow but a slight sketch, will show the comprehensive genius of Bradley better than any general encomiums. The Royal Society evinced their sense of the value of the latter discovery, by rewarding him with their annual medal. No man better knew the value and importance of a good instrument; and to him it is that the world is peculiarly indebted for the new naval quadrant, and other instruments set up at the royal observatory at Greenwich by the well known John Bird. At the doctor's request, upon the yearly visitation of the Royal Society, that body represented the advantages of new and accurate instruments to his majesty George II. who, in the year 1748, granted one thousand pounds for that purpose, which was laid out under the direction of an astronomer.

In this year 1748 he was chosen a foreign member of the Royal Academy of Sciences at Paris, and nearly at the same time he became entitled to bishop Crew's benefaction of 30l. a-year to the lecturer in experimental philosophy at Oxford. He was also a member of the Academy of Sciences and Belles-lettres at Berlin.

It appears to have been some time in the year 1751 that the valuable living of Greenwich becoming vacant, was offered to him on the part of the king, on the supposition that it would be particularly convenient on account of its vicinity to the royal observatory. But the unaffected integrity of the doctor induced him to decline this preferment, because he thought "the duty of a pastor was incompatible with his other studies and necessary engagements." The king, however, would not be defeated in his generous purpose, but granted him a yearly pension of 250l. (Feb. 15, 1752), which was continued to his death by his present majesty, and has since been regularly paid to the astronomers royal.

In 1752 he was elected of the council of the Royal Society. In 1754 he was appointed a member of the Academy of Sciences at Petersburg, by diploma from the whole body; and in 1757 he was chosen a member of the Aca-

demy of Sciences at Bologna. In the same year were published in the Philosophical Transactions his observations on the comet which appeared in the months of September and October that year.

Dr. Bradley's health continued in general excellent, notwithstanding his unremitting assiduity in the pursuit of his studies and observations. But about two years before his death he became very low spirited, and distressed with an apprehension that he should survive his rational faculties. This calamity did not happen, and it is probable his fears might have arisen from an observation of those lapses of memory which at all times of life occasionally happen to men who keep their faculties too long in a state of exertion, but more particularly to such as are advanced in life, and do not vary their pursuits. He became very infirm in the year 1760, and about the end of June, 1762, he was attacked with a suppression of urine, in consequence of an inflammation of the kidneys, which put a period to his life on the 13th of July following, in the seventieth year of his age. He was buried at Mitchin Hampton in Gloucestershire.

The public character of Dr. Bradley as a man of science and discernment, is well established by his works. His private character was in every respect estimable. Temperate in his enjoyments, mild and benevolent in his disposition, indifferent to the calls of wealth, distinction, and even of fame, he was indebted to his uncommon merit alone for the friendship and regard of the most eminent men of his time. His manner was engaging and communicative, and his language in conversation clear, impressive, and fluent, though he was rather more disposed to listen than to speak. That he published so little may perhaps be ascribed to his scrupulous accuracy, which rendered him diffident, or more probably to the calm and placid temper of his mind, which did not strongly urge him to solicit that attention he could at pleasure command. His observations made at the royal observatory during twenty years, comprised in thirteen folio and two quarto volumes, unfortunately for the interests of science, were taken away at his death by his representatives, who, upon preparations being made by government for recovering them by process of law, presented them to lord North, by whom they were transferred to the university of Oxford. It is an additional misfortune to the scientific and commercial world, that they have remained in the hands of that learned body for upwards of twenty years; and though it is stated that they are in the course of publica-

tion, it may yet be long before the astronomical world shall possess them. *Biogr. Brit. Hutton's Math. and Philos. Dict. Phil. Trans. Bird on Naval Quadrants. Proceedings of the Board of Longitude relative to Dr. Bradley's Observations, 1765 to 1795, published in folio.—W.N.*

BRADWARDINE, THOMAS, named the *Profound Doctor*, was born either at Hatfield in Suffolk, or at Hartfield in Sussex, about the beginning of the fourteenth century. He was educated at Merton-college, Oxford, of which he was proctor in 1325. Being called to court by Stratford archbishop of Canterbury, he was made confessor to Edward III. and presented with a canonry of Lincoln, and the chancellorship of St. Paul's, London. He accompanied the king in his warlike expeditions; and to his sanctity of life and pious prayers the superstition of the age attributed much of the success attending the arms of that monarch. In 1348, on the death of Stratford, the chapter of Canterbury elected Bradwardine to the archiepiscopal chair; but the king and pope giving a preference to John Ulford, Bradwardine was obliged to resign to him. Ulford, however, dying in a short time, Bradwardine was again elected, and received confirmation from the pope and king. He was consecrated at Avignon, but died at London before he had been enthroned. His writings are, "*De Causa Dei, & de veritate Causarum contra Pelagium, libri III.*;" being the substance of lectures read at Merton-college. This work was published by Henry Saville, London, 1618, fol. "*Geometrica Speculativa*;" "*Arithmetica Speculativa*;" both printed together at Paris in 1512: "*Tractatus Proportionum*," *Venet.* 1505. It is probably of the first of these works that Mosheim speaks when he says, that "the learned Bradwardine advanced many pertinent and ingenious things towards the confirmation of the truth of Christianity in general, in a *book on Providence*." He appears to have been one of the most enlightened ecclesiastics of his age, and he gained great credit by his mathematical studies. *Cave Hist. Literar. II. Mosheim's Eccl. Hist. Cent. 14.—A.*

BRADY, ROBERT, a learned historian and physician, was a native of Norfolk. He was admitted of Caius-college, Cambridge, in 1643, and entering on the physic line, was made bachelor in that faculty in 1653, and doctor by royal mandate in 1660. In the latter year he was also, by the king's mandate, elected master of his college. In addition to these court favours, he was appointed keeper of the records in the Tower of London in 1670, and soon after re-

gius-professor of physic in the university of Cambridge. In his proper profession he is only known as the writer of a Latin epistle to Dr. Sydenham, putting to him certain medical queries, which are answered in that writer's *Epistola Responsorio prima*. It is probable, that he was not much engaged in practice, since besides his great historical labours, which will hereafter be noticed, he sat as one of the representatives for the university in the parliament of 1681, which met at Oxford, and again in the parliament of James II. in 1685. He was, indeed, a physician in ordinary to this prince, and was one of those who attested the birth of the prince of Wales in 1688. Dr. Brady died in 1700. His principal historical work consists of "An Introduction to the old English History;" and "A complete History of England from the first Entrance of the Romans unto the End of the Reign of King Richard II." the first, printed in one volume folio, 1684; the second, in two volumes folio, 1685 and 1700. The introduction is chiefly occupied in proving these three points; 1. That the representatives of the commons in parliament were not introduced till the forty-ninth of Henry III.; 2. That William duke of Normandy made an absolute conquest of the nation; 3. That the crown of England is hereditary, and not elective. The great purpose of the history is to shew, that all the English liberties are derived from the crown by way of *concessions* from the princes. He brings very copious materials to prove, that the Normans brought over with them a new system of laws and customs, which they imposed on the nation. His narrative is chiefly an epitome of Matthew Paris. Considering Dr. Brady's obligations to the crown, and his personal attachments, there is little doubt that he was warped by party in his views, and he is charged with having passed over many things favourable to the more popular side of the question; yet it seems to be acknowledged, that he has maintained his argument with considerable skill and diligent research; and it is evident that his system is the basis of the general doctrine so eloquently supported in Hume's history. Brady wrote besides, "A Treatise on Burghs," thin folio. *Biogr. Britan. Nicholson's Hist. Library.*—A.

BRAHE, TYCHO, a celebrated astronomer, of a noble Swedish family established in Denmark, was the son of Otho Brahe, lord of Knudstorp. He was born the 19th of December, 1546, at Knudstorp in Schonen, near Helsingburg. The care of his education devolved on one of his uncles, George Brahe, who being

himself childless, adopted him, and sent him, after a course of private tuition, to study philosophy and rhetoric at Copenhagen in 1559. His attention and inclination were strongly directed to astronomy by the great solar eclipse which happened in 1560, at the precise time determined by the astronomers. This led him to consider the science of astronomy as something divine, and purchasing the tables of Stadius, he thence acquired a knowledge of the theory of the planets. In the year 1562 he was sent to Leipzig to study the law, in which his acquisitions were such, and so speedy, as to give the strongest indications of mental power. His inclination was, however, more particularly directed to the study of astronomy, in which, notwithstanding the assiduity of his tutor, who kept him close to the study of the law, he used every means in his power to advance his knowledge. He purchased books out of his own private allowance, which he read with great attention, and availed himself in difficult passages of the assistance of his private tutor Scultens. By means of a small celestial globe, and nightly observations which he made in private, he became acquainted with the names and positions of the constellations, and the apparent motions of the heavenly bodies.

His stay at Leipzig was three years, at the expiration of which term, his uncle dying, he returned home in 1565. In this year it was that he lost his nose, or part thereof, in a nocturnal rencontre with a Danish nobleman at Rostock; a defect which he supplied by an artificial nose of gold, silver, and wax, so skilfully made, that it is affirmed that it could scarcely be distinguished from nature. At this time he directed his attention to chymistry, with a hope, it is said, of discovering the philosopher's stone. But in the year following, in consequence of the neglect, and even contempt, of the liberal arts and sciences, which was testified by his relations, who considered him as debasing himself by pursuing them, he removed to Wirtemberg, and soon afterwards to Rostock on account of the plague, which broke out at his former place of residence; and in 1569 he repaired to Augsburg, where he was visited by Peter Ramus, then professor of astronomy at Paris, who greatly admired his skill in this science. He returned to Denmark in 1571, where he found the advantage, from his maternal uncle Steno Billes, of a convenient spot at his castle of Herritzvad near Knudstorp, for erecting an astronomical observatory. Here it was that in 1573 he observed a new star in the constellation Cassiopeia. But soon afterwards the har-

mony between him and his relations was totally interrupted, by his marrying a country girl beneath his own rank; on which occasion the quarrel was so violent, that the royal authority became necessary to effect a reconciliation.

In 1574 he read lectures at Copenhagen, by the king's command, on the theory of the planets, and soon afterwards travelled through various parts of Europe, and formed a determination to remove his family and settle at Basil. Frederic the Second, king of Denmark, was determined, however, that his dominions should not be deprived of a man who was an honour to his country, and accordingly promised him every facility for pursuing his studies, and performed his promise with a degree of munificence, which redounds no less to the credit of the monarch than of the man of science. He bestowed upon him for life the island of Huen, or Ween, in the Sound, and engaged that an observatory and laboratory should be built, and a proper sum of money allowed for carrying on his designs. The first stone of the observatory was laid the 8th of August, 1576, under the name of Uraniburg. The king also gave him a pension of 2000 crowns, a fee in Norway, and a canonry of Roschild, which produced a thousand more. He enjoyed this situation and these advantages for twenty years, and made a worthy use of them. His assiduity in observations and study was unremitting, and he always kept in his house ten or twelve young men whom he instructed in astronomy and mathematics, and employed as his assistants in observation. Here it was that he received a visit from James the Sixth, king of Scotland, afterwards James the First of England, who came to Denmark to visit his future spouse, the daughter of Frederic the Second. James made our astronomer some considerable presents, and composed some Latin verses in his praise.

The death of Frederic the Second occasioned a fatal interruption in the studies and observations of Tycho Brahe. The efforts of party and malevolence were so successful, as to deprive him of his pension, fee, and canonry, in the year 1596. In this state of incapacity for supporting the expence of his establishment, he quitted Uraniburg, and withdrew to Copenhagen with some of his instruments, where he continued his observations for a short time, till the same malevolence procured an order from the new king, Charles the Fourth, to discontinue them. The active spirit of our astronomer did not abandon him on this mortifying occasion. He published his book entitled, "*Astronomia Instaurata Mechanica*,"

adorned with figures, and dedicated it to the emperor Rodolphus, a prince who was fond of mechanism and chymistry. His work procured him an honourable reception at Prague, where the emperor gave him a magnificent house, till he could procure one suitable for astronomical purposes, assigned him a pension of 3000 crowns, and promised him a fee for himself and descendants. It was in the latter end of the year 1598 that he settled here with his sons and scholars, and among them the celebrated Kepler. But he did not long enjoy this situation, for about three years afterwards, namely, on the 13th of October, 1601, being at the table of a lord named Rosenberg, where he had drank more than usual, he remained with the company and retained his urine, notwithstanding the pressing necessity to the contrary, in consequence of which he was seized with the disorder which terminated his life on the 24th of the same month, in the 55th year of his age.

He was interred in a very magnificent manner in the principal church at Prague, where a noble monument was erected to him. His wife, two sons, and four daughters, survived him. On the approach of death, he gave charge to his sons, that none of his works should be lost. He exhorted his students to attend closely to their exercises, and recommended to Kepler the completion of the Rodolphine tables he had constructed for regulating the motions of the planets.

Tycho Brahe was a man of moderate stature, with light red hair, and his countenance rather handsome. He possessed the two great requisites for obtaining eminence among men of intellect, strength of mind and activity of disposition. A third requisite, which is also of great consequence, namely, education, or regular discipline in the investigation of truth, was, perhaps, scarcely to be expected in an age of prejudice, for such was the age in which he lived. This great man excelled not only in astronomy, but in chymistry, by which last art he is said to have prepared efficacious medicines, and distributed them with success to the poor. He was the inventor of a new system of the planetary rotations, which he was earnestly desirous of substituting in the place of that of Copernicus. It was a kind of medium between this last and the system of Ptolemy. He placed the earth motionless in the centre of the universe, round which, he asserted the annual motion of the sun, and the menstrual motion of the moon. The other planets were considered as performing their revolutions relatively about the sun;

and the whole of this system, together with that of the firmament, or orb of the fixed stars, was supposed to be carried by the diurnal motion during the term of about twenty-four hours. At the present time, when all the arguments in favour of the motion of the earth have been so well considered and admitted, we should be ready to conclude, that the mere vanity of being the founder of a system had induced Tycho Brahe to teach a doctrine which is pressed by so many and such heavy difficulties. But the truth is, that in his time the opinion of the stability of the earth was established, not only from common conceptions and supposed scriptural proof, but was also supported by the habitual prejudice of the whole scientific world. It was impossible for Tycho, as an accurate observer, to admit the system of Ptolemy; and, as a learned man of that age, it was almost equally difficult for him to admit the revolution and rotation of the earth. He did exactly what the most ardent cultivator of truth might have done in similar circumstances:—he formed a system, reconcileable indeed with the obvious phenomena, but which did not require any motion of the planet we inhabit.

We should have little to deplore in the life of this eminent man, with regard to the impediments which temporary prejudices must ever throw in the way of the most enlightened students, if our attention could be confined to his astronomical system. But he was a chymist, and, like his cotemporaries, an assiduous searcher after the visionary desiderata of that science. The incessant and almost uniform progress of the celestial motions, which he, of all men then living, must have more especially discerned, did not prevent his credulity with regard to astrological presages. He was extremely attentive to omens, insomuch, that if he met an old woman at his first going out of doors, or an hare crossed him upon a journey, he would immediately yield to what he conceived to be a bad omen, and return back to his home. It is certain that he kept a mad man at his house at Uraniburg, whom he placed at his feet when at table, and fed carefully himself, attending to all this insane person uttered, from a persuasion that every thing he said bore some relation to futurity. By some this may be considered as a great derogation from the understanding of our astronomer. Others, however, who are more carefully attentive to the great obscurity which attends the investigation of causes, and the deduction of effects, together with the ordinary process by which we acquire practical truths, and store them in our minds, will not so

readily condemn him, even for these errors, rendered powerful by habit, and confirmed by occasional correspondences. Tycho was of an irritable and unguarded disposition; little disposed to conceal his resentment from any fear of consequences from men of rank who had offended him. It was also his misfortune to have cultivated a disposition for raillery, though no man was less disposed to receive it himself with good humour. His planetary system was admitted, and formed a part of all elementary books for near a century after his death, when the physical discoveries of Newton, respecting the cause of the planetary revolutions, established the system of Copernicus beyond all controversy. The list of his principal writings, according to Gassendus, are:

1. "An Account of the new Star which appeared November 11th, 1572, in Cassiopeia;" *Copenhagen*, 1573, in 4to.
2. "An Oration concerning the Mathematical Sciences, pronounced in the University of Copenhagen, in the Year 1574;" published by Conrad Aslac of Bergen in Norway.
3. "A Treatise on the Comet of the Year 1577, immediately after it disappeared." Nine years afterwards he revised it, and added a 10th chapter, printed at Uraniburg, 1589.
4. "Another Treatise on the new Phenomena of the Heavens;" in the first part of which he treats of the restitution, as he calls it, of the sun and of the fixed stars; and in the second part, of a new star which then had made its appearance.
5. "A Collection of Astronomical Epistles," printed in 4to. at Uraniburg in 1596; Nuremberg in 1602; and at Frankfort in 1610. It was dedicated to Maurice landgrave of Hesse; because there are in it a considerable number of letters of the landgrave William, his father, and of Christopher Rothmann, the mathematician of that prince, to Tycho, and of Tycho to them.
6. "The Mechanical Principles of Astronomy restored," Wandesburg, 1598, in folio.
7. "An Answer to the Letter of a certain Scotchman concerning the Comet in the Year 1577."
8. "On the Composition of an Elixir for the Plague, addressed to the Emperor Rodolphus."
9. "An Elegy upon his Exile," *Rostock*, 1614, 4to.
10. "The Rudolphine Tables," which he had not finished when he died, but were revised and published by Kepler, as Tycho had desired.
11. "An accurate Enumeration of the fixed Stars, addressed to the Emperor Rodolphus."
12. "A complete Catalogue of 1000 of the fixed Stars, which Kepler has inserted in the Rudolphine Tables."
13. "Historia Cælestis; or, a History of the Heavens;

in two Parts:" the first contains the observations he had made at Uraniburg, in sixteen books; the latter contains the observations made at Wandesburg, Wittenberg, Prague, &c. in four books. 14. Is an "Epistle to Caster Pucer," printed at Copenhagen, 1668.

The instruments and apparatus of Tycho Brahe were not beneficially employed after his death. He had transported them from Denmark to Prague, and from Prague to the Castle of Benach. They were afterwards conveyed again to Prague to the palace of the emperor, whence they were afterwards placed in the Hôtel de Curtz. Upon his death, the emperor Rodolphus apprehending that they might be dispersed by sale or otherwise, purchased them of the heirs for 22,000 crowns of gold. He committed them to the care of certain persons, who shut them up from the sight of every one. In this manner they remained as it were buried, till the time of the troubles in Bohemia, when the army of the elector palatine plundered them, broke part to pieces, and converted some to other uses. What became of the rest is not known. This disaster happened in 1619, and Moreri affirms that Borel is much mistaken in asserting, that Des Cartes saw these machines in 1620 at Prague. It is, however, not improbable that he may have seen part in private hands, as the time subsequent to their pillage and dispersion was then so short. The great celestial globe of brass was saved. It was carried from Prague, and deposited with the Jesuits of Neyssa in Silesia, whence it was afterwards taken about the year 1633 by Udalric, son of Christian king of Denmark, and placed in the hall of the Royal Academy at Copenhagen. *Gassendi's Life of Tycho Brahe. Moreri.*—W.N.

BRAMANTE, LAZZARI, a famous Italian architect, born in the duchy of Urbino in 1444, was descended from poor but reputable parents; and from the disposition he early shewed for the arts of design, was brought up to the profession of a painter. Led by his genius, he quitted this branch for architecture, for improvement in which he first visited the city of Milan. The superb dome of the cathedral in that metropolis made a strong impression upon his mind; and he studied the principles of the art under the best masters he could procure. He afterwards went to Rome, where, and at other towns in Italy, he carefully examined the architectural remains of antiquity. At Naples he was employed by cardinal Caraffa in rebuilding the convent della Pace; and the reputation he acquired by this work gained him the protec-

tion of pope Alexander VI., for whom he executed several considerable designs. Julius II. made him superintendant of his buildings. It was under this pontiff that Bramante conceived the noble project of connecting the Belvedere palace with the Vatican by means of two grand galleries carried across a valley. The impatient character of the pope was gratified by the amazing celerity with which his architect brought his plans into effect; often, however, at the expence of their stability, so that many of his new buildings required early repair. Bramante accompanied pope Julius to Bologna in 1504, where he was employed to fortify the town; and during the war of Mirandola he gave several proofs of his knowledge of the art military. Returning to Rome, he embellished the city with a variety of fine buildings, which led the way to the mighty work which has principally immortalised his name. This was the cathedral of St. Peter's, which, at his persuasion, pope Julius substituted to the ancient church of that name, with the express intention of making an edifice worthy of the capital of christendom. Bramante gave several designs for this structure, one of which being adopted, the work was commenced with great ardour, and an indecent precipitation was shewn in demolishing the ancient church, with its tombs and fine ornaments. Before the death of the pope, in 1513, the building was advanced to the entablature, and the four great arches for the support of the dome were erected at the time of the death of Bramante, in 1514. These were the only part of his workmanship left standing by the architects who succeeded him, and who almost entirely deviated from the original design, to the injury, as has been thought, of the structure. Michael Angelo, the rival of Bramante, who at length obtained the superintendence of this building, gave liberal praises to his plan, and affected as much as possible to return to his ideas.

Bramante was much honoured during life, and lamented at his death. His character was gentle and obliging. He was fond of encouraging young artists; and he invited to Rome the great Raphael, who was his cousin, and whom he instructed in architecture, and caused to be employed in the Vatican. He cultivated poetry with success, and sometimes composed extemporaneously to his harp. The style of his first performances in architecture partook of the dryness of the age, but his imagination opened as he advanced. He has been accused of making a variety of faults through precipitation, and his practice of beginning works before he had

taken time to combine and perfect his ideas. He was the inventor of a manner of constructing arches by casting in wooden moulds a mixture of lime, marble-dust, and water, supposed to be a renovation of the stucco of the ancients. His poetical works were printed at Milan in 1756. *Tiraboschi. D'Argenville Vies des Archit.*—A.

BRAMHALL, JOHN, an eminent prelate of the Irish church, was born at Pontefract about the year 1593. He was admitted of Sidney-college, Cambridge, in 1608, and, after completing his academical education, took orders, and first had a living in the city of York. He received various preferments in that county, among which were those of prebendary of York and of Rippon; and by his abilities and conduct acquired a great influence in all public occurrences. He was appointed one of the king's high commissioners, and exercised the office with much diligence and some severity. Upon an invitation into Ireland from deputy lord Wentworth, and sir Christ. Wandesford, master of the rolls, he resigned all his church preferments in England, and removed into that country in 1633. His first appointment was to the valuable archdeaconry of Meath; which was succeeded, the next year, by promotion to the bishopric of Londonderry. During his continuance in this see, he doubled its revenues; and he performed peculiar services to the Irish church, by promoting the passing of several acts in the parliament of 1634, whereby the fee-farms charged on church-lands were abolished. He likewise recovered various impropriations, and in other respects so benefited the church-revenues, that he is reckoned in the space of four years to have regained to the church 30,000*l.* or 40,000*l.* per annum. He was equally attentive to the improvement of its discipline and doctrine, which he thought best secured by bringing them to an exact conformity with those of the church of England; and it was chiefly through his persuasion that the convocation holden at the same time, passed a canon so decidedly expressing its agreement with the English articles, as to denounce excommunication against any persons who should affirm, "that any of those articles are in any part superstitious or erroneous." His zeal for the interests of the church naturally excited much enmity towards him, the effects of which he began to feel in 1641, when articles of high-treason were exhibited by the House of Commons to the House of Lords in Ireland against him and several of the ministers of state, for their attempts to subvert the fundamental laws

of the kingdom, and to introduce an arbitrary and tyrannical system of government. Though advised by his friends to escape the storm by flight, the bishop chose firmly to confront it, and publicly shewed himself in his seat of parliament at Dublin. He was committed to prison, and underwent a rigorous examination; and though he very well cleared himself from the charge of any private or corrupt views in his endeavours to recover the patrimony of the church, he was still urged with attempting to subvert the fundamental laws of the country. By means of primate Usher he obtained a letter from the king to stop further proceedings against him; and after some delays, he was restored to liberty, though without any public acquittal. On returning to Londonderry, he found the city so filled with malcontents from Scotland, that he thought his residence there unsafe, and accordingly withdrew privately to England. He went into Yorkshire, and exerted himself with great activity among his friends there in favour of the royal cause, which was now put to the issue of the sword. After the unfortunate defeat of the king's troops at Marston-moor, he embarked with several other persons of distinction for Hamburgh, whence he repaired to Brussels, which was his chief abode till 1648. In that year he paid a visit to Ireland, where he underwent various difficulties and dangers, his apprehension being greatly desired by the ruling party. He returned to the continent, which he finally quitted at the restoration. His loyalty received its reward from the new government, by a nomination in January, 1661, to the archbishopric of Armagh, the metropolitan see of Ireland. He soon visited his diocese, which he found in great disorder, and filled with discontent against his own person and his church. By prudence, patience, and lenity, joined with firmness, he allayed the discontents, and carried the points at which he aimed. The high character he bore in the nation was shewn by his election to the office of speaker of the House of Lords in the parliament of 1661, and by the concurrence of both houses in expunging from their records every charge made against him and the earl of Strafford. He likewise procured from the same parliament various advantages for the church. He did not long enjoy his dignified station. A third stroke of a palsy attacked him while attending in court at a trial in which his property was concerned, which put a period to his life in June, 1663. Archbishop Bramhall was the author of a variety of works, which were reprinted in one volume folio, at Dublin, 1677.

It is divided into four tomes. T. I. consists of discourses in controversy with the Roman-catholics: T. II. of controversial pieces against the English sectaries: T. III. of writings against Hobbes: and T. IV. of controversies respecting the sabbath, single sermons, &c. In these works he appears as an acute and learned disputant, with more moderation than many others of that age possessed. His temper was however warm, and his manner of speaking plain, and somewhat, especially in the decline of life, inclined to tartness. *Biogr. Britan.*—A.

BRANDI, GIACINTO, an Italian painter of distinction, was born at Poli in 1623, where his father was a pattern-drawer for the embroiderers. He was brought to Rome when young, and introduced to the notice of the famous Algardi, who designed to make a sculptor of him; but as he appeared more inclined to painting, he was placed first with Sementa, and afterwards with Lanfranc, of whom he became the most celebrated disciple. Brandi painted with great diligence and expedition in several churches and palaces of Rome; and soon acquired such a reputation, that he became head of a school, and was made president of the academy of St. Luke. He was patronised by the grandees, and even by the pope, who created him a knight of the order of Christ; but he more delighted in the company of inferior persons, with whom he lived at a great expence, and immersed in pleasures. He shunned most of his own profession, and generally spoke ill of them. He died in 1691, aged sixty-eight, after dissipating most of the property that his industry had procured.

Brandi painted with great facility, and his compositions displayed much spirit and invention; but as gain and not glory was his object, he was often negligent and incorrect, and his colouring was very feeble. His works are chiefly at Rome, Verona, Milan, and Gaeta. *D'Argenville Vies des Peintres.*—A.

BRANDOLINI, AURELIO, an Italian poet, divine, and polite writer, was born of a noble family at Florence about the middle of the 15th century. He had the misfortune when very young to have his sight either very much impaired or totally destroyed, whence he acquired the surname of *Lippo*; yet this did not prevent him from becoming a very elegant Latin scholar, as well as versed in various branches of science. He passed his youth in many difficulties, owing to the loss of his fortune, and his defect of sight; but his love for letters consoled him under all calamities. He had a most uncommon talent for improvisation, which he used fre-

quently to exhibit before pope Sixtus IV., and other sovereigns and persons of rank, with general admiration. Indeed, what Matteo Bosso relates of him in this respect almost passes the bounds of credibility; for he says that Brandolini put into very elegant verse, without premeditation, all the topics of Pliny's thirty-seven books of natural history. His fame caused him to be invited by Matthias Corvinus king of Hungary to his court; and he appears to have had an office in the newly-founded university of Buda. After the death of that king, in 1490, Brandolini returned to Italy, and entered into a convent of Augustines in Florence. In this new mode of life he exercised his talents for the pulpit with great success, preaching in many of the principal towns of Italy to numerous and learned audiences. His sermons are said by Bosso, who heard him, to have been distinguished as well by ingenious expositions of the scriptures, as by a strain of sublime philosophy derived from the ancients. He resided for some time at Naples, patronised by king Ferdinand II.; and in that city he had for his scholar Giammaria del Monte, afterwards pope Julius III. Returning to Rome, he died there in 1497. His works were numerous and various. The most valuable appears to have been that "*De Ratione Scribendi*," in which, with singular elegance, and an accuracy of method superior to his age, he lays down the precepts of good writing. This treatise, with his "*Paradoxa Christiana*;" "*De humanæ vitæ conditione, & toleranda corporis egritudine*;" and some others, were printed at Basil in 1498. He also published some orations, and Latin and Italian poems; and left several manuscript treatises on historical and political subjects, particularly a work "*De comparatione Reipublicæ & Regni*," addressed to Lorenzo de' Medici. *Tiraboschi. Bayle.*—A.

BRANDT, GERARD, an eminent historian, was born at Amsterdam in 1626. After passing through a course of studies proper for a divine, he was invited to officiate to a congregation of remonstrants at Nieukoop. He married a daughter of the celebrated Gaspard Barlaeus, and removed first to Hoorn, and finally to Amsterdam in 1667. His principal works are; "*A short Account of the Reformation in the Low-countries, and the War with Spain*," 1658: "*History of the Reformation and other Particulars concerning the Church of the Low-countries*," 4 vols. 4to. 1671 and seq. This work, written in Dutch, as were his other historical pieces, is accounted a very faithful and accurate representation of the important

event on which it treats; and the pensionary Fagel told bishop Burnet that it was worth while to learn Dutch for the sole purpose of reading it. This, however, has been rendered unnecessary by its translation into English by Chamberlayne, and its abridgment in French in 3 vols. 8vo. 1730: "History of the Town of Enkhuyzen:" "Life and Exploits of Admiral de Ruyter:" "Account of the Proceedings against Barneveldt, Hoogerbeets, and Grotius:" "Poems," &c. Brandt died in 1685. *Moreri*.—A.

BRANDT, N. (perhaps NICHOLAS, some say SEBASTIAN), was a German chymist of the 17th century, who, like all the chymists of that time, paid great attention to the imaginary discoveries called the great work. Leibnitz in the *Melanges de Berlin* for 1710, quoted by Chaptal in the third volume of his *Elements of Chymistry*, mentions him as being a chymist of Hamburgh, who during a course of experiments on urine for the purpose of discovering a solvent proper to convert silver into gold, discovered the phosphorus in 1667, or, as others say, in 1669. It is this incident alone to which at present he is indebted for all the celebrity he possesses. He communicated this discovery to Kraft, who shewed it to Leibnitz and to Boyle, for the particulars of which, see the life of that great man. Leibnitz caused Brandt to be introduced to the duke of Hanover, before whom he performed the whole operation, and a specimen of the phosphorus was sent to Huygens, who shewed it to the Academy of Sciences at Paris.

It is said that Kunckel had associated himself with Kraft to purchase the process from Brandt, and that Kunckel having been deceived by Kraft, and knowing that urine was made use of, set to work, and discovered a process for making this substance. Whether any great merit is to be attached to this discovery, which at first consisted merely in distilling urine to dryness, and then urging the residue by a strong fire, may be doubted; but as Kunckel did really discover it with so little previous information, there does not seem to be much injustice in the world's having called it by his name.

Brandt was born in 1458, and died in the month of May, 1521. *Authors above cited*.—W.N.

BRANKER, or BRANCKER, THOMAS, an eminent mathematician of the 17th century, born in Devonshire, in the year 1636. He was admitted butler of Exeter-college, Oxford. In June, 1655, he took the degree of B.A.; was elected probationary fellow on the 30th of the same month, and in 1658 he took the degree of M.A. and became preacher. Upon the re-

storation, refusing to conform to the ceremonies of the church of England, he quitted his fellowship in 1662, and retired to Chester; but a short time afterwards he became reconciled to the church, took orders from a bishop, and was made a minister of Whitegate. The leisure he enjoyed was applied to mathematics and chymistry, in which his skill recommended him to the favour of lord Brereton, who gave him the rectory of Tilston. He was afterwards chosen master of the well-endowed school at Macclesfield, where he passed the remainder of his life, and died in 1676, aged forty years. He was buried in the church of Macclesfield.

The mathematical writings of this author were, "A Piece on the Doctrine of the Sphere," published in Latin at Oxford in 1662; A translation of Rhonius's Algebra, under the title of "An Introduction to Algebra," published in quarto, at London, in the year 1668, in which he liberally acknowledges the assistance of Dr. John Pell. He corresponded on mathematical subjects with Collins and other eminent men. *Hutton's Dict.*—W.N.

BRANTOME, see BOURDEILLES.

BRASIDAS, a Lacedemonian general of great distinction, was employed in the Peloponnesian war about 431 B.C.; in which one of his first exploits was, with only 100 men to break through the Athenian army investing Methone, and raise the siege of the place. He afterwards fought with the Athenians to relieve Megara, and though the battle was indecisive, it caused the Lacedemonian party to prevail there. Being sent into Thrace in the eighth year of the war, as an ally of the Macedonian king, Perdiccas, against the Athenians, he met with great success, as well through his military talents, as the moderation and good faith with which he conducted himself. He was opposed by Thucydides the historian, who could not prevent him from making himself master of several cities, and among the rest of Amphipolis. In conjunction with Perdiccas, he marched against Arrhibæus king of the Lyncestians, who was defeated with great slaughter; but Brasidas refusing to lead his troops into the heart of the country, Arrhibæus recovered himself, and compelled the Macedonians to a hasty flight, and Brasidas found occasion for all his skill and discipline in making good his retreat. In the mean time, the Lacedemonians, wearied with the war, and jealous of Brasidas, made a truce for a year with the Athenians. Before the expiration of this term, hostilities were renewed in Thrace by Brasidas, whom Plutarch

accuses, along with Cleon the Athenian, as the great foes to the tranquillity of Greece. Brasidas made an unsuccessful attempt upon Potidæa; and after the close of the truce, Cleon was sent with a considerable army to restore the Athenian affairs in Thrace. But this vain and boastful demagogue was very unequally matched with such a leader as Brasidas. The latter, with a much inferior army, suddenly attacked the Athenians near Amphipolis, and routed them, with the loss of Cleon himself and a number of men. The Lacedemonians, whose other loss was trifling, purchased the victory dearly by the death of their brave commander, who received a mortal wound in the action, B.C. 422.

Brasidas was one of the greatest generals of his time, and his merit was adorned by extreme modesty, and the most unassuming manners. When he arrived in Thrace, he wrote a letter to the ephori, with the truly laconic conclusion, "What is for the honour of the state I will perform, or die;" and he made his promise good. Plutarch records of him, that having once caught a mouse among some figs, and let it go again on its biting his fingers, "Observe," said he to the bystanders, "that there is no creature so contemptible as not to be able to free itself from a foe, if it exerts all the power it possesses." His death was greatly regretted at Sparta; but his mother, on being condoled with by one who spoke of the irreparable loss the country had sustained in her son, replied with the true Lacedemonian spirit, "My son was, indeed, a brave man, but Sparta, I trust, has many braver citizens remaining." For this heroic speech public honours were decreed her; and a monument was erected to Brasidas at the public expence. *Plutarch Apophth. Univers. Hist.*—A.

BRASAVOLA, ANTONIO MUSA, an eminent physician, was the son of count Francesco Brasavola, a citizen of Ferrara, where he was born in 1500. Ferrara at that time was a celebrated school of science, and Antonio was educated under several masters of eminence, among whom were Manardi and Leonicino. He made a rapid progress in the studies of the time, and distinguished himself in public disputations, not only at Ferrara, but at Padua and Bologna. At the age of twenty-five he was appointed first physician to Hercules II., then hereditary prince, and afterwards duke, of Ferrara, whom he followed into France on his journey to marry the daughter of Lewis XII. Brasavola rendered himself so acceptable in that court, that Francis I. conferred upon him the or-

der of St. Michael, and gave him permission to add the lilies to his arms. He made several other journies with prince Hercules and his father Alphonso, and possessed their confidence in a high degree. In the university of Ferrara he was professor of dialectics and natural philosophy; and to the study of physic, he joined that of botany, making a large collection of dried simples, and cultivating a number of rare plants in his garden. He was consulted by various sovereigns, who distinguished him by their favour. He lived in great esteem, and gave an excellent education to his sons. He died at the age of fifty-five.

Brasavola was an attentive practitioner and improver of his art. He made trial of many powerful and little-known remedies, and was the first modern who ventured to adopt the ancient use of black hellebore in maniacal cases. He also first at Ferrara employed decoction of guaiacum in the venereal disease. He found leisure, notwithstanding his engagements in practice, to write a number of books. They principally relate to pharmacy and the materia medica, and to the works of Hippocrates and Galen, on which he was a learned commentator. There is also a treatise on the venereal disease, which Freind censures as extremely prolix, and containing nothing new. *Tiraboschi. Haller Bibl. Med. & Botan. Vander Linden. Freind.*—A.

BRAUWER, ADRIAN, an excellent painter of the Dutch or Flemish school, was born of mean parents in 1608, either at Oudenard or Haerlem. When a mere boy, without instruction, he took to painting flowers and birds upon women's hats, which his mother sold for a subsistence to the peasants' wives. Frank Hals, an eminent painter, happening to see his works, was so struck with them, that he offered to instruct young Brauwer in his art, for the profit of his labour. This offer was thankfully accepted; and Brauwer soon displayed such superior powers, that Hals separated him from the rest of his scholars, and set him to work in a garret, where he and his wife half killed the youth with labour and scanty diet, while they sold his performances at high prices. By the advice of Van Ostade, one of his companions, Brauwer made his escape from his master, and took refuge in a church. He was, however, brought back, and reconciled by better treatment. Sensible of his own value, he again eloped, and went to Amsterdam, where he had the pleasure of finding his works known and esteemed. He painted a piece for a picture-merchant, who gave him 100 ducatoons for his labour.

Transported at the sight of so much money, he spread it on his bed, rolled upon it, and then repaired to the tavern, where he got rid of it in ten days. This adventure determined the future plan of his life. He generally lived in a public-house, and worked only when his landlady would no longer trust him. After painting a piece, he sent it for sale; and if it did not bring what he asked, he burnt it, and began another with more care. He possessed a vein of low humour, and many stories are current of droll adventures which happened to him, drunk or sober. After passing his life for some time in this manner at Amsterdam, he determined to exhibit his talents at Antwerp. As it was in time of war, he was taken for a spy on entering that city, and sent to prison in the citadel. Being examined before the duke of Aremberg, he made known his profession to him. The duke for a trial requested Rubens to send materials for painting to a prisoner in his custody. They were accordingly given to Brauwer, who had sketched with chalk a group of Spanish soldiers at play before his window; from which he made a picture so admirable in colouring and expression, that the duke was all astonishment. When the piece was shewn to Rubens, he immediately cried out, "This is Brauwer's," and offered a great sum for it. He made interest to get Brauwer his liberty, clothed him, and took him to his own house. Gratitude, however, could not induce this painter to remain with his benefactor. He stole away, and again buried himself in his favourite scenes of low debauch. He lived some time with a baker who had a handsome wife, and in return for his entertainment, taught him to paint. They became inseparable companions, and for some disorders they committed, were obliged to fly from justice. Brauwer took refuge in France, where he wandered about in Paris and other towns unemployed. Necessity compelled him to return to Antwerp; where, reduced to the greatest distress, and falling ill, he was taken to an hospital, and died in his thirty-second year. Rubens, on hearing of his death, was much grieved, and had his body honourably interred in the church of the Carmelites.

Brauwer was an extraordinary instance of the power of native talent; for in the course of a short and dissipated life, with little instruction and very limited study, he attained such a degree of excellence in the style he adopted, as to be ranked among the first masters. His style, indeed, was that of imitation of nature in its lowest forms, as displayed in ale-house quar-

rels, gambling scenes, village festivities, and the like. But such was the truth and force of his pencil, and so soft and finished his colouring, that connoisseurs thought they could not value his pieces too highly. They are very rare and very dear. Some of the best are at Dusseldorf. His drawings are dispersed in the cabinets throughout Europe. Several of his designs have been engraved. *D'Argenville Vies des Peintres*.—A.

BRAY, THOMAS, D.D. a clergyman eminent for the promotion of various pious and benevolent designs, was born in 1656 at Marton in Shropshire. He was educated at Hart-hall, Oxford, and taking orders, obtained the rectory of Sheldon in Warwickshire. Here he composed "Catechetical Lectures," a work so well esteemed, that it induced Dr. Compton, bishop of London, to fix upon him as a proper person for modeling the infant church of Maryland. He was accordingly in 1696 appointed to the judicial office of commissary, though at first without any salary; and began to exert himself in the choice of proper missionaries, and in another scheme he had much at heart, the establishment of parochial libraries in the new churches of the colony, the ministers of which could not be expected to be able to furnish themselves with a sufficient provision of books. This scheme he extended to all the churches in the colonies and plantations, and he joined with it that of establishing lending-libraries in all the deanries throughout England and Wales, for the benefit of the clergy of the district. Many libraries both at home and abroad were in consequence founded; and in order to supply directions for this purpose, and for the studies of the missionaries, he published two works, one entitled "Bibliotheca Parochialis," &c.; the other, "Apostolic Charity, a Discourse preached at St. Paul's at the Ordination of some Missionaries; to which is prefixed, a general View of the English Colonies in America." In order to give more weight to his advice, he took the degree of doctor of divinity, though it appears that he could not well afford the expence of it. In 1698 he greatly exerted himself, but without success, to procure a public fund for the propagation of the gospel in foreign parts; he succeeded, however, in forming a voluntary society for the purpose, which was afterwards incorporated by royal charter. It being now thought that Dr. Bray's presence in Maryland would be useful, he set sail for that country in the latter end of 1699. On his arrival he employed himself assiduously in visiting the province, and preparing a bill for

the establishment of the church in it; and having obtained a bill from the assembly for that purpose, it was thought best that he should return to England and procure the royal assent to it. This, notwithstanding the opposition of those who objected to the compulsory maintenance of a clergy from whom they were to receive no benefit, he effected. Dr. Bray in 1701 published his "Circular Letters to the Clergy of Maryland." In 1706 the donative of St. Botolph without Aldgate was presented to him; and in 1712 he published "Martyrology, or Papal Usurpation," fol. a compilation from various authors. His zeal was warmly excited for the conversion of the negroes in the West-India islands, and he took a voyage to Holland in order to solicit the encouragement of king William to the design. At the Hague he became acquainted with a Mr. d'Allone, whom he so much interested in the work, that he left a considerable legacy towards its completion. The management of his favourite plan of parochial libraries, which was promoted by numerous benefactions, gave him considerable employment; and with a view of impressing the minds of the clergy with the value of christian knowledge, he reprinted the excellent treatise of Erasmus, entitled "Ecclesiastes." In 1727, on occasion of the account he received from a friend, of the wretched condition of the prisoners in Whitechapel gaol, Dr. Bray exerted himself in obtaining contributions for their relief, and that of other prisoners; and the information concerning the state of the prisons which was by this incident procured, was a principal cause of the enquiries soon after instituted with so much advantage by the House of Commons on the same object. To his original plans or assistance various other charitable or pious designs in the metropolis were indebted; particularly the society for the reformation of manners; that for founding charity schools; and that for the relief of poor proselytes. Having committed the care of his benevolent plans to proper managers, full of consolation and pious hope from the reflection of a well-spent life, this good man died in his seventy-third year, on February 15, 1730. The worthy and sincere Whiston in his Memoirs gives his attestation to all that has been said of the public spirit and beneficence of Dr. Bray, and asserts of him, that he was, if not of the greatest abilities, "by far the most useful clergyman, and the most indefatigable promoter of religion, and of the pious designs and societies which conduce to it, he ever knew." He adds, that he assisted him in the review of his Catechetical Lectures, and his

other charitable and christian attempts. *Biogr. Britan.*—A

BREBEUF, GEORGE DE, a French poet of some celebrity, was born at Torigny in the Lower Normandy in 1618, and early addicted himself to polite literature, which he studied at Caen and Paris. He afterwards lived several years at Rouen, and published in 1656 a parody on the 7th book of the Eneid, and the first book of Lucan travestied, which latter was an ingenious satire against the titled vanity of great lords, and the baseness of their flatterers. This slight taste of the Pharsalia was probably the cause of his engaging in a serious translation of that poem, which proved the principal foundation of his renown. It first appeared in 1658, and obtained a large share of applause, though it also met with severe criticism. From the complaints made of its having injured the taste of the youth of that day, and given them a fondness for dazzling and hyperbolical thoughts, and inflated expressions, it seems really to have possessed the attractions of a rich style and sonorous versification; and much of the extravagance might be attributed to the original rather than the translation. The work was fashionable, even at court; and cardinal Mazarin made large promises to the author, which his death prevented from being fulfilled. His other patrons, also, contenting themselves with barren caresses, he retired to Venoix near Caen, where his brother was rector, and died there in 1661 at the early age of forty-three, great part of which he had passed under the attacks of an habitual fever. His character was modest and gentle; and he employed the latter years of his life in pious exercises, part of the fruits of which were his "Entretiens Solitaires," a collection of poems on religious subjects, which, however (as is usual), fell much short of his other performances. After his death was published a collection of his posthumous works in two volumes, containing some agreeable pieces. Among the rest are 152 epigrams written in consequence of a wager on the single topic of a lady's painting. That about a dozen of these should be good, is as much as any one could expect. He likewise wrote "Poetical Eulogies," and a "Defence of the Romish Church." *Moreri. Baillet. Nouv. Dict. Hist.*—A.

BREITKOPF, JOHN GOTTLÖB IMMANUEL, an eminent printer, letter-founder, and bookseller, at Leipsic, was born in that city on the 23d of November, 1719. His father, an active intelligent man, who followed the same occupations, had established himself in business with a small capital, and was desirous that his

son should continue what he had so successfully begun. Young Breitkopf, however, being strongly attached to the sciences, his father was obliged to permit him to unite study with business, and he applied himself to the languages, particularly the modern, with great assiduity. A few years after he had finished his academical courses, when he found himself obliged to apply with more attention to his father's business, he resolved all at once to study the mathematics; and, meeting with a work of Albert Durer, where the shape of the letters of the alphabet is deduced from mathematical principles, to give them a beautiful figure, and according to which the first printing types were formed, he began to consider printing in a very different light. He now found, what he had before despised as a mean handicraft, to be a wide field capable of much cultivation; and the improvement of this art became afterwards the principal object of his life. After reading Albert Durer's work, he tried to delineate the form of types mathematically; and he observed, with much pleasure, that in this attempt he had been preceded by many ingenious men, though some of them had entertained the most ridiculous ideas, such as that of finding a pattern for beautiful characters in the regular structure of the human body, or in the figure of the mouth and tongue, and had endeavoured to form the letters after these models. Proofs, patterns, and copies, of all these, by the Dutch, English, French, Flemings, and Italians, he sought for with great diligence, and his collection certainly surpassed any thing of the kind in Europe. He now began a general reformation in types, and by these means became the restorer of good typographic taste to Germany, as he delineated new and improved figures of characters, and then caused matrices to be cut for casting them. This afterwards formed his chief employment; and it may not be saying too much to affirm, that his printing-office and letter-foundry were the completest in the world, without even excepting those of the *Society de Propaganda* at Rome; since he possessed punches for 400 alphabets, with an equal number of matrices, and a most copious assortment of ornaments. Breitkopf was not jealous of the merit of others in the same department; he rejoiced at every step made towards perfection in the art whoever might be the author, and readily adopted the inventions of others when they contributed either to beauty or advantage, as is proved by his employing the types of Baskerville. He set a high value also on the labours of Didot, and it was rather caprice, than the expence of that

artist's types, which prevented him from purchasing them when he had the first offer. Breitkopf was not fond of any thing defective, and in Didot's types a great many kinds of letter were wanting. His treaty, therefore, with Didot was soon broken off, and the types were afterwards purchased by Unger at Berlin. By researches into the history of his art, Breitkopf clearly saw how engraving on wood had given birth to printing, and the latter to engraving. This led him to consider whether many things in the province of the engraver might not be transferred to that of the printer, and he made his first experiment on musical notes. He knew that for a long time these notes had been printed in psalters with moveable types, by putting together small lines and single notes; but as the musical art became extended, and the characters increased, it was impossible to set complete pieces of music in that manner, and on this account engraving was universally employed. Breitkopf's invention went so far as to represent by the typographic art all the marks and lines which occur in the modern music, and equally well as they are represented by engraving. He again had recourse to mathematical principles, and in the year 1755 carried this art to its present degree of perfection. Owing to the complexity of the mechanism, it will not however be brought into general use, but in small pieces of music it may be employed with great advantage. After this success, he tried also to print maps with moveable types, and though this attempt was attended with more difficulty, his zeal and industry overcame every obstacle. In 1776 he at length accomplished what he so much wished, and the year following published three specimens to prove the possibility of a process, which will form a memorable epoch in the history of printing. This art, indeed, like the former, can never be brought into actual use in the printing of maps, and therefore the inventor considered it merely as a matter of curiosity. Another attempt, which may be placed in the same class, was that of copying portraits by moveable types. He was led to this idea by the art of the engravers themselves, some of whom have represented whole figures by means of straight, and others by crooked lines only, most beautiful specimens of which he had in his collection. He conceived it possible to imitate these with moveable types, and actually executed what he proposed; but specimens of this art he never made public, and shewed them only to his intimate friends, or to connoisseurs. In the summer of the year 1793, he turned his attention

to an object of more utility, which had before been considered as impracticable, and on which the king of France, according to the account of Fourmont, under whose inspection the business was conducted, as well as the Society *de Propaganda*, had in vain expended immense sums. This was, to print with moveable types the Chinese characters, which, in general, are cut in pieces of wood, so that a whole house is often necessary to contain the blocks employed for a single book. Breitkopf, after some trials, at length succeeded, and immediately sent specimens to the pope, who returned him thanks in the politest manner by cardinal Borgia. Not contented with carrying the typographic art thus far, Breitkopf was desirous of trying also to print mathematical figures in the same manner. The greatest difficulty here was how to print circles which intersect each other, a thing before thought impossible, as types are not hollow, but solid bodies. Every difficulty, however, was surmounted by the exertions of this ingenious man; but being prevented by business from superintending the workmen employed to cut the stamps, he never completed his design. Breitkopf endeavoured also to make some improvement in type metal, and to give it that degree of hardness which has hitherto been a desideratum in founderies. He discovered likewise, a little before his death, which happened on the 28th of January, 1794, a new method to facilitate the process of melting and casting, but both these he concealed that he might bequeath them as secrets to his heirs. From his foundry, which employed twelve furnaces, and thirty-nine workmen, types were sent to Russia, Sweden, Poland, and even America. He introduced likewise many improvements in his presses, which were readily shewn to any person who visited his printing-house. Breitkopf distinguished himself not only by his inventions in printing, but also by his researches concerning that useful art, a valuable history of which he left behind him in manuscript; and though he did not possess the classical knowledge of an Aldus or a Stephens, it may with justice be said, that he was the most learned man of his time in every thing that relates to the origin and progress of printing. In the year 1774 he published a small treatise on the history of printing, which, among other things, contained a full account of the contents of his large work; and even this treatise is important, as it refutes the opinion of those who pretend that printing was first employed at Florence, Wirzburg, or Antwerp. While Breitkopf was engaged on

his large work, he transmitted specimens of it in manuscript to Lessing at Brunswic, and to Meusel at Erfurt and Erlangen, who were both highly pleased with the performance. Great part of it was ready for the press at the author's death. In the year 1784 Breitkopf published a work of no less importance than the former, entitled, "An Attempt to illustrate the Origin of Playing-cards, the Introduction of Paper made from Linen, and the Invention of engraving on Wood in Europe;" subjects all intimately connected with a critical history of printing. This part, which contains the two first divisions, the origin of cards, and the introduction of paper, was received with great approbation. The second, appropriated entirely to the history of carving and engraving on wood, began to be printed two years before the author's death, but as he met with some new observations which he was desirous to insert in the work, the press was on that account stopped. The subjects comprehended in this part are, the history of writing; of carved and embossed images; and of mosaic work, and its employment in churches. All that relates to engraving on wood was completely finished, and it is to be hoped that this work will soon make its appearance. Breitkopf's last production was a small "Treatise on Bibliography," &c. published in 1793, which contains extracts from the above large works, with reasons for retaining the present German characters, and a refutation of some assertions respecting typography. Breitkopf was a man of indefatigable industry; his whole life was spent either in study or useful employment, and he never devoted at any season of the year above five or six hours to sleep. He displayed his love to mankind by many acts of beneficence, and his behaviour was as plain and simple as his dress. *Schlichtegroll's Necrology.*—J.

BRENNER, HENRY, a learned Swede, was born in 1669, in the parish of Kronoby in West Bothnia, of which his father was clergyman. After studying at Upsal, he was chosen in the year 1697 to accompany Lewis Fabricius, who had been appointed by his Swedish majesty ambassador to Persia. During his journey thither he had an excellent opportunity of gratifying his taste for the Eastern languages, of which he acquired an extensive knowledge; and on that account he was left in Persia, that he might assist the Persian envoy Sarug Chan Beg, then ready to set out for Sweden. When these travellers were on their way through Russia in 1700, as war had taken place between Charles XII. and Peter I., the czar suspecting

that Brenner's mission might be connected with political secrets, gave orders for his being arrested at Moscow, where he was subjected to a long and close confinement, which lasted till the conclusion of the peace of Nystad. The fruit of his journey, however, was a learned epistolary correspondence with Elias Brenner, Gripenhielm, Gavelius, Benzelier, and Lilienstedt, which has been in part communicated to the public; and the history of Moses Armenus Choronenensis, which he published after his return, under the title of "Epitome Commentariorum Moysis Armeni de Origine & Regibus Armenorum & Parthorum cum Notis & Observationibus," *Stockholm*, 1723. The author of this work, which contains three books of the Armenian history, written originally in the Armenian language, lived about the middle of the fifth century. The Armenian original was printed at Amsterdam in 1695; and besides Brenner's translation, another was printed at London in 1736, by William and George, the sons of the celebrated Whiston. When Brenner returned to his native country in the year 1722, he transmitted to the Royal College of the Chancery his observations on the cause of the expedition undertaken by Peter I. against the Persians. This work, which has been highly extolled by Justus Rabner, was employed by him in his history of the life of that prince. In the course of these observations, Brenner promised to give an accurate delineation of the Caspian sea, and of the river Daxia in the country of the Nezetzu Tartars, which he supposed to be the same as the ancient Iaxartes. This chart he indeed constructed, but having suffered some of his friends to copy it, one of them, the editor of *Memorabilia Orientalis Partis Asiæ*, inserted it in that work, but without acknowledging that he received it from Brenner. In the year 1722 Brenner was appointed librarian of the royal library at Stockholm, and during the time he enjoyed this office the library was enriched with above thirty volumes of manuscripts, which treat in particular of the ecclesiastical history of Sweden. His health, however, had suffered so much by his tedious confinement in Russia, that he did not live long to enjoy his new situation. He died in the year 1732. *Adelung's Continuation of Jöcher's Gelehrte Lexicon. Gezelius's Biographical Dict. of learned and eminent Swedes.*—J.

BRENTIUS, or BRENTZEN, JOHN, one of the earliest lutheran divines, was born at Wil in Suabia, in 1499. He studied with great reputation at Heidelberg, obtained a canonry of Wittenberg, and took holy orders. Becoming

a convert to the opinions of Luther, he taught them publicly. He was one of those who retained most of the popish doctrine of the real presence, which he attempted to explain by the system of the *ubiquity* of Christ since his ascension, whence the title of *Ubiquitarians* has been given to a class of Lutherans. He had also some peculiar notions concerning baptism, and he carried to an extreme the opinions of Luther respecting justification. Brentius was present at the assemblies of Worms and Ratisbon, and appeared in them as a warm disputant. He was accused of being active in promoting the religious war of 1546, and rendered himself peculiarly obnoxious to the emperor Charles V. on that account. After the death of Luther he took a considerable lead in the party, and was concerned in most of the principal affairs, civil and religious. He was twice married, the second time to a young and handsome woman, by whom he left a numerous progeny. He died in 1570, at Tübingen, where he was theological professor. His works have been published in eight volumes folio. *Moreri.*—A.

BREREWOOD, EDWARD, the first professor of astronomy at Gresham-college, was born and educated at Chester. His father was Robert Brerewood, who was three times mayor of that city. He was sent to Brazen-nose-college, in Oxford, in the year 1581, being then about sixteen years old, whence it follows that he was born about 1565. He acquired the character of great diligence, and took his degree of master of arts in 1590. He was afterwards a candidate for a fellowship, but lost it from superior interest made in favour of another person.

About the beginning of March, 1596, he was chosen first professor of astronomy in Gresham-college, being one of the two who at the desire of the electors were recommended to them by the university of Oxford. He was wholly devoted to the pursuit of knowledge in a retired life, and appears to have had no other views after his appointment at the college. He died on the 4th of November, 1613, and was buried in the chancel of St. Helen's church, without monument or inscription.

He published nothing in his life-time, but after his death the following works were printed: 1. "De Ponderibus & pretiis veterum nummorum, eorumque cum recentioribus collatione," lib. I.; *Londini*, 1614, quarto. 2. "Enquiries touching the Diversities of Languages and religious Thoughts in the chief Parts of the World;" *London*, 1614, 23, 25, quarto; 1647, &c. octavo. 3. "Elementa logicæ, in gratiam studiosæ juventutis in academia Oxoniensi;"

Lond. 1614, 1615, &c. octavo. 4. "Tractatus quidam logici de prædicabilibus, & prædicamentis;" *Oxon.* quarto, 1628, 1637, &c. octavo. 5. "Tractatus duo: quorum primus est de meteoris, secundus de oculo;" *Oxon.* 1631, 1638, octavo. 6. "A Treatise of the Sabbath," 1611; *Oxford*, 1631, quarto. 7. "Mr. Byfield's Answer, with Mr. Brerewood's Reply;" *Oxford*, 1631, quarto. 8. "A second Treatise of the Sabbath; or, an Explication of the Fourth Commandment;" *Oxford*, 1632, quarto. 9. "Commentarii in Ethica Aristotelis;" *Oxon.* 1640, quarto. 10. "A Declaration of the Patriarchal Government of the Antient Church;" *Oxford*, 1641, quarto; *London*, 1647; *Bremen*, 1701, octavo. *Ward's Lives of the Gresham Professors.*—W.N.

BREUGHEL, PETER, called *the Old*, an eminent Flemish painter, was born at Breughel, a village near Breda, and flourished about the middle and latter part of the 16th century. He was the scholar of Peter Koeck Van-Aelst, whose daughter he married, and also studied under Jerom Kock of Bois-le-duc. His particular turn was to landscape painting, intermixed with the humours and employments of peasants, the march of armies, fairs, dances, and other scenes of life and gaiety. He likewise occasionally painted satirical and political pieces, which exposed him to some hazards. He travelled in France and Italy, and studied nature in the mountains of Tyrol, and the Alps, the scenery of which he has sometimes introduced with great exactness in his pictures. On returning from Italy, he fixed for some time at Antwerp, which he at length quitted for Brussels. While employed by the magistrates of this latter city to take views of the canal which falls into the Scheldt, he fell sick, and died, having first caused to be burnt in his presence all his licentious and satirical designs. Many of his grotesque and rural subjects have been engraved.

Old Breughel had two sons, painters; *Peter*, called *Hell-Breughel*, from his propensity to paint fires, sieges, incantations, diabolical temptations, and the like: and *John*, the subject of the next article. *D'Argenville Vies des Peintres.*—A.

BREUGHEL, JOHN, son of the preceding, called, from his mode of dress, *Velvet-Breughel*, one of the principal ornaments of the Flemish school of painting, was born at Brussels about 1575. It is not certainly known how he was educated, though probably his father would give him the first instructions in his art. He began with painting flowers and fruit with admirable skill; and afterwards practised in land-

scapes and sea views, enlivened with a number of small figures. He resided a long time at Cologne, where he raised an extraordinary reputation. His pictures were well known and admired in Italy, in which country he passed some time. He is supposed to have died about 1642.

Few artists have been more industrious than John Breughel, of which the number and high finish of his pieces are sufficient proofs. The multiplicity of figures with which he filled his landscapes—men, animals, implements of husbandry, together with flowers and fruits after nature, all done with the most minute precision—render his works great curiosities of art. They are likewise coloured with great taste, though it is judged that the blue tint prevails too much in his distances. He often decorated the pictures of his friends with his small figures, and thereby greatly added to their value. He painted flowers, fruits, animals, and landscape scenery, in the pieces of history-painters; and even Rubens occasionally made use of his pencil. He sometimes joined this great master in larger works, which were greatly admired; particularly a Vertumnus and Pomona, and a terrestrial paradise, painted for Charles I. king of England. Some of his capital pieces are at Milan, Dusseldorf, and Paris; and most considerable cabinets possess specimens of his art. Several of his works have been engraved. *D'Argenville Vies des Peintres.*—A.

BRIGGS, HENRY, an eminent mathematician, was born at Warley Wood, in the parish of Halifax, in Yorkshire, probably about the year 1556. His first rudiments of education were received at a grammar school in the country, after which he was sent to St. John's college at Oxford, about 1577, and admitted a scholar of the house in November, 1579. After taking his degrees, he was elected fellow of his college. He was particularly attached to the study of the mathematics, in which faculty he was made examiner and reader in 1592, and soon afterwards reader of the physic-lecture founded by Dr. Linacre. When Gresham-college was established in London, he was appointed the first geometry professor, about March, 1596. At this time he constructed a table for finding the latitude from an observation of the variation of the compass by an instrument described by Dr. Gilbert in his book *De Magnete*. It was published by Blondenville in his *Theoriques of the Seven Planets*, *London*, 1602, in 4to. In 1609 he became intimate with Mr. James Usher, afterwards primate of Ireland, with whom he corresponded by letters.

for many years. In one of these, published in the collection of the archbishop's letters, *London*, 1686, it appears that in 1615 he was engaged on the subject of eclipses; and in the latter he informs his friend (March 10, 1615), that he was wholly employed about the noble invention of logarithms then lately discovered. For Briggs immediately set to work to extend and improve this most useful invention. He explained the theory to his auditors at Gresham-college; and in those lectures he proposed an alteration in the scale of logarithms, from the hyperbolic form of Napier to that in which 1 should be the logarithm of the ratio of 10 to 1. A short time afterwards he wrote to lord Napier to make the same proposal; and in 1616 he made a journey to Scotland, expressly to confer with him on this subject, which visit he repeated the following year. William Lilly the famous astrologer, in his history of his life and times, gives an interesting account of the meeting of these two great men, both of whom were so highly impressed with a conviction of the importance of their common pursuit, and had conceived the utmost respect for each other's intellectual powers. In their conferences, the new form of Briggs was adopted; and upon his return from his second visit in 1617, he published the first chiliad, or thousand, of his logarithms in octavo.

In 1619 he was appointed the first Savilian professor of geometry at Oxford, but did not resign his office at Gresham-college till July, 1620. At Oxford he settled at Merton-college, and soon afterwards was incorporated master of arts in that university, where he continued to reside for the rest of his life. In this situation his labours were incessant, partly in the duties of his employ, and partly in the most laborious computations of logarithms and other useful works. In 1622 he published a small pamphlet in quarto, concerning the north-west passage to the South Sea, through the continent of Virginia and Hudson's Bay, a subject to which his attention was probably directed from his being a member of the Virginia company. It was republished in Purchas's Pilgrimage. His next work was that great and elaborate performance, the "*Arithmetica Logarithmica*," in folio, printed at London in 1624; a most stupendous work, as Dr. Hutton remarks, for so short a time! containing the logarithms of 30,000 natural numbers to fourteen places of figures, besides the index. He also completed a table of logarithmic sines and tangents for the whole quadrant, for every hundredth part of a degree; to fourteen places of figures, besides the index; with a table of natural sines for the same

hundredth parts to fifteen places, and the tangents and secants for the same to ten places, with the construction of the whole. These tables were printed at Gouda, in 1631, under the care of Adrian Vlacq, and published at London in 1633, with the title of "*Trigonometria Britannica*." The dates of these two last publications are given by Dr. Hutton (*Dict. art. Briggs*); but in a note to the *Biogr. Brit.* where the titles are fully copied, the dates are 1628 and 1631, which appear preferable. In the construction of these two works, "*On the Logarithms of Numbers*," and "*Of Sines and Tangents*," our author, as the same learned Dr. Hutton observes, not only manifested the most extreme industry and application, but also the highest powers of genius and invention, as we here for the first time meet with several of the most important discoveries in the mathematics, which have in modern times been considered as of much later invention; such as the binomial theorem; the differential method and construction of tables by differences; the interpolation by differences; with angular sections, and other ingenious compositions; a particular account of which may be seen in the introduction to Dr. Hutton's Tables.

This truly great man, and eminent benefactor to science, died on the 26th of January, 1630, in Merton-college, and was buried in the choir of the chapel there, under a plain stone, with his name only inscribed upon it. Dr. Smith gives him the character of great probity, that he was easy and accessible, and preferred the enjoyment of a studious life to all the attractions of wealth and splendour. The learned Dr. Barrow in his oration as his successor at Gresham-college, gives him the highest praise, and with justice, on the consideration, that if the wonderful discovery of logarithms had not enjoyed the fortune to have been taken up and advanced by his uncommon talents and industry, it might have continued useless and imperfect: "*Quod inutile forsan adhuc & imperfectum jaceret opus, fundamenti sui rudibus obvolutum, nisi subtilissime tu limam ingenii, & indeffesse diligentiam manus adhibuisses.*" He wrote many other works besides those before enumerated, of which these are the chief: 1. "*Tables for the Improvement of Navigation*," which are to be found in the second edition of Wright's *Errors in Navigation* detected and corrected, *London*, 1610. 2. "*Euclidis Elementorum VI. libri priores*," &c. *Londini*, 1620; without his name. 3. "*Mathematica ab Antiquis minus cognita*," communicated to Dr. George Hakeville, and published in his

Apologie. It is also printed in Ward's *Lives of the Gresham Professors*. 4. "Commentaries on the Geometry of Peter Ramus," unpublished. 5. "Dux Epistolæ ad celeberrimum virum," also unpublished. One of them contains remarks on a treatise of Longomontanus about squaring the circle; the other, a defence of arithmetical geometry. Both were in possession of Dr. Smith, who intended to have published them, but was prevented by death. 6. "Animadversiones geometricæ." 7. "De eodem argumento." These two last treatises contain various geometrical propositions concerning the properties of many figures, with several arithmetical computations respecting the circle, angular sections, &c. 8. "An English Treatise of common Arithmetic." 9. "A Letter to Mr. Clarke of Gravesend," containing the description of a ruler called Bedwell's ruler, with directions for its use. The four last were in the hands of Mr. Jones, father of the late Sir William Jones. *Dr. T. Smith's Comment. de Vitâ et Stud. H. Briggii. Ward's Lives of the Professors of Gresham-College. Hutton's Math. Tables and Dictionary. Biogr. Brit.*—W.N.

BRIGGS, WILLIAM, an eminent English physician, was descended from an ancient family in the county of Norfolk, and was born at Norwich (which city his father represented in parliament) about 1650. He was educated in Bennet or Corpus Christi college, Cambridge, of which he became a fellow and tutor. Pursuing the physic line, he travelled for improvement, and studied anatomy for some time at Montpellier, under the celebrated Vieussens. After his return, he settled in London, where he practised with great reputation, being particularly famous in diseases of the eyes, to which his publications, doubtless, contributed. He was physician in ordinary to king William, and physician to St. Thomas's hospital; a fellow of the College of Physicians, and of the Royal Society. He died at Town-Malling in Kent, in 1704. Dr. Briggs published at Cambridge in 1676, "Ophthalmographia, sive Oculi ejusque partium descriptio anatomica; cui accessit nova Visionis theoria;" 12mo.; a work well received, and several times reprinted at home and abroad. With respect to the anatomical part, he acknowledges it to be derived from the demonstrations of his preceptor Vieussens. His new theory of vision was first printed in the *Philosophical Transactions*, and was annexed to this publication by the advice of Newton, then professor of mathematics at Cambridge. It chiefly depends upon an idea, that the fibres of

the optic nerves are disposed in such a manner in the *thalami* whence they spring, as to have different degrees of tension, according to the greater or less convex surface over which they pass, and in consequence to transmit the impressions of light on the retina with more or less distinctness. He supposes that these fibres preserve an exact parallelism in their course to the brain, and that those of the two optic nerves do not decussate, but proceed regularly each to their several thalamus, which bodies he compares to the bridge of a violin. He supposes that simple vision with two eyes is owing to the rays falling on consonant fibres in each, whence they make an impression exactly similar. Modern physiologists will probably agree in rejecting any theory of sensation founded on the notion of the nervous fibres acting like chords with different degrees of tension. Dr. Briggs published two other papers relative to the eye in the *Philosophical Transactions*. He prefixed a letter to Brown's Description of the Muscles, in which he hints an intention of publishing a work on the uses and diseases of the eye, and another against the epicurean sect; but it does not appear that they were ever finished. *Biogr. Britan. Briggs Ophthalmographia.*—A.

BRIL, PAUL, a celebrated landscape-painter, was born at Antwerp in 1556. After practising his art for some time under inferior masters, he was induced by the reputation of his brother Matthew in Italy, to visit that country, and joined him at Rome, where he was employed in the Vatican. In this seat of the arts, Paul improved his taste, and perfected his colouring; so that on the death of his brother in 1584, he was employed by pope Sixtus V. to go on with his works in the Vatican. He soon surpassed his brother, and attained a high reputation. Clement VIII. continued to employ him in the Vatican, and often passed whole days in seeing him paint. His manner was light, soft, and elegant, his distances well marked, and his figures beautiful. The green tint prevails in his pieces. In his old age he painted small landscapes upon copper, most highly finished. He died at Rome in 1626, aged seventy.

The greatest of his works are in the papal palace, and in the churches of Rome, consisting of scripture pieces of the landscape kind, views of convents and country seats, &c. His smaller pictures are met with in most considerable cabinets. A great number of his works have been engraved. *D'Argenville Vies des Peintres.*—A.

BRINDLEY, JAMES. The rapid improve-

ments in the arts and manufactures of this kingdom during the last fifty years have called for new arrangements in the disposition of men and capital; and these again have created or enforced wants scarcely attended to before. New situations have been chosen, remote from the indolence, the dissipation, and the narrow policy, of corporate towns. Human hands have operated with incomparably greater effect by the aid of machines. Wind, water, animal strength, and the power of steam, are applied as first movers where men formerly laboured; roads, rivers, and navigable canals, have been made or improved for the carriage of raw materials and finished goods; and in a word, the skilful progress of national industry has, by these and other means, greatly overbalanced the effects of a public expenditure, which, during the period alluded to, has, for its magnitude, and perhaps its prodigality, far exceeded whatever was known in former times. In the infancy of manufactures, one man performs many operations: in its more advanced state, they divide themselves into separate departments of employ, and each becomes eminently skilful in his own way. The improved state of our manufactories, and the increase of our trade, called for a separate order of men, at present distinguished by the name of civil engineers. They were brought into activity by the best and most permanent patronage—the public voice. Experience in actual work, and ingenuity of contrivance, have been their first requisites; science has usually been with them a subsequent acquisition. Many of them have been self-taught, and in most it has happened that the nature of their employment has led them to cultivate that talent or habit of invention, which stores up the resources of human ingenuity, arranges them in new and original positions, and overcomes practical difficulties by ready expedients astonishing to minds accustomed to less excentric trains of ideas.

James Brindley will long be remembered by those who knew him as a wonderful instance of mental power directed to great objects by his own efforts, unassisted by what is called education, though matured by incidents and circumstances of peculiar felicity. On those who knew him not, his stupendous works, his admirable methods of operating, and their consequences with regard to the present and future state of society, will certainly prove uncommonly impressive. He was born at Tunsted, in the parish of Wormhill and county of Derby, in the year 1716, of parents who possessed a small freehold, which was dissipated by his father, by a fondness for shooting, and other

field diversions, which led him into company above his rank. The poverty of the family was so extreme, that young Brindley was totally neglected, and instead of receiving even the ordinary rudiments of education, was forced very early in life to betake himself to those employments usually assigned to the children of the indigent. At the age of seventeen he bound himself apprentice to Mr. Bennet, a millwright, near Macclesfield in Cheshire, and soon became expert at the business. His mechanical abilities, as well as his steadiness and prudence, were displayed to great advantage during his apprenticeship. His master soon learned to depend on his skill and intelligence, and left him for weeks together, to execute works concerning which he had given him no previous instructions. These he finished in his own way, and often with improvements which greatly surprised Mr. Bennet; and had that effect on the millers, that they always chose him again, in preference to the master or any other workman. Before the expiration of his servitude, Mr. Bennet became too old to work, but young Brindley kept up the business with reputation and credit, and supported the old man and his family in a comfortable manner.

An instance of the activity and earnestness of his mind in mechanical pursuits is mentioned to his honour. His master was employed to build the first engine paper-mill in those parts, which he began, after having visited and inspected a mill of the same kind. When some progress had been made in the work, another millwright, who happened to travel that way, informed the people in the neighbourhood that Mr. Bennet would never perform the intended effect, but was throwing his employer's money away. This news being communicated to Brindley, who was aware that he could not depend on his master's report, he determined to see the original mill himself. For this purpose he departed on Saturday evening, without acquainting any one of his intentions, travelled fifty miles on foot, took a view of the mill, and returned in time for his work on Monday morning. The information he communicated to Mr. Bennet, enabled him to complete the work to the satisfaction of his employers; besides which, he considerably improved the paper-press.

At the end of his apprenticeship, Mr. Brindley set up as a millwright, and improved this useful business by so many inventions and contrivances, that he became highly esteemed, and his reputation gradually extended itself into the surrounding country. Other business of greater

novelty and importance began to be intrusted to him. In the year 1752 he erected a water-engine, of uncommon contrivance, at Clifton in Lancashire, for the purpose of draining some coal-mines. The water was conveyed from the River Irwell by a subterraneous tunnel near 600 yards long, cut through a rock, and the wheel was fixed thirty-six feet below the surface. In the year 1755 he was employed by N. Pattison, esq. and some other gentlemen, to execute the larger parts of a new silk-mill at Congleton in Cheshire, while the smaller parts and general plan were intrusted to another person. This person being unable to complete his engagement, the proprietors called in Mr. Brindley to assist, but still left the general management to the former engineer, who did not communicate his plans, but affected to treat Brindley as a common workman, by giving him the work in parts. Mr. Brindley refused to submit to such unworthy treatment. He told the proprietors, that if they would inform him of the effect they wished to produce, and allow him to finish the mill in his own way, he would perform the work to their satisfaction. On this assurance, and from the confidence they reposed in his skill and integrity, they assented to his proposal, and he accordingly completed that very complicated piece of mechanism, with many new and valuable improvements on the original plan. His was the contrivance for winding the silk equally upon the bobbins, and not in wreaths, and he added the simple gear for stopping not only the whole of that extensive system in all its various movements, but any individual parts thereof, in an instant. He likewise contrived engines for cutting the teeth and pinions of the wheels, which had before been done at a great expence by hand. The potteries in Staffordshire were also indebted to him for some considerable additions to the mills for grinding flints.

In the year 1756 Mr. Brindley undertook to erect a steam-engine near Newcastle-under-Line on a plan of his own. The boiler was of brick and stone, and the water heated by fire-flues passing through it. The cylinders were of wood hooped together, and other parts of the apparatus usually made of metal were by him constructed of this cheaper and lighter material. One leading aim of our ingenious mechanic will be readily understood by philosophical men. His own observation had taught him, that fuel, which is the food of a steam-engine, may be as effectually saved by preventing the unnecessary condensation of the steam, as by facilitating its production. He, therefore,

made his boiler and his cylinder of materials which he knew to be much slower conductors of heat than metallic substances. His works, in this respect, were also distinguished by the happy contrivance in which he so much excelled; and it is probable that he would have added greatly to this excellent first mover, if the exertions of private interest, on the part of some other engineers, had not diverted his attention from this object.

His disappointment in this respect was, probably, of less consequence to himself, as well as to the public, in consequence of the great incident of his life, which directed his powers to the improvement of inland navigation. When we reflect, that at least three fourths of the industry of man, in the most civilised states, is employed in the conveyance of raw materials and finished articles from one place to another; that abundance may prevail in one district and extreme want be the portion of another, merely because the means of conveyance between them respectively are wanting; and that, in many instances, it would be easier to convey a bulky commodity from one side of the globe to the other by sea, than between many parts of the same kingdom, by no means remote from each other;—when these, and numerous other economical truths, are considered, it will readily be admitted, that he who adds a good road, or more particularly a navigable canal, to a country, adds more vigour and life to its enjoyments, than if he had annexed to it many fertile fields;—some estimate may be formed of the importance of inland navigation. Happily for himself and society, the duke of Bridgewater had the discernment to single out Brindley as the man to carry his great plans into effect, and the generosity and spirit to support him against all the aspersions of ignorance and timidity.

At the distance of about seven miles from Manchester, the duke of Bridgewater has at Worsley a large estate, rich with mines of coal, but, at the period we speak of, useless, because the expence of carriage to any place of consumption would have prodigiously exceeded the market price of the article. The duke saw the necessity of a canal from Worsley to Manchester, and on that occasion consulted Mr. Brindley as a man of high reputation in the county. Mr. Brindley, after surveying the ground, declared the scheme to be practicable, and an act of parliament was therefore obtained in the years 1758 and 1759, for enabling his grace to cut a canal from Worsley to Salford near Manchester, and to carry the same to or near Hollin Ferry in the county of Lancaster. It was

afterwards, however, perceived that the navigation would be more advantageous to the public, as well as to the undertaker, if carried over the river Irwell, near Barton-bridge, to Manchester; in consequence of which, his grace procured another act to empower him to proceed according to this new plan, and also to extend a branch to Longford-bridge in Stratford. Mr. Brindley's plan was the first of its kind in the kingdom, and is truly honourable to his employer as well as himself. It was resolved, that the canal should be on the same level throughout, and consequently free from the usual obstructions of locks. On the immediate view of a plan so bold, many difficulties must doubtless present themselves, and to many, these difficulties would have appeared insurmountable. Local circumstances required the canal to be carried over rivers, and large and deep vallies, where the requisite structures seemed to demand ages for their completion. It also appeared by no means the least of the difficulties, to ascertain whence the requisite quantity of water could be drawn even on his improved plan. The peculiar strength of mind of Brindley, supported by the unbounded confidence and the fortune of his employer, were required to combat not only these difficulties, but the equally formidable impediments arising from the passions, the prejudices, and the interests, of men. All these were surmounted by efforts of genius so masterly, and by contrivances of efficacy so striking, that malevolence had no other resource than to represent that task as easy which it had before declared impracticable.

When the canal was completed as far as Barton, Mr. Brindley proposed to carry it over the river upon an aqueduct, thirty-nine feet above the surface of the water. On account of the strangeness of this proposal, and the reception it met with in the world, Mr. Brindley himself was desirous that the opinion of another eminent engineer should be taken. To this gentleman the height and dimensions of the aqueduct were explained upon the spot proposed for its erection. He treated the project with ridicule. "I have often," said he, "heard of castles in the air, but never before was shewn where any of them were to be erected." The confidence of Brindley, in the combinations he had made, was not, however, to be shaken, and the duke himself possessed too much knowledge and discernment to be diverted from plans to which his own comprehension was fully adequate. The work was immediately begun, in September, 1760, and carried on with such rapidity and success, that the first boat sailed

over it on the 17th of July, 1761. The canal was then extended to Manchester, at which place a curious machine was constructed by our engineer for landing coals on the top of a hill. It may easily be judged that this successful undertaking became an object of public attention in the newspapers and conversation of the time, and that it is visited by travellers as an object of curiosity and national importance.

The experimental result of this enterprise, added to his own reflections, convinced the duke of Bridgewater, more and more, of the advantages, as well public as private, of inland navigations. He, therefore, turned his thoughts to the extension of his canal to Liverpool. Difficulties from men, as well as from local circumstances, were here again to be encountered, but the perseverance and conduct of his grace surmounted all opposition, and an act of parliament was obtained for branching his canal to the tideway in the Mersey. This part is carried over the rivers Mersey and Bollan, and over many large and deep vallies. Over the vallies it is carried without the assistance of a single lock, on a mound of earth, in which the cavity for the water is left. This kind of work extends across the valley at Stratford for near a mile, and from the immensity of the solid contents it might be imagined, that the conveyance and distribution must have required an age to accomplish it. But Mr. Brindley gave activity to his canals in their earliest infancy, and made them save a large portion even of the labour that contributed to their own formation. The soil was brought along the canal in boats of a peculiar construction, and at the extremity of the line of water was placed a caisson, or cistern, formed of timber. Into this the boat was conducted, where the bottom of the vessel being opened, deposited its earth, and gradually displaced the water in the most simple manner. The ground across the Bollan was raised by temporary locks, formed of the timber which had been before used in the caissons, or cisterns. Economy, foresight, and mechanical invention, marked his progress. Admirable machines were appropriated by him to the various exigences of the undertaking, the use and remembrance of which it is to be hoped will never cease in these kingdoms; but which certainly deserve a more particular, and more public record, than the mere local situation of their existence.

From the success of the duke of Bridgewater's undertakings, a number of gentlemen and manufacturers in Staffordshire were encouraged to revive the notion of a canal navigation

through that country, which had employed the thoughts of the kingdom twenty years before, but had been suffered to drop on account of some difficulties which the methods at that time known were not sufficient to overcome. Lord Gower and Mr. Anson were the patrons and generous supporters of the plan, which was also approved and encouraged by many other persons of rank and consideration. Mr. Brindley was therefore engaged to make a survey from the Trent to the Mersey, and on his report that it was practicable to unite these two rivers, and consequently the ports of Liverpool and Hull, by a canal, a subscription was set on foot in 1765, and an act of parliament obtained the same year. The proprietors called this canal, "The canal from the Trent to the Mersey," but the engineer called it the Grand Trunk Navigation, on account of the numerous branches which he concluded would be extended every way from it. It was begun in 1766, and continued during the remainder of his life. He left it to be completed by his brother-in-law Mr. Henshall, who saw it completed in May, 1777, being not quite eleven years after its commencement. This canal is ninety-three miles in length, extending through a populous country, with seventy-six locks, and five tunnels. The most remarkable of the tunnels is that through Air-Castle-hill, which is 2880 yards in length, and more than seventy yards below the surface of the earth. This hill constituted the great obstacle, which could neither be avoided nor overcome by any expedient the ablest engineers before his time could devise.

About the time this great undertaking was begun, an act was obtained by the gentlemen of Staffordshire and Worcestershire to construct a canal from the Grand Trunk near Haywood in Staffordshire, to the river Severn near Bewdley, by which means the port of Bristol was connected by inland navigation with the two ports of Liverpool and Hull. Mr. Brindley was appointed engineer to this canal, which is about forty-six miles in length, and was completed in 1772. His next undertaking was the survey and execution of a canal, twenty-six miles in length, from Birmingham to the lastmentioned canal near Wolverhampton. It was finished in about three years, and must have been productive of the greatest advantages to manufactures and commerce, by the conveyance of vast quantities of coal to the river Severn, and to Birmingham, where the demand is very great. The canal from Droitwich to the river Severn, for the conveyance of salt and coals, was likewise exe-

cuted by him. The Coventry canal was projected, and for some time superintended by him, but he gave up this employ on account of a dispute concerning the mode of execution. The Oxfordshire canal, forming a complete communication by means of the Coventry canal, from the Grand Junction to Oxford, and thence by the Thames to London, was begun a short time before his death. The canal from Chesterfield to the river Trent at Stockwith, was the last public undertaking in which Mr. Brindley engaged. He surveyed and planned the whole, and executed some miles of the navigation, which was successfully concluded in 1777, by Mr. Henshall. Few works of this kind were undertaken in the kingdom, without his previous advice and consultation. In particular he was consulted by the city of London, on the practicability of a canal from Sunning near Reading in Berkshire, to Monkey Island near Richmond. But this plan was defeated by the violent opposition of the gentlemen whose possessions would have been cut through, and probably raised in value by their vicinity to the intended canal.

The Calder navigation was for some time under the direction of Mr. Brindley, who declined a continuance of the inspection from a difference in opinion among the commissioners. In 1766 he laid out a canal from the river Calder at Cooper's Bridge to Huddersfield in Yorkshire, which has since been made. In 1768 he revised the plan of the navigation from Leeds to Liverpool, but declined the office of engineer to the undertaking, on account of the extent of his other business. In the same year he planned a canal from Stockton by Darlington to Winston in the bishopric of Durham. Other surveys and plans of canals were made by him; namely, in 1769, from Leeds to Selby; another from the Bristol Channel near Uphill in Somersetshire, to Glastonbury, Taunton, Wellington, Tiverton, and Exeter; and a third from Langport in Somersetshire, by way of Ilminster, Chard, and Axminster, to the South Channel at Axmouth in the county of Devon. In 1770, a survey of the country for a canal from Andover, by way of Stockbridge and Rumsey, to Redbridge near Southampton. In 1771, from Salisbury, by Fordingbridge and Ringwood, to Christ-church. In 1772, from Preston to Lancaster, and from thence to Kendal in Westmoreland. He also surveyed and planned a canal to join that of the duke of Bridgewater at Runcorn from Liverpool. If this scheme had been executed, it was Mr. Brindley's intention to have constructed an aqueduct over

the river Mersey at a place where the tide flows fourteen feet in height. He surveyed the county of Chester for a canal from the Grand Trunk to the city of Chester. He revised the plan for joining the Forth and Clyde, and proposed some considerable improvements which were adopted. He was consulted on several improvements in draining the low lands in Lincolnshire and the Isle of Ely. He gave the corporation of Liverpool a plan for clearing their docks of mud, which was successfully carried into practice; and to him also the world is indebted for the method of building walls against the sea without mortar. The last of his inventions was an improvement of the engine for raising water by a losing-and-gaining bucket, which he afterwards employed to advantage in raising coals.

It is related of Brindley, that when any extraordinary difficulty occurred to him in the course of his business, he generally retired to his bed to meditate on the expedients and means by which he might accomplish his object. He has been known to lie in bed on such occasions for one, two, or three days, after which he arose and executed his design without any drawing or model. He never made either, unless when obliged to do so for the satisfaction of his employers. The tenacity of his memory was such, that he has often declared he could remember and execute all the parts of the most complex machine, provided he had time to settle the several departments in his mind, and their relations to each other. His process for calculating the powers of machinery was mental, and performed by steps which it does not appear that he had ever sufficient inducements to communicate, or his friends to acquire. After certain intervals of consideration, he noted the result in figures, and thence proceeded to operate upon that result, until at length the solution was obtained, which generally proved right. It has been affirmed, that he could neither read nor write, and that his language and manner were poor and unimpressive. But these assertions do not appear to be well founded. That he read little is certain, and though he must have written less, yet it is well known that he wrote letters to his friends. With regard to his appearance, as he was no friend to ostentation, his clothing was altogether plain. Daily experience shews, that the physiognomy of the clearest thinkers is little animated at the time of intense meditation, and the flexible parts of the countenance acquire much of their effect from the frequent exercise of colloquial intercourse, an exercise which such men very

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often neglect. The conversation of Brindley was indeed confined to subjects of importance, which alone interested him; but on such occasions, and with his intimate friends, his manner was characteristically animated by the comprehensive power of genius, and the emotions of benevolence and patriotism, which gave energy to his pursuits.

The peculiar situation of this great man, whose life and achievements are of more consequence and value to society than the restless agitations of kings and conquerors, has tended to excite wonder rather than enquiry into the nature and magnitude of his powers. It is not for the interest of society that men should suppose that a Newton or a Brindley appear but seldom among the individuals of the human race. If we knew, or attended to, the incidents which may have given the earliest bias to their minds, which may have encouraged and directed their efforts, and habituated them to the best processes of investigation, it is more than probable that we should see a greater difference in their modes of proceeding than in their original powers, when compared with those of other men. The want of literature in Brindley compelled him to cultivate the art of memory, which is greatly neglected by men who read, write, and common-place. Mechanical pursuits afford an arrangement of things particularly adapted to this art, because they concern visible objects, the relations of which are, in general, easily comprehended, and capable of the most regular disposition. In order that he might attend to the revival of these visible objects in his mind, and dispose them according to his knowledge of their properties, he secluded himself from the external impressions of light, sound, and muscular action, in the solitude of his bed. The wonderful memory of Dr. Wallis, at the beginning of the present century, who could extract the cube root by mere mental process to an hundred places of figures, is well known, and his operations required the same seclusion as those of Brindley. A remarkable instance of the confined pursuits of the latter person is adduced, which shews how much his admirable talents must have depended on his actual and incessant industry. He was once prevailed on when in London to see a play, but his ideas were so much disturbed by the effect of this entertainment, that he declared it had rendered him unfit for business, and that he would on no account go to another. In this instance, his active mind was set to work without its tools. He beheld the order, relations, and connections, of objects, which he had

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not before considered. He readily undertook to investigate the results to which they pointed; but here his memory was uncultivated. The great landmarks of reference under which objects of taste and imagination require to be classed were wanting. The investigation of first principles, the very foundation of a science, presented itself to him at the same instant when a croud of individual incidents were soliciting his attention. Confusion was the result in a mind which had been accustomed, and was strongly attached, to order. No wonder then that the impression on Brindley was powerful and disgusting, and that he should naturally avoid a recurrence to the humiliating and distressing scene. His biographer thinks, however, and probably with justice, that he might have prolonged his life if he could have occasionally relaxed his mind by varying his pursuits. His intense application, and the multiplicity of engagements which he was prevailed on to accept, were thought to have brought on a hectic fever, which continued with little or no intermission for several of the last years of his life, and at length terminated his useful and honourable career on the 27th of September, 1772, in the fifty-sixth year of his age. He was buried at New Chapel in Staffordshire. *Biogr. Britan.*—W.N.

BRISSON, BARNABAS, an eminent French lawyer and man of letters, was descended from a respectable family at Fontenai-le-Comté in Poitou, and entered at the bar of the parliament of Paris. His reputation caused him to be raised by Henry III. to the offices of advocate-general, counsellor of state, and finally, in 1580, of president à mortier. This king was accustomed to say, that no prince in the world could boast of a subject so learned as Brisson. He employed him in various negociations, and sent him as his ambassador to England. On his return, he commissioned him to make a collection of all his own ordinances and those of his predecessors, which Brisson performed with great expedition. He composed various other learned and professional works. The principal are; "De verborum, quæ ad jus pertinent, significatione," fol.; "De formulis & solemnibus populi Romani verbis," fol. Paris, 1583; a standard work, still much quoted: "De regio Persarum principatu," 1580; several times reprinted, last at Strasburg in 1710, with the notes of Sylburg and Lederlin: "De jure connubiorum, liber singularis," Paris, 8vo. 1564: "Opera varia," 4to. 1606. This learned man came to a very unfortunate end. Having remained at Paris during its siege by Henry IV. in 1589, he was compelled by the

league to assume the place of first president of the parliament, instead of Achilles de Harlay, then a prisoner in the Bastille. From his conduct in this office, the faction of sixteen took a pretext of bringing an accusation against him and some others, members of the parliament, in consequence of which he was hanged in November, 1591. Several persons were afterwards punished for the share they had in his death. The public principles of Brisson are variously represented; some painting him as a good citizen, others as a man of ambition, who fell a victim to his desire of rising to consequence by means of faction. *Moreri. Nouv. Dict. Hist.*—A.

BRISSOT, JAMES-PETER. The French revolution, an event calculated to rouse into action all the contending passions and principles of the human mind, has necessarily thrown over the characters engaged in it such a mist of prejudice, that it will be almost impossible to view their features distinctly, till time shall have rendered the medium clearer, by the subsidence of the turbid and coloured vapours which now obscure it. We shall, therefore, by no means indulge a forwardness to fill our pages with partial memoirs of every individual who has for a time stood in a conspicuous situation on this splendid but ever-shifting scene; and when, as in the present instance, we come to a name of too much relative consequence to be passed over, we shall aim rather at giving a characteristic sketch from an impartial survey of authenticated facts, than at forming a finished draught from a minute comparison of the strokes of opposite painters.

Brissot was born in 1754, at Chartres in the Orleannois. His father was a *traiteur*, or master of an eating-house, and was enabled by his profits to give a good education to his thirteen children. James-Peter was brought up to the law, and served five years as a clerk to different members of the profession. A taste for letters, however, as has so frequently happened, inspired him with a disgust to the law; and his acquaintance with some Englishmen and English books, gave him that turn to political studies which influenced the character and fortune of all his after-life. He had been distinguished in his family by the name of *de Ouarville*, derived from a village in which his father possessed a property destined for him. This he chose to spell, after the English mode, *de Warville*, and he is thus denominated in his writings. His father's displeasure on his quitting his profession, obliged him to have recourse to the bounty of some friends at Paris for a subsistence;

but on his father's death he honourably repaid all that had been advanced for him, though he found it necessary to exercise frugality in order to enable him to pursue his studies in Paris two years longer. About this period he was engaged by the proprietor of the *Courier de l'Europe*, to superintend the publication of his paper, then carried on at Boulogne. The animadversion of government, however, put a stop to the work, and he returned to Paris. In 1780 and 1781 he seems to have applied himself seriously to the profession of an author. He published the "*Theory of Criminal Laws*," 2 vols. 8vo; two discourses on subjects connected with this topic, which were crowned at the academy of Chalons-sur-Marne; and he began a work, afterwards completed in 10 vols. entitled "*A Philosophical Library of Criminal Laws*." He also wrote a volume "*On Truth*," intended as the introduction to a larger work. He had made the acquisition of several modern languages, together with the rudiments of various sciences; and with the confidence of a young man, and (it may be added) a Frenchman, he conceived himself able to give new information to the world on a variety of topics. But his ideas were crude, his knowledge superficial, and he never rose to the superior rank among authors, though his general strain of thinking corresponded to that spirit of liberal speculation and practical improvement which was then popular, not only in France, but throughout Europe. His industry had been sharpened by a marriage he had some time contracted with mademoiselle Dupont, who was employed under mad. de Genlis as reader to the daughter of the duke of Orleans. Her mother kept a lodging-house at Boulogne, and his temporary residence in that place gave him an introduction to the family. The wife of Brissot is praised by mad. Roland as a pattern of every domestic virtue. Finding his views of authorship cramped by the restrictions on the press in France, Brissot formed a design of printing, in Switzerland and Germany, a series of works favourable to liberty, to be collected into a kind of periodical publication, under the title of "*An universal Correspondence on Points interesting to the Welfare of Man and of Society*," which was to be smuggled into France. With this idea he visited Geneva and Neufchatel to establish correspondences; and thence repaired to London, which was to be the central point of the establishment, and the residence of the writers. The scheme proved unsuccessful, as might have been foreseen by one better acquainted with the world; and though in London he

joined with it a periodical work on the literature, arts, and politics, of England, the expences in which he was involved, caused his arrest for debt, and he owed his liberation to the generosity of a friend. Returning to Paris, he was committed to the Bastille in July, 1784, on the charge of being concerned with the marquis Pelleport in a very obnoxious publication. By the interest of the duke of Orleans, obtained by means of his wife's intercession with mad. de Genlis, he gained his liberty on the condition of never residing in England, and discontinuing his political correspondence. He published some other works; and turning his thoughts to the new American states, he seems about this time to have changed his attachment to the English form of constitution, for an admiration of the pure republican system. He wished to promote a close political and commercial union between France and the United States, and for this purpose, with the assistance of Claviere, wrote "*The Commerce of America with Europe, particularly with France and Great Britain, stated and explained*." An English translation of this work was published both in England and America. He was now received into the family of Orleans, as secretary to the duke's chancery, with a handsome salary, and apartments in the Palais Royal; and it can scarcely be doubted that the purpose of this appointment was to secure his aid in the opposition politics which were then making way for the ambitious schemes of that dangerous man. Brissot, while in this situation, wrote a pamphlet against the administration of the archbishop of Sens, entitled "*No Bankruptcy*," &c. which occasioned the issuing of a *lettre-de-cachet* against him. To avoid its effects, he went to Holland, England, and the Low-countries, and became the editor of a newspaper at Mechlin, named "*Le Courier Belgique*." In Paris he had become a zealous member of the society called "*Les Amis des Noirs*," whose object was the abolition of negro slavery. To promote its views, and indulge his curiosity, he took a voyage to America in 1788. One of his plans in this excursion was, to fix on a spot for the residence of a colony of Frenchmen to be organised into a republic on the purest system of political liberty. At his return, he published his "*Travels in America*," which were read with pleasure by those who had heads and hearts as warm as his own, though they were in reality the result of very slight and prejudiced views of things. On his return to France, he found the public attention fixed on the approaching states-general, and he wrote "*A*

Plan of Conduct for the Deputies of the People." He had broken off his connection with the Orleans partisans, with whose immorality he was disgusted, yet he seems to have retained sentiments of gratitude and attachment for their chief. His supposed knowledge of the theory of free constitutions caused him to be much consulted in the plans of organisation of the people, which were necessary to call their force into activity; and it is a proof of the credit he had acquired, that when the Bastille was taken, its keys were brought to his lodgings. He became a president of the famous Jacobin club, and warmly promoted from the press those revolutionary principles which were the source (perhaps unforeseen by him) of so many atrocities. The king's flight to Varennes caused him openly to support the cause of republicanism; and though his enemies have endeavoured to inculcate suspicions that he was secretly joined in the plot for raising the duke of Orleans to the crown, it seems more reasonable to judge of such an enthusiastical character by his declared acts and opinions. Monarchy, however, in some form, was still the national wish, and Brissot was obliged to restrain his impetuosity. He had, however, so far engaged the confidence of the Parisians, as to be returned one of their members in the legislative assembly of 1791, notwithstanding all the efforts of the Feuillans. To that assembly he was appointed secretary, and he was afterwards made a member of the committee of public instruction. By his activity, he drew round himself a party denominated the *Girondists* from the members of the department of la Gironde, of which it was chiefly composed; and he took the lead of several men, his undoubted superiors in talents and sound knowledge. He was now fully entered in the lists of civic ambition; and who can boast of having, in times of violence and cabal, passed through such a career without blame? Yet, like many others who rose to consequence in these times, he appears to have been proof against pecuniary temptations; for while in the possession of an influence which different parties would doubtless wish to secure at any price, he lived with his family up four pair of stairs, depending for his support upon his stipend as deputy, and his trifling gains as proprietor of a newspaper. The most censurable part of his political conduct was his continued efforts to engage the nation in open war, with the purpose, as he afterwards avowed, of involving the king and his ministers in difficulties which would prove their ruin, by detecting their treacherous intentions: a dreadful expedient, which the friends to free-

dom and mankind will for ever lament and execrate! The impeachment of the minister Delessart, and the resignation of his colleagues, left the helm vacant, and the appointment of a new ministry was by the king himself committed to Brissot. His choice fell upon Dumouriez, Claviere, and Roland. The declaration of war against the hostile powers soon succeeded, and Brissot enjoyed that influence with the new ministry which he had a right to expect. During a short period he might be accounted the most powerful person in France; but the defection of Dumouriez occasioned a speedy dissolution of this administration. Brissot had about this time entertained a great suspicion of the views of La Fayette, and he lost some credit by signing, at the head of six members of the assembly, an accusation against that general, which he was unable to substantiate. He and his party also were deeply engaged in the attempt to throw odium on the court, by the charge of a private correspondence carried on between the king and queen and the emperor; and they laboured to prove the existence of a supposed Austrian committee formed for that purpose; but here too they fell short in point of evidence. The bloody 10th of August, 1792, in which the Tuilleries was forced, the king's guards massacred, and himself made prisoner, is imputed chiefly to the effects of Brissot's writings; but his natural humanity led him to save the lives of several of the Swiss guards on that fatal day. He was employed to draw up the declaration to the neutral powers concerning the suspension of the king's authority; but he seems to have regarded with horror the sanguinary spirit that was now predominant among the Jacobin leaders, and he was probably free from all participation in the shocking massacres at the Paris prisons in September. In the national convention, which now assumed the direction of the state, and of which he is said to have suggested the idea, he was returned member for the department of Eure and Loire, his native country. Here he openly and firmly declared for a republican government, in opposition to the Jacobins and Orleanists, and in consequence he was expelled the Jacobin club. On this occasion he wrote a vindication of his public conduct, under the title of "An Address to all the Republicans." The prospect of the fatal issue of the king's trial appears to have shocked him, and he attempted to save his life by a proposal of deferring his execution till the constitution should be perfected. The war with England, which soon followed the death of Lewis, was urged on by the warmth and the

credulity of Brissot, who had been led to believe by his correspondences in England, that it would certainly produce a civil war in that country. He was stunned with the near view of the dangers which every-where environed France, and with the decline of his own influence, as a more violent party arose, which better suited the turbulence of the times. Robespierre was able to render the Brissotines objects of the public suspicion; and the desertion of Dumouriez from his post as general hastened their downfall. Decrees of arrestation were issued against them in May and June, 1793, which occasioned the flight of several of them, among whom was Brissot, who attempted to escape to Switzerland. He was stopped and imprisoned; but though the other party was now triumphant, it was long before they ventured to bring the Brissotines to a public trial. At length, on October 24th, Brissot with his associates was brought before the dreadful revolutionary tribunal. He was placed on an elevated seat amidst his twenty-one friends, and preserved a tranquil and collected state of mind. The acuteness of the criminals long foiled their accusers, who probably had little more than mere surmises to support their charge; but the convention passed a decree by which the jury might at any time declare themselves convinced without waiting for further proceedings, and they immediately condemned the whole party to the scaffold. It must be confessed that Brissot himself had on former occasions maintained principles leading to a like mockery of justice. The band of friends, many of whom were the most virtuous public characters of the time, passed together an heroic night, and were next morning led to execution. There Brissot, after seeing the blood of sixteen associates stream from the scaffold, submitted to the stroke with the utmost composure, and thus expiated the political faults of his life. These consisted perhaps more in vanity, enthusiasm, and precipitation, than in bad intentions; though he cannot be pronounced untainted with the vices inseparable from a course of ambition. In the relations of private life, his character stands without reproach.—A.

BRISSOT, PETER, an eminent physician, was born in 1478, at Fontenai-le-Comté in Poitou. He studied at the university of Paris, and taught philosophy in it for ten years. At length, attaching himself particularly to physic, he took his doctor's decree in 1514. Being of a scrutinising disposition, he discovered that the medical practice of his time had deviated in many points from that of the Greeks, in con-

sequence of following the Arabians; and as *authority* was then the great rule to all parties, he thought he should reform the profession by reviving the old and more orthodox practice. He began by giving public lectures on the works of Galen, in place of those of Avicenna, Rhazes, and Mesue, which had got possession of the schools; and he printed at his own expence Galen's treatise "*De curatione morborum*," according to the edition of Leoniceus. It was then the custom at Paris to bleed in the pleurisy on the side opposite to the affected one. Brissot maintained this to be an error, and inculcated the practice of bleeding on the same side, and more largely than Avicenna had directed. This was the commencement of a long and warm controversy on the subject. He removed in 1518 into Portugal, and settled in the city of Eboræ. Here his new method of bleeding excited great tumults among the faculty, and was particularly opposed by Denys, physician to the king, who had interest enough to procure a prohibition from court against bleeding on the same side in a pleurisy. On the other hand, the university of Salamanca decided this to be the true Galenical practice. An appeal was then made to the emperor Charles V. and the maintainers of the new or revived doctrine were loaded with all the odium of Lutherans or reformers in physic. The absurdity was at length terminated by suffering both parties to maintain their cause by arguments, and modern practice has decided that the whole difference is of little consequence. Brissot wrote on the occasion a work entitled, "*De vena secunda tum in pleuritide, tum in aliis viscerum inflammationibus, libellus apologeticus*," not published till after his death, *Paris*, 1525, and frequently reprinted. He died in 1522. He is said to have been so much addicted to study, that he refused to leave it in order to visit a patient, as long as he had any thing in his purse. *Bayle. Vander Linden. Haller Bibl. Med. Pract.*—A.

BRITANNICO, JOHN, an eminent Italian scholar of the 15th century, was born at Palazzuolo in the Brescian territory, of a family originally from Great Britain. He was a student at Padua about 1470, and thence went to keep school at Brescia, where his family had obtained the right of citizenship. He made himself known by learned annotations on various classic authors, particularly Juvenal, Horace, Persius, and Statius in his *Achilleid*. He wrote, besides, some grammatical and other tracts, letters, and an eulogy on Bartholomew Cajetano. He drew up notes upon Pliny's Na-

tural History, which he did not live to publish. He probably did not long survive the year 1518, in which he addressed a petition to the council of Brescia in favour of his family, several members of which appear to have been engaged in the cultivation of letters. *Bayle. Tiraboschi.—A.*

BRITO, BERNARD DE, a Portuguese historian, was born at Almeida in 1569, entered into the order of Cistercians, and was sent to study in Italy. On his return, his talents for history caused him to be appointed principal historiographer for Portugal. He was the first writer who undertook a general history of that country; of which, under the title of "*Monarchia Lusitana*," he published one volume, folio, in 1597, and a second in 1609. The work was continued by fathers Antony and Francis Brandano of the same order, who carried it to seven volumes, folio; the last printed at Lisbon in 1612. Brito besides wrote, "*Eulogies of the Kings of Portugal, with their Portraits*;" "*Ancient Geography of Portugal*;" "*Chronicle of the Cistercian Order*." He is accounted an elegant writer. He died in 1617. *Moreri. Nouv. Dict. Hist.—A.*

BRITTON, THOMAS, a man deserving commemoration for the singularity of his character and attainments in an humble condition, was born about the middle of the 17th century, at or near Higham-Ferrers in Northamptonshire. He served an apprenticeship to a small-coal man in London, and set up in the same trade in Clerkenwell. It was his business to go about the streets of London with his sack on his back crying "*Small coals*;" but with this occupation, than which none can well appear meaner, he was a chymist, a collector of curious books, and, above all, a musical amateur. His taste for chymistry he imbibed from his neighbour Dr. Garencieres; and his ingenuity enabled him to contrive a moving laboratory, built by himself at small expence, with which he performed many curious experiments. Of the nature of these we are not informed; but as many of the books he had picked up related to the Rosycrucian philosophy, it is not improbable that he might waste some of his small coals in search after the *grand secret*. His daily rounds through a part of the town abounding in book-stalls, probably first made him a collector of curiosities in that way, and eventually introduced him to those great acquaintances which so much distinguished a man in his sphere of life. About the commencement of the present century, a passion prevailed among several persons of distinction, of collecting old

books, and MSS. and it was their Saturday's amusement during winter to ramble through various quarters of the town in pursuit of these treasures. The earls of Oxford, Pembroke, Sunderland, and Winchelsea, and the duke of Devonshire, were of this party, and Mr. Bagford and other collectors assisted them in their researches. Britton appears to have been employed by them; and as he was a very modest, decent, and unassuming man, he was a sharer in their conversation when they met after their morning's walk at a bookseller's shop in Ave-Maria-lane. Britton used to pitch his coal-sack on a bulk at the door, and, drest in his blue frock, to step in and spend an hour with the company. But it was not only by a few bookish lords that his acquaintance was cultivated; his humble roof was frequented by assemblies of the fair and the gay, and this small-coal man has the singular honour of having set the first example in this country of that elegant and rational amusement, a musical concert. His fondness for music caused him to be known to many amateurs and performers, who formed themselves into a club at his house, where capital pieces were played by some of the first professional artists, and other practitioners. Dr. Pepusch, and even Handel, here displayed their powers on the harpsichord, and Dubourg played his first solo on the violin. Britton's house was an old mean building, of which the ground-floor was a repository for coals; over this was the concert-room, long, low, and narrow, and ascended to by a pair of stairs from the outside, scarcely to be mounted without crawling. Yet some of the finest ladies of the land were seen to trip up them without airs or hesitation. This music-meeting commenced in 1678, and it is affirmed that it was at first absolutely gratuitous; but in process of time, probably after Britton had taken a more convenient room in the next house, a subscription was paid of ten shillings a year each, for which, however, he provided musical instruments. He had also a very good collection of ancient and modern music by the best authors. Mr. John Hughes, the poet, who was a performer at Britton's concert, has commemorated him in the following lines inscribed beneath his engraved portrait:

Though mean thy rank, yet in thy humble cell
Did gentle Peace and Arts unpurchas'd dwell;
Well pleas'd Apollo thither led his train,
And Music warbled in her sweetest strain.
Cyllenius so, as fables tell, and Jove,
Came willing guests to poor Philemon's grove,
Let useless Pomp behold, and blush to find
So low a station, such a liberal mind.

The singularity of Britton's mode of life, and the contrast between his station and his connections, caused a variety of opinions to prevail concerning him and his meetings. He was taken for an atheist, a Jesuit, a sectary, and a conjuror; and his concerts were thought to be meetings for seditious or magical purposes. He was, however, a plain honest man, of an open ingenuous countenance and cheerful temper, and a sincere votary of the arts and studies in which he engaged. He appears rather to have been a general virtuoso, than a real proficient in any one branch; yet he played upon the viol de gamba at his own concerts, and the noted antiquary Thomas Hearne has attested his real skill in rare books and old manuscripts. He sold a large collection of these some years before his death, the printed catalogue of which Hearne says he has often looked over with wonder; and another collection of books and music, which was the chief property he left behind him, was sold by his widow. The circumstances of his death were as extraordinary as those of his life, if the story is to be credited. A ventriloquist was introduced into his company by an acquaintance who was fond of mischievous jests. This man, in a voice apparently coming from a distance, announced to poor Britton his approaching end, and bid him prepare for it, by repeating the Lord's Prayer on his knees. Britton, whose mystical and magical books had probably made him credulous, obeyed the injunction, went home, took to his bed, and actually died in a few days. This was in September, 1714. He was buried, with a very respectful attendance, in Clerkenwell church-yard. *Hawkins's Hist. of Music. Walpole's Anecd. of Painting.*—A.

BRODEAU, JOHN (Lat. *Brodæus*), was born at Tours about the beginning of the 16th century. He studied law at Bourges under Alciatus, but he entirely relinquished the pursuit of it for that of belles-lettres. He travelled into Italy, where he formed connections with Sadolet, Bembo, Manutius, and other literary characters. On his return to France, he distinguished himself by several critical works, of which the principal is a collection of observations, corrections, explanations, &c. of ancient authors, entitled, "Miscellanea." Of this, the six first books are published in the second volume of Gruter's *Lampas, seu fax artium*, 1604; and the four latter books in the fourth volume of the same collection. Brodeau has been charged with plagiarism in his notes on Euripides. He was versed in mathematics and oriental languages, as well as in classical li-

terature. He died at Tours, where he was a canon of St. Martin, in 1563. *Bayle. Moreri.*—A.

BROECKHUYSE, JOHN, in Latin *Brouckhusius*, an elegant scholar and Latin poet, is remarkable for the steps by which he became a literary character. Born at Amsterdam, in 1649, he was put apprentice to an apothecary. His dislike of his profession induced him to quit his master and go on board an India-ship, where he learned navigation, and by degrees rose to be master of an armed vessel. It was during this employ, so adverse to the muses, that he felt an inclination for letters and poetry. By the advice of the celebrated Grævius, he took a Latin master, and in a few months made himself thorough master of the language. He left the sea, and obtaining the post of captain in the militia of Amsterdam, devoted himself with the greatest ardour to classical studies. While still on board his ship, he wrote several pieces, among them one entitled, "Celadon, or Impatience to revisit his Country." A collection of his poems was published at Utrecht in 1684, which gained him great reputation. He was not less eminent as a critic; and published learned and valuable editions of "Sannazarius, Propertius, Tibullus, and Aonius Palearius." He translated into Latin, father Rapin's "Parallel of Homer and Virgil." As an editor, he displays a great knowledge of literary history, but is censured as too bold in altering the text. He died in 1707, and a monument was erected to him at Amstelveen, where he was interred. A splendid edition of his poems in 4to. was published at Amsterdam in 1711. *Bouillet. Moreri.*—A.

BROOKE, HENRY, an ingenious author in polite literature, was the son of a clergyman in Ireland, where he was born in 1706. He was first educated under Dr. Sheridan, and then entered in Dublin-college, whence, so early as his seventeenth year, he was removed to the Temple. In this situation his vivacity of genius and amiable temper caused him to be generally admired and beloved; and among his numerous friends and acquaintance he was able to reckon the names of Pope and Swift. Being recalled to Ireland, to attend the dying bed of an aunt, he received from her the guardianship of an amiable young cousin, between whom and himself a mutual attachment was formed, which ripened so early, that a private marriage took place, and the young lady became a mother before she had completed the age of fourteen. He lived some time after this in domestic retirement, till an increasing family obliged him

to think of some mode of profiting by his abilities. He went to London, and there, as it is said, under the eye of Pope, wrote his philosophical poem of "Universal Beauty," in 1735. On returning to Ireland, he practised, though unwillingly, the law as a chamber-counsel. An ambition to acquire distinction in poetry and elegant literature was, however, his ruling passion; and on a third visit to London, he pushed his fortune among the witty and the polite, who courted his company; and he wrote a tragedy. This was "Gustavus Vasa," a piece animated with the noblest sentiments of liberty, which were indeed expressed with such energy, that government thought proper to shut the theatres against its public representation. This measure produced its usual effect of exciting an enthusiastic ardour in his favour among his friends and party. The play was published by subscription in 1739, and produced a greater emolument to the author than if it had been acted. The party in opposition was at this time headed by Frederic prince of Wales, who affected to be the great patron both of letters and liberty. Brooke warmly attached himself to his royal highness, took a house at Twickenham, near Pope's, and sent over for his wife, who was proposed by the prince as wet-nurse to a child of whom the princess was then pregnant. Amid the flattering prospects of futurity, however, he probably found his means inadequate to present support; for his wife's solicitations induced him to part with his house at Twickenham, dismiss his servants, and return to a life of privacy in his native country. He continued to cultivate the muses; and a tragedy of his writing, "The Earl of Westmoreland," was acted in 1745, at Dublin, where his prohibited *Gustavus Vasa* had before appeared. In that year he published his "Farmer's Letters," addressed to the people of Ireland, and designed to promote the principles of liberty and patriotism. This was the period of the rebellion, and that of the viceroyalty of the earl of Chesterfield, who patronised Mr. Brooke both as a poet and a friend of freedom, and gave him the post of barrack-master. He probably now passed some years at Dublin in business and society, but of this portion of his life little is known. As a poet, he appeared with great advantage in Moore's publication of "Fables for the Female Sex," 1747, to which he contributed three pieces, of superior merit. That entitled "The Female Seducers," is peculiarly charming from its tender and pathetic cast, as well as its sublime poetry, and displays that devotional spirit which always characterised the

author. Disappointed in views of further advancement, and not possessed of sufficient prudence to live in a metropolis with economy, he again retired to the country, in company with an only brother, where they reared together their numerous families in mutual harmony and affection. Here he devoted himself entirely to letters, writing dramatic pieces and novels, the former of which he hoped to get introduced upon the London stage, but without success. There was a time, indeed, in which Garrick would gladly have engaged him as a writer; but Mr. Brooke, being then in the career of his fame, and flattered with golden prospects, rejected his proposals with some stateliness, and they were never renewed. From the catalogue of his works, it however appears that his tragedy of the "Earl of Essex," acted in Dublin in 1749, was also performed at Drury-lane in 1760; but several other tragedies and comedies are not mentioned as having appeared on any theatre, though probably some of them gained admission to the Irish stage. Such a confined notice would, however, rather mortify than flatter one of his high spirit. He wrote, in 1762, a prose work in octavo, entitled, "The Trial of the Roman-catholics," in which he generously endeavoured to remove the prejudices entertained against that injured part of the Irish subjects, and thus made amends for some aspersions he had formerly cast upon them. A novel called "The Fool of Quality," first published in 1766, attracted considerable attention, which it deserved for some admirable strokes relative to the formation of the heart and understanding in young people. The general plan, however, was wild and incoherent; and the latter volumes were strongly tinged with that methodistical spirit, in which the religious fervour of his mind at length terminated. The circumstances of his life unfortunately promoted his turn to fanaticism. His thoughtless profusion in money-matters, the offspring of sympathy and generosity, had involved him in the necessity of first mortgaging and then selling his paternal lands. He left the country, and rented a house in Kildare, which, after a few years' residence, he quitted for a farm near his former habitation. The death of his beloved wife, after an union of near fifty years, aggravated by the loss of a favourite child, gave an irreparable shock to his intellects, which at length ended in almost total imbecility. A novel entitled, "Juliet Grenville," published in 1774, indicated still more sensibly than the last volumes of the *Fool of Quality*, his decline of faculties. Two poems, "Redemption," and the "Fox-

chace," are among his later works, and are probably little known or read. He died in October, 1783, leaving only two survivors of his seventeen children. His dramatic and other works (the novels excepted) were printed in 4 vols. 8vo. 1780. He was in possession of the place of barrack-master of Mullingar at his death. *Life prefixed to his works. Gent. and Europ. Magaz.—A.*

BROSCHI. See FARINELLO.

BROSSARD, SEBASTIAN DE, an eminent musical writer, was in the early part of life prebendary and chapel-master of the cathedral church of Strasburg, but afterwards grand-chaplain and chapel-master of the cathedral of Meaux. He was both a performer in music, and an adept in the theory of that art. One of his works is entitled, "Prodromus Musicalis, ou Elevations & Motets à Voix seule, avec une Basse continué," folio. Of this, a second part, entitled, "Elevations & Motets à ii. & iii. Voix, & à Voix seule," &c. was published in 1698, folio. His most valued work is a "Dictionary of Music, containing an Explanation of the Greek, Latin, Italian, and French Terms most used in Music." *Amsterd. fol. 1703.* At the end of this book is a catalogue of 900 authors, ancient and modern, who have written on music, divided into classes. Brossard possessed a numerous library of music, which he presented to Lewis XIV. who granted him a pension. He died at Meaux in 1730, aged above seventy. *Moreri. Hawkins's Hist. of Music.—A.*

BROSSE, GUY DE LA, a considerable benefactor to the science of botany, was physician in ordinary to Lewis XIII. king of France. By his continued solicitations to this prince and his minister cardinal Richelieu, with the aid of the first physician Bouvart, he obtained the establishment of the royal physic-garden at Paris, in 1626, and procured the necessary funds for its support, under the protection of Richelieu, the chancellor Seguier, and Bullion, superintendant of the finances. He published in 1628 a work entitled, "De la Nature des Plantes, & Dessein d'un Jardin Royal," 8vo. This is written in the loose unscientific manner of the age, but contains some good observations on plants, together with many remarks on the utility of a public garden. In 1634 he published, "Avis defensif du Jardin Royal," &c. 4to. containing a catalogue of the plants in the garden, the king's edict for its foundation, and some letters relative to the subject; and in 1636 he published a fuller "Description du Jardin Royal des Plantes Medicales, contenant le

Catalogue des Plantes qui y sont cultivées," 4to. The list consists of 2000 plants, but has many varieties, and the names are often faulty. The garden was opened for demonstrations in 1640, on which occasion he published "L'Ouverture du Jardin Royal," 12mo. He left unfinished a collection of figures of plants in the royal garden, consisting of forty-five plates, folio, very finely executed, and mostly representing exotics, many of them from Canada. Of these, Vaillant and Jussieu the elder struck off sixty copies. It is not known how long la Brosse lived. *Moreri. Haller Bibl. Botan.—A.*

BROSSES, CHARLES DE, an eminent magistrate and man of letters, was born in 1709 at Dijon, of a family distinguished in the long robe. He displayed from an early age great quickness of parts, and an ardent desire for instruction. As a profession, he pursued the track of his predecessors, and became a counsellor of parliament in 1730, and a president à mortier in 1741. His zeal and integrity caused him to be entrusted with the management of various delicate transactions. He was more than once chosen to carry to the foot of the throne the remonstrances of the people, and he partook of the honourable disgrace which this office inflicted on many worthy men in the reign of Lewis XV. At length, however, he obtained the highest testimony of court-approbation, by his appointment to the presidency of the parliament of Burgundy in 1774. In the intervals of his public duties, literature was the great employment of his life, and the range he took in studies of this kind was very extensive. History, geography, mythology, antiquities, metaphysics, languages, all had a share of his attention, and he pursued each with all the ardour and activity of his character. He had a large acquaintance among the learned at home and abroad, and was a member of various literary societies. The celebrated Buffon, who had been his fellow-scholar, always regarded him as a genius of a superior order. Besides various memoirs in the collections of the academies of belles-lettres of Paris and Dijon, the Journal des Savans, and the Dictionnaire Encyclopédique, he was author of the following separate works: "Letters on the Discovery of Herculaneum," 1750, 8vo. "History of Voyages to the Southern Regions," 2 vols. 4to. 1756; in this he strongly supports the notion of a southern continent, and his arguments had a great effect in producing the exploratory voyages of the French and English, which have at length disproved its existence, at least within any habitable or accessible lati-

tudes. "On the Worship of Fetiches, or a Parallel between ancient Idolatry and that of the People of Negroland," 1766, 12mo.; this is a very curious philosophical and mythological performance. "Treatise on the mechanical Formation of Languages," 2 vols. 12mo. 1765; in this he attempts to establish a general etymological system, derived from the supposition of a primitive language founded on the mechanical formation of articulate sounds: the ideas in this work are very ingenious, but in part fanciful and overstrained. "History of the Roman Republic in the Course of the seventh Age of Rome, by Sallust; in Part translated from the Original of that Author, in Part composed and restored from the scattered Fragments of his lost Works;" 3 vols. 4to. 1777: this laborious work displays a profound knowledge of the Roman history and its writers; the style of the translation, however, is charged with being too familiar for the dignity of historical writing. The president de Brosses was as amiable in private and social life, as he was respectable in his public and literary character. He died on a visit to a married daughter in Paris, May 7, 1777. *Eloge de M. de Brosses par M. Maret. Nouv. Dict. Hist.*—A.

BROSSETTE, CLAUDE, born at Lyons in 1671, first entered among the Jesuits, and afterwards became a lawyer. He was a member of the Academy of Lyons, and keeper of the public library of that city. Besides some professional works, he was the author of "A brief History of the Town of Lyons;" and "A new historical Eulogy of the Town of Lyons," 4to. 1711; both written with elegance, and published by order of the consular body of that place. "Historical Elucidations of the Satires and other Works of Boileau Despréaux," 2 vols. 4to. 1716; reprinted in various sizes: this work contains those passages of the ancients which Boileau has imitated, together with a variety of curious and instructive anecdotes; but it is rendered prolix by the insertion of many puerilities, and things little to the purpose. "A Commentary on the Satires and other Works of Regnier," 8vo. 1729; a work of a similar character with the foregoing. Brossette entertained a friendly correspondence with several men of letters, among whom were Rousseau and Voltaire. He died at Lyons in 1746. *Nouv. Dict. Hist.*—A.

BROTIER, GABRIEL, abbé, a member of the French Academy of Belles-lettres, distinguished by his classical erudition, was born at Tonnay, a small town of the Nivernois, in the

year 1723, and died at Paris on the 12th of February, 1789, at the age of sixty-seven. He was educated in the Jesuits'-college of Louis-le-Grand, of which he was several years librarian. Being endowed with a retentive memory and great penetration, he made it a practice, at a very early period of life, to write notes in all the books which he read, so that the margins of several of those in his library were entirely filled with them. This method he pursued till his last moment. All these he arranged wonderfully in his mind, and had it been possible after his death to have put his papers in that order with which he himself alone was acquainted, they would have furnished materials for several curious volumes. With this method, and continued labour for ten or twelve hours a day, the abbé Brotier acquired an immense fund and prodigious variety of knowledge. Except the mathematics, to which, we are told, he gave little application, he was acquainted with every branch of science, natural history, chymistry, and even medicine. Every year he read Hippocrates and the books of Solomon in the original languages: these, he said, were the best works for curing all diseases both of the body and mind. The belles-lettres, however, were his grand pursuit. He had a profound knowledge of all the dead languages, but particularly the Latin, of which he was completely master; and he was well acquainted also with most of the modern languages of Europe. Besides possessing this extensive erudition as a linguist, he was well versed in ancient and modern history, both sacred and prophane, chronology, coins, medals, inscriptions, and the usages of antiquity, which had always formed a part of his studies. He had collected a considerable quantity of materials for a new history of France, and it is much to be regretted that he was prevented from undertaking the work. On the dissolution of the order of the Jesuits, the abbé Brotier found an asylum equally peaceful and agreeable in the house of M. de la Tour, a printer of eminence, who has gained a just tribute of applause from all connoisseurs on account of those works which issued from his press. In this friendly retreat the abbé Brotier spent the last twenty-six years of his life; and by the care and attention of Mr. and Mrs. de la Tour, experienced a happiness, the value of which he was able to appreciate. It was here also that he published those great and magnificent works which will render his name immortal;—an edition of Tacitus, enriched not only with notes and learned dissertations, but also

with supplements, which induce us sometimes to doubt whether the modern writer is not a successful rival of the ancient; and an edition of Pliny the naturalist, the notes and illustrations to which are only a short abridgement of what he had prepared to correct and enlarge the edition of Hardouin, and to give an historical account of all the new discoveries made since the beginning of this century. To these two works, which procured to the abbé Brotier the applauses of all the learned men in Europe, he added some others of less importance; such as, a beautiful edition of Phædrus; and an edition of Rapin's poem, *De Hortis*; to which he subjoined a "History of Gardens," written in Latin with great elegance, and abounding in the most beautiful imagery; for the abbé Brotier was not one of those pedants, according to the expression of Boileau, "herissés de Grec & Latin." He possessed a lively imagination, with great taste, clearness, and perspicuity; and in particular a sound judgment, which, in writing, never suffered him to adopt any sentiment but what was beautiful, solid, and true. The abbé Fontenay, to whom we are indebted for the above particulars respecting this elegant scholar, delineates his character in the following words: "That intimate friendship which united me to the abbé Brotier, gratitude for the services he did me, his talents, and his virtues, will always endear his memory to me; and I may justly say with the Roman poet,

' Multis ille bonis flebilis occidit,
Nulli flebilior quam mihi.'

"However great may have been the merit of this learned man, as worthy of esteem for the qualities of his heart as for those of his mind, one must have known him intimately to form a just idea of his character. I indulged in the pleasure of visiting him as often as my avocations would permit, and many an agreeable hour I have spent in his company. Humble and unassuming, and of such delicate modesty as caused him to blush when the least encomium was passed upon him; good tempered, plain in his manners, and giving himself up to society with the smiles and simplicity of a child; his conversation was engaging, and always instructive when it turned on subjects of science or literature. Widely differing in this respect from those men of letters, who, if we may be allowed the expression, are misers of their knowledge, and seem to hoard it up for themselves, or that they may make an ostentatious display of it in some publication, the abbé Brotier answered with great readiness the questions of every person who applied to him for

information, and instructed those around him with the utmost affability and condescension."

The following is a list of the abbé Brotier's works, as given in *La France Littéraire*, by J. S. Ersch, published at Hamburg in 1797: "Examen de l'Apologie de M. l'Abbé de Prades," 1753, 8vo.; "Conclusiones ex Universa Theologia," 1754, 4to.; "Traité des Monnoies Romaines, Grecques, & Hebr. comparées avec les Monnoies de France, pour l'Intelligence de l'Ecriture Sainte & de tous les Auteurs Grecs & Romains," 1760, 4to.; "Prospectus d'une Edit. Lat. de Tacite, en 5 vols. 4to." 1761. "C. Corn. Taciti Opera, recognovit emend. suppl. explevit, notis, disert. tabulis geogr. illustravit," 1771, 4 vols. 4to.; "Supplementa, lib. 7, 10 Annal. Taciti," 1775, 8vo.; "Cl. viri de la Caille Vita," 1763, 4to.; "C. Plinii Historia Naturalis," 1779, 6 vols. 12mo.; "Renati Rapini Hortorum, lib. IV. & Cultura Hortensis, Historiam Hortorum addidit," 1778, 8vo.; "Phædri Fabularum, lib. V. cum notis & suppl. access. Parallela J. de la Fontaine Fabulæ," 1785, 12mo. A. C. Brotier, the abbé's nephew, who was arrested in February, 1797, as being the chief of a conspiracy, published in 1790, "Paroles mémorables recueillies par Gabr. Brotier," 12mo. *L'Esprit des Journaux pour June*, 1789. *La France Littéraire*, by J. S. Ersch.—J.

BROUGHTON, HUGH, a divine, famous in his time for profound and recondite learning, was born in 1549 at Oldbury in Shropshire. Not much is known of his early education; but it is said, by the biographers of Bernard Gilpin, that this excellent person one day on a journey to Oxford fell in with young Broughton, who was proceeding on foot to the same place with a view of becoming a scholar there; that being pleased with his answers to certain questions concerning his proficiency in learning, Gilpin first took him to his own school at Houghton, and thence sent him to Cambridge. In that university, Broughton greatly distinguished himself by his parts and industry, particularly by his knowledge of the Greek and Hebrew tongues, by which he acquired the patronage of the earl of Huntingdon. On leaving the university, he repaired to London, where he became a celebrated preacher. His manner, according to Dr. Lightfoot, was to take a text in the Old Testament, and a parallel one in the New, and discourse upon them largely in conjunction. This threw him into many fanciful and mystical applications and interpretations, which however were agreeable to many at that time, so that he attached to

himself a considerable number of hearers, some of them persons of rank. Meantime his studies were unremitted, and he is said frequently to have spent sixteen hours out of the twenty-four at his books. In 1588 he published a work which had cost him much labour, entitled "The Consent of Scriptures," which is a kind of system of scripture chronology and genealogies. He assumes as a principle the absolute incorruptness of the text both of the Old and New Testament, and contends that the tongue of Adam and Eve continued unchanged to the Babylonish captivity. This piece excited much attention at its first appearance, and was warmly opposed by Dr. Reynolds of Oxford. Broughton thought the matter of such importance, that he wished the controversy to be settled by public authority; though it is little probable that he would have acquiesced in a determination against himself. In explanation of the doctrine of this work, he read weekly lectures in London; first in St. Paul's, with the permission of the queen and council, who, however, obliged him to make a return of the names, abodes, and occupations, of all his auditors; but the opposition of the bishops at length caused even this indulgence to be withdrawn, so that Broughton was compelled to take private rooms in different parts of the town, for the continuance of his lectures. Though his manners do not appear to have been of the most conciliatory kind, he was able to secure the warm attachment of some friends, among whom the most zealous were a family of the name of Cotton, drapers by trade, with whom he always lodged in London, and who frequently presented him with considerable supplies of money. He undertook to teach the son of one of these to read and speak Hebrew when only seven or eight years of age, which he effected by continually conversing with him in that tongue on all the topics suited to a child, and rigorously prohibiting him from talking in English, even to his mother. This may suffice as a specimen of Broughton's wrong-headedness with respect to his favourite object. In 1589 he went to Germany with a pupil, and abode some time at Frankfort, where he held a long dispute in the Jewish synagogue with a rabbi concerning the truth of the Christian religion. The conversion of the Jews was, indeed, an object he had much at heart; nor did he shun disputes with the papists whenever opportunities came in his way; and he equally disregarded the rules of prudence and politeness in his disputations. After his return he published "An Explication of the Article of Christ's Descent into Hell," in which he maintained with great

learning the opinion that Hades means only the place of the dead, not that of punishment; an opinion which then met with violent opposition, though it has since been generally received. Archbishop Whitgift and bishop Bilson were two of his opponents in this matter. He passed much of his time abroad during the remainder of queen Elizabeth's reign, cultivating an acquaintance with many learned men, and maintaining his peculiar opinions. He was treated with distinction by the archbishop of Mentz, to whom he dedicated his translation of the Hebrew prophets into Greek; but it is surely improbable that, as is asserted, he was offered a cardinal's hat if he would conform to the Romish church. Such a thing might have been hinted by a partial admirer, but Broughton was not a man for such a station. He addressed an epistle in Greek to the Genevans (printed at Mentz in 1601) on the subject of Christ's descent; in which he reproved that church, not without justice, for its heat and violence in some points, and spoke with much severity of the celebrated Beza. To this reformer he wrote some rude letters, of which he sent copies to the Jesuit Serrarius, with full permission to publish them. When the new translation of the Bible was begun in 1607, it was matter of surprise that one of Broughton's distinguished and appropriate learning was not employed in it; but the peculiarity of his notions, and the rooted dislike of the episcopal bench, prevented any application to him. The want of encouragement at home again induced him to go abroad, and he was some time preacher to the English at Middleburg in Zealand. Finding his health decline, he resolved to return and die in his own country. He accordingly embarked for England in November, 1611; and, being cordially received by his friends, lodged first with one of them in Cannon-street; whence removing in the spring to the house of another at Tottenham High-Cross, he died there of a pulmonary consumption in August, 1612. His corpse was attended by a great number of mourners to its place of interment in St. Antholin's church-yard. This lasting attachment seems to refute many things that have been said against his moral character; though it is evident that as a divine, scholar, and controversialist, he was self-opinionated, choleric, rude, and dogmatical. He has been accused of great ingratitude to his early patron Bernard Gilpin, but the charge seems to be rather founded on surmise than proof. The greater part of Broughton's works were printed together in one large volume folio, London, 1662, with

the singular title of "The Works of the great Alboinean Divine, renowned in many Nations for rare Skill in Salem's and Athens' tongues, and familiar Acquaintance with all rabbinical Learning, Mr. Hugh Broughton." They are much extolled by Dr. Lightfoot, who was similarly addicted to rabbinical learning, but are now, it may be presumed, totally sunk in oblivion. During his life, Broughton was not only a subject of angry controversy, but of ridicule. Ben Jonson, in his "Alchymist," thus alludes to him:

Y'are very right, sir, she is a most rare scholar,
And is gone mad with studying Broughton's works.
If you but name a word touching the Hebrew,
She falls into her fit, and will discourse
So learnedly of *genealogies*,
As you would run mad too, to hear her, sir.

This insult from the muse was almost recompensed to his memory by an elegy possessing great poetical beauties, printed at the end of his works, by an obscure author, one W. Primroes. Theology personified is represented as lamenting his loss. We shall only here quote what he says of him as a linguist:

Who, tuneful as the silver-pinion'd swan,
Canaan's rich language in perfection sang.

He knew the Greek, plenteous in words and sense,
The Chaldee wise, the Arabic profound,
The Latin pleasing with its eloquence,
The braving Spanish with its lofty sound,
The Tuscan grave with many a laurel crown'd,
The lisping French that fits a lady vain,
The German, like the people, rough and plain,
The English full and rich, his native country's train.

Biogr. Britan.—A.

BROUNKER, or BROUNCKER, WILLIAM, lord viscount of Castle Lyons in Ireland, and first president of the Royal Society after its incorporation, was the son of sir William Brunker, knight, who was made viscount in 1645. The subject of the present account was born about the year 1620. His place of education has not been left on record, but his ability and success in the cultivation of mathematical knowledge are well established. He was created doctor of physic at Oxford in June, 1646; and in April, 1660, he was one among the nobility and gentry who subscribed a declaration acknowledging general Monk to be the restorer of the laws and privileges of these nations. He was one of those eminent men who met for the purpose of promoting experimental knowledge, in a body which was afterwards incorporated by Charles the Second, under the title of the Royal Society, and of which, as we have already noticed, he was nominated first president in the charter. He filled this station with honour and advantage to the society for fifteen

years. He was chancellor to queen Catharine, and keeper of her great seal, and also a commissioner for executing the office of lord high-admiral, and master of St. Catharine's hospital near the Tower of London. Notwithstanding his activity and learning, we possess but few of his writings. These are, "Experiments of the Recoiling of Guns," published in the Philosophical Transactions; an algebraical paper, "Upon the Squaring of the Hyperbola," published in Spratt's History of the Royal Society; several letters to Dr. James Usher archbishop of Armagh, published at the end of that primate's life by Dr. Parr; a translation of the treatise of Descartes, entitled, "Musicæ Compendium," which was published without his lordship's name, but as done by a person of honour, and is enriched with a commentary, or animadversions, which exhibit great skill in the theory of music. He was also engaged in a literary correspondence on mathematical subjects with Dr. John Wallis, which was published by the latter in 1658, at Oxford in quarto.

Lord Brunker died at his house in James-street, Westminster, April 5, 1684, aged sixty-four years; and was buried on the 14th in a vault in the middle of the choir belonging to the hospital of St. Catharine's. His younger brother Henry, or Harry, succeeded him in his honours. *Biogr. Britan.—W.N.*

BROUSSON, CLAUDE, a zealous partisan, and at length a martyr, of the reformed religion in France, was born at Nismes in 1647, and was brought up to the law. He exercised the profession of an advocate for twenty years, first at Castres, and then at Toulouse, and established a reputation as well for generosity and disinterestedness, as for firmness and ability. By some of his pleadings for the protestant ministers and churches, he brought himself into danger of being arrested; but it was thought more adviseable to attempt to gain him over by the offer of a counsellor's place, which, however, he rejected with contempt. It was at his house that the assembly of almost all the reformed churches in France was held in 1683, which drew up the resolution of continuing to assemble for public worship, though persons should come to demolish their temples. This determination was the cause of various tumults, fights, and massacres, in which it is evident that the protestants could only have been defenders. An amnesty was issued from court for these transactions, yet troops were sent to seize seven or eight of the persons chiefly concerned in the resolution. Brousson, who had then retired to Nismes, was one of these; but having timely

notice of the design, he made his escape to Geneva, and thence to Lausanne, where he published his "State of the Reformed in France," 1684; and his "Letters to the French Clergy in Favour of the Reformed Religion," 1685. He was appointed one of the deputies from the principal refugees in Switzerland, to engage the protestant powers to interest themselves in favour of the French Reformed dispersed throughout Europe. During his stay at Berlin, he composed, by desire of the elector of Brandenburg, his "Letters from the Protestants in France to all other Protestants." He then went to Holland, where he had several conferences with the prince of Orange and pensioner Fagel. Returning to Switzerland, he printed "Letters to the Roman-catholics;" and, in order more effectually to distribute them in France, he ventured in 1689 to revisit that country. Arriving in the Cevennes, and being present at a meeting of the protestants on the top of a high mountain, he was solicited to perform the functions of a minister. He accepted this dangerous office, which he exercised in those parts for four years, continually harassed by proclamations, searches, and legal processes against him. He returned to Lausanne in 1698, and repairing thence to Holland, he printed "A summary Relation of the Wonders wrought by God in the Cevennes and Lower Languedoc, for the Consolation and Instruction of his desolated Church." The title indicates an enthusiastic spirit, which those of the opposite party would naturally term fanaticism. He likewise published a volume of sermons; and the States of Holland gave him a pension as a minister. At the end of 1695 he again visited France, and travelled through most of its provinces. Meantime he continued to exercise his pen in various writings; and particularly exerted himself during the negociations for the peace of Ryswick, in order to instigate the protestant powers to treat for the re-establishment of the French reformed churches. Finding that nothing was to be expected on this head, he resolved upon another tour in France; when, after encountering many hazards in different parts, he was apprehended at Oleron in September, 1698, and carried for trial to Montpellier. He was proved to have acted as a minister, notwithstanding the edict, and to have held intelligence with hostile powers. As to the first charge, he pleaded his superior duty as an apostle of Jesus Christ, who ought not to betray the faith. But when a plan drawn by his own hand, and addressed to the duke of Schomberg, for introducing English and

Savoyard troops into the kingdom, was shewn him, he could make no satisfactory reply. He was condemned to be broken alive upon the wheel, which dreadful sentence he underwent in the great square of Montpellier, with all the firmness that belonged to his character. He has been accounted a martyr by his sect; and the States of Holland manifested their regard for his memory, by granting a pension to his widow in addition to what he had enjoyed. *Moreri. Nouv. Dict. Hist.—A.*

BROWN, JOHN, D.D. a clergyman, and writer of talents, was born in 1715, at Rothbury in Northumberland, where his father, a native of Scotland, was curate. He was educated at St John's-college, Cambridge; and, leaving the university with great reputation in 1735, he received orders, and first settled as a minor canon and lecturer in the city of Carlisle. He obtained notice as an elegant writer by two sermons preached after the rebellion in 1746, on the connection between religious truth and civil liberty; and his attachment to whiggish principles procured him the friendship of Dr. Osbaldiston, bishop of Carlisle, who obtained for him a living in the county of Westmoreland. About this time he made himself known as a nervous and correct versifier, first by a poem entitled "Honour," inscribed to lord Lonsdale; and next by an "Essay on Satire," addressed to Dr. Warburton, which has been prefixed to that eminent critic's editions of Pope's works. The friendship of Warburton was followed by the patronage of Mr. Allen of Prior-park, who kindly entertained Mr. Brown at his house, and afforded him some generous pecuniary assistance. During his residence there, he preached two sermons at the Abbey-church of Bath, one of which, against immoderate gaming, is said to have occasioned the suppression of the public gaming-tables by order of the magistrate. In 1751 he published a work which ranks among the most distinguished of his productions, his "Essays on the Characteristics of the Earl of Shaftesbury." This was written with much spirit and elegance; and while it refuted many of the erroneous positions of the noble author, it treated him with candour and politeness. The work was received with great applause, and reached a fifth edition. The remaining attachment to lord Shaftesbury's writings did not, however, suffer it to go unanswered, and several pamphlets appeared on the occasion. Our author continued to support his professional character by occasional sermons, written with ingenuity and liberality; and in 1755 he dignified his name by the title of doctor of divinity,

received at Cambridge. In that year he ventured to launch out in the new character of a dramatic writer; and with the powerful aid of Garrick, his tragedy of "Barbarossa" was advantageously brought on the stage; and in the ensuing year, was succeeded by "Athelstan." Barbarossa retained a place in the theatre for a considerable time; and, as well as Athelstan, may support a decent competition with the dramatic compositions of the time. Dr. Brown did not give his name publicly to either of these performances.

The work which forms a distinguished era in our author's life, and which gave a sort of new turn to his literary character, appeared in 1757, under the title of "An Estimate of the Manners and Principles of the Times." The nation had just engaged in a war, the commencements of which were highly disgraceful and disastrous. The national spirit was sunk in despondence, and universal dissatisfaction with men and measures prevailed. In this temper of the public Dr. Brown published his very warm and severe invective against the English character, which he represented as sunk in effeminacy, frivolity, and selfishness. It has always been observed of the people of this nation, that they are fond of being encouraged in their fits of spleen and ill-humour, by satirists and prophets of misfortune. The "Estimate" became wonderfully popular, and seven editions of it appeared in a year. It met, however, with many answerers and antagonists; but, as Voltaire observes, its best answer was, that the English, from that period, began to beat their enemies in every quarter of the globe. It is, perhaps, too much to impute, with him, this favourable change to a spirit roused by Dr. Brown's book. In fact, it has generally been found that the British spirit is of a kind which does not blaze out suddenly, but requires considerable effort and stimulus from practice and events to raise it to its highest pitch. Dr. Brown published, in 1758, a second volume of the "Estimate," and afterwards, "An explanatory Defence of the Estimate, by way of Appendix;" but these, though well-written pieces, could not keep up the public attention to a subject which began to flag. Besides, the vanity and self-consequence which now manifestly gained ground upon him, and made a conspicuous part of his character, excited the disgust of many of his admirers. An unhappy propensity to quarrel with his friends and patrons, prevented him from obtaining those professional advantages which his literary reputation might justly lead him to expect; and the vicar-

age of St. Nicholas in Newcastle-upon-Tyne, with the post of one of the king's chaplains in ordinary, constituted the final sum of his ecclesiastical promotions. In 1760 he published an "Additional Dialogue of the Dead between Pericles and Cosmo," intended to vindicate the political character of the great minister William Pitt. His next production, in 1763, was, "The Cure of Saul, a sacred Ode," which was set to music, and performed as an oratorio. It is a performance of considerable poetical merit. He followed it in the same year with a congenial "Dissertation on the Rise, Union, and Power, the Progressions, Separations, and Corruptions, of Poetry and Music;" an ingenious and elegant performance, but somewhat fanciful in its principles, and displaying too much credulity as to the supposed effects of certain public institutions among the ancients. This work gave rise to several publications in attack and defence; and Dr. Brown, in 1764, published the "History of the Rise and Progress of Poetry," extracted from it, and detached from the conjunction with music. In the same year he printed a volume of "Sermons," most of which had before appeared singly. The new ones were three discourses on education, chiefly designed to confute the maxims of Rousseau in his *Emile*, with respect to the neglect of the early cultivation of the mind in religion and morals. It seems as if Dr. Brown had now received a decided bias towards authority, as was particularly shewn by his "Thoughts on civil Liberty, Licentiousness, and Faction," printed in 1765. In the conclusion of this piece he proposed a prescribed code of education, to be adopted and enforced by government, which called down the animadversions of that zealous advocate for freedom, Dr. Priestley, in his *Course of liberal Education*. Dr. Brown, however, continued to make additions to his code, and his writings on this subject were the occasion of a remarkable event in his life. Dr. Dumaesq was at that time residing in Russia, to afford his assistance in the establishment of certain schools which the empress Catharine resolved to erect in different parts of her dominions. A lady in England, who corresponded with him, took occasion to mention Dr. Brown's publications relative to this topic, and proposed a correspondence between them. This was set on foot; and Dr. Brown, in a letter to Dr. Dumaesq, entered largely into the subject, gave an outline of a grand scheme of education, and indeed of legislation, for the Russian empire, and concluded with making a spontaneous offer of

going to Petersburg in order to assist in its execution. Dr. Dumaresq translated Dr. Brown's paper into French, and presented it to M. de Panin, by whom it was laid before the empress. She was struck with it, and gave Dr. Brown an invitation to her court, which he accepted. With her characteristic munificence, she ordered her minister in London to pay him a thousand pounds for the expences of his journey, and Dr. Brown disposed himself to enter upon this new and brilliant scene of his political life. In the mean time his friends, observing that his health had suffered from severe attacks of the gout, and probably discerning other improprieties in the design, exerted themselves to dissuade him from the journey, so that he was induced to renounce it, at least for the present. He had taken up only 200*l.* of the money, of which he returned above half, after deducting the expences he had incurred, so that his honour and integrity in the affair are unimpeachable. Nor did he cease from attempting to serve the cause in which he had engaged, but wrote a long letter to the empress on the subject of public education, filled with sensible and judicious observations. Probably, however, much would have been found to alter in his plans, had they been carried on to execution among a people so various, and so little known to the rest of Europe; nor does Dr. Brown's practical knowledge of mankind appear to have been equal to his speculative sagacity. This negociation considerably agitated his spirits; and its issue, together with the reports and remarks it occasioned, hurt and disappointed him. His last publication, in 1766, was not of a kind to tranquillise him. It was a "Letter to Dr. Lowth," in answer to one of that writer, to the author of the Divine Legation of Moses, wherein Dr. Brown was indirectly marked out as one of the extravagant flatterers and partisans of that prelate. Soon after he fell into a dejection of spirits, which became so intolerable, that he put a period to his life with a razor, in September, 1766, in the 51st year of his age. This action, as is usual in like cases, was imputed to a degree of constitutional insanity, which, however, scarcely appears to have been more than quick and jealous feelings, owing to pride, and a high sense of his own importance. He left behind him an unfinished work on "The Principles of Christian Legislation," the publication of which he very particularly directed in his will, but he appears to have proceeded but a little way in the vast plan he had sketched out. *Biogr. Britan.*—A.

BROWN, JOHN, M.D. the head of a modern sect in physic, which has had a considerable influence upon medical opinion, was born about 1735 or 36, in the parish of Buncle, Berwickshire, Scotland, where his parents were honest working people. He was put apprentice to a weaver, but discovering abilities beyond such a situation, an effort was made to change his destination, and he was sent to the grammar-school of the neighbouring town of Dunse. Here he distinguished himself above all his companions by his ardour and success in study; and having imbibed a large portion of religious enthusiasm, he looked forward to the ministerial office among the strict sect of seceders. This, however, upon some disgust, he quitted for the established church of Scotland; and after having for some time acted as private tutor in a gentleman's family in the country, he came up to Edinburgh about 1756, and entered as a student of divinity in the university. His religious principles, however, gradually forsook him, so that he renounced the further pursuit of theology, and retired to Dunse, where he officiated for a year as usher of the school in which he had been educated. He returned to Edinburgh in 1759, and commenced the study of physic, supporting himself by the instructions in the Latin language he gave to students preparatory to their examinations for a degree, and by his aid in putting their inaugural dissertations into a Latin dress. By the professors he was admitted, as an indigent and ingenious scholar, to gratuitous attendance on their lectures; and he obtained the particular patronage of the celebrated Cullen, who employed him as a private tutor in his own family, and assiduously recommended him to others. He initiated him into the mysteries of his system of medicine, and permitted him to give evening lectures, repeating and illustrating his own lessons of the morning. During this course of study and improvement, Brown married, and set up a boarding-house, which soon filled with students; but through his negligence or unskilfulness in common affairs, he ran into debt, and at length became a bankrupt. Soured by this misfortune, and irritated by disappointment in his attempt to obtain a vacant medical chair in the university, and to be admitted into the philosophical society, he quarrelled with Dr. Cullen, and became a bitter opponent of his doctrines, as well as a sarcastic censurer of the other professors, and of the whole body of regular physicians. About this time, by a long meditation upon the animal system, in which the force of his mind exerted itself with little

direction from reading, and received no aid from practical observation, he framed to himself a new theory of medicine, which was to supersede all that had hitherto appeared, and to introduce certainty into an art confessedly imperfect and conjectural. The result was, the publication of his "*Elementa Medicinæ*," a kind of text book, which he explained in a set of private lectures. These were resorted to by a number of the medical students in the university, some led by a fondness for subtle and ingenious speculation, others by an impatience of the ordinary course of study, which was to be abridged, or rather entirely rendered useless, by this short road to science. A new medical language was introduced, ideas totally at variance with former opinions were maintained, and the regular pursuit of medicine was for a time extremely obstructed by hot disputes, and virulent abuse of the stated professors of the university. Brown himself, vulgar in his manners, licentious in his principles, and given to gross intemperance, was a very unfavourable object of imitation to his pupils. He scrupled no means to push his doctrines, and the practice deduced from them; and, on the other hand, his votaries were treated with suspicion, and, perhaps, with some injustice, by the professors. Brown took a doctor's degree, not at Edinburgh, but at St. Andrew's, and for some years carried on the contest. At length his misconduct and irregularity ruined his reputation; he became extremely involved in his circumstances, and, as a last chance, removed to London in 1786. He endeavoured to excite attention by publishing "*Observations on the old Systems of Physic*," but without success; and in October, 1788, when he was about to begin a course of lectures, he was suddenly taken off by a fit of apoplexy, probably occasioned by a large dose of laudanum, a dram in which he frequently indulged when common spirits would not afford him relief. He left a numerous family in absolute want.

Such was the unhappy end of a man, who had received from nature strong powers of mind, and whose opinions, though not admitted to the extent and in the form in which he proposed them, made a considerable change in medical language and doctrine, not only where they were first promulgated, but in the principal schools of Europe. It was his great attempt, as it has been that of several theorists before him, to simplify medicine, by throwing all diseases and all remedial powers into large and strongly-marked classes, which would afford easy discrimination, and render lesser distinc-

tions unnecessary. He laid down as his fundamental proposition, that every thing acting upon the living body is a *stimulant*, or *exciting power*—that its immediate action is upon a principle originally imparted in a certain portion to every animated being, which he terms *excitability*—that its effect is *excitement*, which, when too great, exhausts excitability, and thereby induces *indirect debility*; when too little, accumulates excitability, and induces *direct debility*. All diseases are divided into *sthenic* and *asthenic*, in which excitement is either too great or too little; and all curative means consist either in increasing or diminishing the excitement. Every practitioner will know that this apparent simplicity of indication will disappear in practice, and that it is impossible to act upon ideas so general and abstract. But Brown's system has had its use in overturning many false and trifling analogies, and fixing the attention upon leading points; and the boldness of his followers has led to a full trial of vigorous remedies, particularly of the stimulant class, which have been peculiarly applicable to his theory of diseases. The fame of Brown as a Latin scholar, which first brought him into notice, could only be local and comparative. His style, though pure in the use of words, is so excessively involved with long and ill-arranged sentences, as to be almost impenetrably obscure. The "*Elementa*" have been published in more than one place on the continent, with learned remarks and expositions. His "*Observations*" have been translated into Italian, and published at Pavia. The best edition of the English translation of the *Elements* is that revised and corrected by Dr. Beddoes, from whose biographical preface the preceding account of the author is extracted.—A.

BROWN, ROBERT, the founder of the religious sect first called, after his name, *Brownists*, and finally terminating in that of *Independents*, was descended from an ancient family in Rutlandshire, nearly allied to that of lord-treasurer Cecil. He studied divinity at Cambridge, where he soon showed a disposition towards innovation. In the year 1580 he began openly to attack the discipline and ceremonies of the church of England, which he treated as anti-christian and superstitious. He first ascended the pulpit in 1581, at Norwich, where was a numerous Dutch congregation, among whom, as being inclined to anabaptism, he found it easiest to spread his opinions. Presently, having associated to himself one Richard Harrison, a country school-master, he diffused his notions more widely, and formed churches

of both nations. In point of doctrine, he did not differ either from the establishment or the puritans; but his novelties consisted in peculiar ideas concerning the nature of a church, and the rules of ecclesiastical government. Reverting to the model of the apostles in the first ages, he aimed at dividing the whole body of the faithful into separate societies or congregations, each having perfect jurisdiction within itself, and possessing all the privileges of an independent church. He maintained that the right of governing each congregation resided in the majority of the people, who might elect or dismiss ministers; and he held that the latter derived all their powers from the appointment of the people, and had no superiority over them. Nor did he confine the right of preaching to the pastors only, but asserted the full *liberty of prophesying* in all the brethren. It was not to be expected that such opinions, maintained also with great arrogance, and intemperate invectives against all existing religious societies, should pass unnoticed by a jealous and lordly establishment. Brown was summoned before the bishop of Norwich, and other ecclesiastical commissioners, and on his contumacious behaviour was committed to the custody of the sheriff of Norwich; but the interposition of lord Burghley procured his release. He then went to Middleburgh in Zealand, where he and his followers obtained permission of the States to found a church after their own model. Others were likewise settled at Amsterdam and Leyden. Brown published in 1582, at Middleburgh, a declaration of his system in a book entitled, "A Treatise of Reformation without tarrying for any, &c." in which he strongly inculcates the point of the people's beginning to separate from antichristian churches, without waiting for the authority of the civil magistrate, which he asserts to be null in ecclesiastical matters. He returned to England, and in 1585 was cited to appear before archbishop Whitgift, who took pains to reason him out of his notions; and he was afterwards sent to his father by lord Burghley. Still persisting in his opinions, his father, who was much attached to the church, expelled him his house; and Brown for some time lived a wandering life, exposed to great hardships. He must frequently have been an object of legal punishment, since before his death he boasted of having been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he fixed himself at Northampton, where labouring assiduously to gain converts, he was excommunicated by the bishop of Pe-

terborough. This censure, joined perhaps with the evaporation of his zeal, took such an effect upon him, that he made his submission to the church, and was again received into her bosom. Fuller asserts, however, that he never formally recanted his doctrine, but only promised a general compliance with the established church. He even, by family interest, obtained a living in Northamptonshire, but his conscience allowed him to receive the emoluments of it without personally discharging its duties. In other respects too, his morals were licentious, so that he retained little of the usual austerity of the founder of a sect. His end was unhappy and discreditable. Being urged by the constable of his parish for the payment of some rates, he gave way to passion so far as to treat the officer with blows; and on his complaint, the old man, then infirm, and above eighty years of age, was carried on a feather-bed in a cart to Northampton-gaol, where he soon died, in the year 1630. The sect of Brown was far from expiring with its founder. On the contrary, it spread so much as to be an object of alarm; and a bill was passed in parliament, in which sir W. Raleigh took a principal lead, to inflict severe pains and penalties on the Brownists, in consequence of which many were imprisoned, some brought to the gallows, and a number driven to Holland, to avoid the like sufferings. It has already been observed, that in process of time they lost their name in that of congregationalists, or independents, under the latter of which they formed a large party in the time of the civil wars and the commonwealth, and were very obnoxious to the presbyterians. It is singular that the successors of those presbyterians in England should very generally have adopted the principles of the Brownists relative to church-government. *Biogr. Britan. Mosheim's Eccl. Hist.—A.*

BROWN, ULYSSES-MAXIMILIAN, count of, a distinguished general in the Austrian service, was the son of Ulysses baron Brown, a colonel in the same service, and a native of Ireland, and was born at Basil in 1705. At the age of ten he was called into Hungary by his uncle, count George Brown, and was present at the famous siege of Belgrade. He rose to be lieutenant-colonel in 1725, and served in Corsica with his regiment in 1730. In 1734 he was made colonel, and distinguished himself in the war in Italy, especially at the battles of Parma and Guastalla. He was brigadier-general in 1736, and showed great skill in favouring the retreat of the Austrian army. On his return to Vienna in 1739, the emperor created him lieu-

tenant-general, field-marshal, and gave him admission to the aulic council of war. He was sent with a small army to oppose the king of Prussia in Silesia, where he disputed every inch of ground. In 1741 he commanded the right wing at the battle of Molwitz, and though wounded, made a fine retreat. Passing into Bavaria the same year, he drove the French from the banks of the Danube; and afterwards acted as plenipotentiary for the empress in the alliance concluded at Worms between the courts of Vienna, London, and Turin. In 1744 he followed prince Lobkowitz into Italy, took the town of Veletri, and penetrating into the enemies' camp, made a number of prisoners. In 1746 he drove the Spaniards from the Milanese; and joining the prince of Lichtenstein, he commanded the left wing at the celebrated battle of Placentia, where he defeated the enemy's right wing under marshal Maillebois, and secured the victory. Being afterwards appointed commander-in-chief of the army destined against Genoa, he gained possession of that city, and passing the Var, entered Provence, of great part of which he was near making himself master, when the approach of the marshal Belisle and the revolution of Genoa obliged him to retire. His retreat was greatly admired by military judges. As a recompence for his services, he was made governor of Transylvania in 1749; and of the city of Prague, with the chief command of all the troops in Bohemia, in 1752. When the king of Prussia invaded Saxony, and attacked Bohemia in 1756, count Brown marched against him, repulsed him at the battle of Lobositz, and a few days afterwards undertook his famous march for the relief of the Saxon army invested near Pirna. He obliged the Prussians to evacuate Bohemia, for which service he was rewarded with the order of the golden fleece. In 1757 he marched again into Bohemia, with an army collected in haste, to oppose a second irruption of the king of Prussia; and on May 6, fought the great battle of Potoschernitz, or Prague, in which he was dangerously wounded. Compelled to retreat to Prague, he died there of his wounds on June 26, aged fifty-two, with the character of a great general, and an equally skilful negociator. He left two sons by his wife, of the illustrious house of Marthinitz in Bohemia. *Nouv. Dict. Hist.—A.*

BROWNE, EDWARD, M.D. an eminent physician and traveller, was the son of Sir Thomas Browne, and was born at Norwich in 1642. He had his early education at Norwich school, whence he was sent at the age of fifteen

to Cambridge. In 1665 he took in that university the degree of bachelor of physic, and, removing to Merton-college, Oxford, he proceeded doctor in 1667. During the next year he set out on his travels to the continent; and deviating from the beaten track, he visited in two journies most of the dominions of the house of Austria, particularly the mineral countries of Bohemia, Hungary, and Friuli, as well as part of Turkey in Europe, not neglecting the more common tour through France and Italy. On his return he was made a member of the Royal Society and College of Physicians, and published the first part of his "Travels," which was well received, and gave him the reputation of a man of science and general erudition. He afterwards, in 1673, visited Aix-la-Chapelle, Spa, and the other mineral parts of Germany and the Low-countries, which gave occasion to a second part of his "Travels," published in 1677. He finally settled in London, where he rose to great practice and reputation; was made one of the royal physicians, chosen physician to St. Bartholomew's hospital, created censor of the college, and gradually succeeded to all the honours of his profession. Meantime he did not resign his literary pursuits, but translated two lives from Plutarch (those of Themistocles and Sertorius) for Dryden's version of that author, and gave an improved edition of his Travels collected in one volume. He is supposed to have communicated some chymical experiments to the Royal Society, and Mr. Boyle mentions him respectfully as a chymist. He attended Charles II. in his last illness; was left out of the list of royal physicians by James II., but was consulted for the health of king William; became president of the College of Physicians in 1705, and retained that office till his death in 1708.

Dr. Browne was a very general scholar, and equally conversant with polite and scientific literature. He was likewise possessed of all the ornamental qualities which fit a man for commerce with the great; and Charles II. said of him, that "he was as learned as any of the college, and as well-bred as any of the court." His Travels are the only literary production for which he is remembered; and these are chiefly valuable for the mineralogical matter they contain, which was probably then entirely new to this country. *Biogr. Brit.—A.*

BROWNE, ISAAC HAWKINS, an elegant poet in the Latin and English languages, was born in 1706, at Burton-upon-Trent, of which parish his father was minister. He was educated in classical learning first at Lichfield and

afterwards at Westminster-school, where he distinguished himself by the rapidity of his progress. Thence he was removed to Trinity-college, Cambridge; and on the death of George I. a poem of his appeared among the university-productions on that occasion, which gained him much credit. In 1727 he settled in chambers at Lincoln's-inn as a student of law; but though he prosecuted the studies of that profession with considerable diligence, he never arose to distinction in the practice of it, and at length entirely relinquished it. Possessed of a moderate fortune, he rather chose to pursue an unshackled course of life, chiefly devoted to literary occupations. He addressed to Mr. Highmore the painter a poem of some length on the subject of "Design and Beauty," in which he adopted the elegant ideas of the Platonic philosophy. Among various smaller pieces which he composed, one which obtained great popularity was entitled, "The Pipe of Tobacco," consisting of an imitation of the styles of six poetical writers, all then living, viz. Cibber, Ambrose Philips, Thomson, Young, Pope, and Swift. That of A. Philips was written by his friend Dr. Hoadly. These imitations are composed in a happy strain of humour, and are admirable specimens of skill in the adoption of different styles of language and modes of thinking.

Mr. Browne married in 1744; and in that year, and in 1748, was brought into parliament for the borough of Wenlock, by the interest of W. Forester, esq. of Shropshire. He was a supporter of Mr. Pelham's administration, but never accepted of a favour or an employment from government. Though possessed of a fine vein of elocution in private company, he had too much delicacy and timidity to become a parliamentary speaker. In 1754 he published his principal work, a Latin poem, "De Animi Immortalitate," in two books, modelled upon the style of Lucretius, with the more perfect versification of Virgil, and containing many striking poetical beauties, as well as sound and ingenious argumentation. It was a very popular work, and soon underwent several translations, of which the best is that of Mr. Soame Jenyns, printed in his *Miscellanies*. The author designed a third book, but he proceeded no farther than to leave a fragment of it. This work acquired him great reputation, and the esteem and gratitude of many of the first characters in the kingdom. Having passed through a life distinguished by private virtues, and graced by a variety of accomplishments, he died in 1760, in the fifty-fifth year of his age. His only son, Mr. Hawkins Browne, whom he had educated with

great care and success, published an elegant edition of his poems in large 8vo. in 1768. Several of them are also printed in Dodsley's Collection. *Biogr. Britan.*—A.

BROWNE, SIMON, a learned and ingenious dissenting divine, particularly remarkable for the extraordinary mental derangement into which he fell, was born at Shepton-Mallet about 1680. He received his academical education under the reverend Mr. Moor at Bridgewater, and early commenced a preacher. He officiated some years as minister to a congregation at Portsmouth, and such was the reputation he acquired by the discharge of his office, and by some professional writings, that in 1716 he was invited to undertake the pastoral care of the congregation meeting in the Old-Jewry, London, one of the most respectable among the dissenters. In this situation he continued to extend his reputation as a pastor and an author, in which last capacity he published a volume of "Hymns," a volume of "Sermons," and a letter to the reverend Mr. Reynolds, containing a spirited remonstrance against the shackles of subscription to articles of faith, which the zealots for orthodoxy were labouring to impose upon their brethren. In the year 1723, the loss of his wife and of an only son threw him into a state of dejection, which at length ended in a settled melancholy, attended with the firm persuasion, "that God had in a gradual manner annihilated in him the thinking substance, and utterly divested him of consciousness: that though he retained the human shape, and the faculty of speaking in a manner that appeared to others rational, he had all the while no more notion of what he said, than a parrot." Consistently with this idea, he thought himself no longer a moral agent, or a subject of reward or punishment. He desisted from the duties of his function, and could not be prevailed upon to join in any act of worship, public or private. This persuasion, with some small variations, continued with him to the end of life; and it was a great affliction to him when any of his friends seemed to doubt the truth of his solemn assertions on the subject. At the beginning of his disorder he was so unhappy as to feel strong temptations to suicide, but at length he became tolerably calm and composed, and was even cheerful when not thinking of his own condition. Meantime his intellectual faculties remained in full vigour, as he proved by a variety of pursuits, and several publications. Retiring to Shepton-Mallet, he amused himself with translating portions of the Greek and Latin poets into English verse, and with writing little

pieces for the use of children. He undertook the compilation of a dictionary, concerning which he is said to have observed to a friend, who asked him what he was about, that "he was doing nothing that required a reasonable soul." Towards the close of his life he engaged earnestly in theological subjects. He published in 1732, "A sober and charitable Disquisition concerning the Importance of the Doctrine of the Trinity," designed to recommend candour and mutual forbearance in the champions of different sides relative to that mysterious tenet. In the same year he published, "A fit Rebuke to a ludicrous Infidel, in some Remarks on Mr. Woolston's fifth Discourse on the Miracles of our Saviour," to which he added a liberal preface, arguing against the interference of the civil magistrate in such disputes. Another work of the same year, and his last, was, "A Defence of the Religion of Nature, and the Christian Revelation, against the defective Account of the one, and the Exceptions against the other, in a book entitled, Christianity as old as the Creation." All these were well-reasoned and clearly-written pieces; yet so strongly did his unfortunate error of imagination still operate on his mind, that in a very singular dedication of the latter work to queen Caroline (which his friends would not suffer to appear there, but which has since been printed in the eighty-eighth number of the *Adventurer*) he asserted and described with great force of expression the existence of his supposed malady in its utmost extent. Of all the recorded delusions to which the human mind has been subjected, none, perhaps, is more remarkable than this, which apparently could not be put into a form of words for description, without demonstratively proving its fallacy. The bad state of health which his sedentary life and deranged spirits brought upon him, terminated his days in his fifty-second year, at the close of 1732. *Biogr. Britan.*—A.

BROWNE, SIR THOMAS, a physician and celebrated writer, was the son of a merchant of London, in which city he was born in 1605. He received a literary education, first at Winchester school, afterwards at the university of Oxford, where he proceeded to the degree of M.A. and entering on the physic line, practised for some time in Oxfordshire. His mother having married sir Thomas Dutton, who had a post in the government of Ireland, he accompanied his step-father on a visitation of all the fortresses of that kingdom. Pursuing the inclination he had thereby acquired for travelling, he visited the continent, passed some time at

Montpellier and Padua, and took the degree of doctor of physic at Leyden. His return to his own country was probably about 1634; and two years afterwards he settled as a physician at Norwich on the invitation of some of the principal persons of the place and neighbourhood. Here he married, and attained to extensive practice and reputation. In 1642 he published his famous work entitled "Religio Medici," which he had written, or at least sketched out, seven years before, and which had by some means surreptitiously got into the press. This piece excited the attention of the learned, not only in England, but throughout all Europe, was translated into various languages, and met with warm applause and severe censure. Its general effect, however, was a great accession of fame to its author. In 1646 his literary character was much heightened by the publication of his "Pseudodoxia Epidemica, or Treatise on Vulgar Errors," a work of extraordinary learning, and less liable to objection than the former. This may be accounted the most solid and useful of his productions; for his after-enquiries turned rather upon topics of mere curiosity than of utility. Indeed it is probable that the duties of his profession now began to occupy the greatest part of his time; for it was not till 1658 that his "Hydriotaphia, or Treatise on Urn-burial," and his "Garden of Cyrus," appeared conjointly. These works ranked him high among the lovers of antiquarian researches; and we find that sir W. Dugdale applied to him for his assistance in one of his most elaborate undertakings; and he maintained a large correspondence among the learned at home and abroad. The London College of Physicians were induced by his reputation to constitute him an honorary fellow of their body in 1665; and king Charles II. visiting Norwich on a progress in 1671, conferred upon him the dignity of knighthood with singular marks of esteem. Thus decorated with civil and literary honours, and happy in the affection of his family and friends, he passed through the tranquil course of a professional and literary life, and died, after completing his seventy-seventh year, on October 19, 1682. His remains were deposited in the church of St. Peter in Mancroft, Norwich. He left behind him one son, afterwards an eminent physician [see *Edward Browne*], and three daughters; the remains of a large family.

The private character of sir Thomas Browne was very amiable and estimable. Plain and unaffected in his demeanour, grave and rather silent in conversation, and possessed of an equal

flow of spirits, he displayed only in his writings the singularity of his conceptions and vivacity of his imagination. He was generous in his mode of living, charitable in the exercise of his profession, and full of kindness in the relations of social life. His literary character deserves more particular discussion.

The "Religio Medici" is not to be understood as implying any thing appropriated to a *profession*. It is the creed of an *individual* upon moral, religious, and metaphysical subjects, and probably never suited any other person than the writer. He begins with declaring himself, from serious conviction, a Christian, and a member of the church of England, to whose decrees he submits with the utmost deference; and he thus particularly limits the range of his speculations: "In brief, where the scripture is silent, the church is my text; where that speaks, 'tis but my comment: where there is a joynt silence of both, I borrow not the rules of my religion from Rome or Geneva, but the dictates of my own reason." Thus if he was a free thinker, it was of a very peculiar cast; and the vigour of his faith was sufficient to silence the objections of his reason. He acknowledges that difficulties had offered themselves to him concerning various passages of scripture, but he triumphs in the victory he had obtained over them, not, as appears, by argument, but by faith, the merit of which he estimates higher, in proportion as the evidence is less. This idea he pursues in such expressions as the following: "Methinks there be not impossibilities enough in religion for an active faith.—I love to lose myself in a mystery, to pursue my reason to an *O altitudo!*—I bless myself, and am thankful that I lived not in the days of miracles—then had my faith been thrust upon me.—I think it is no vulgar part of faith to believe a thing not only above, but contrary to reason, and against the arguments of our proper senses." Such language in later times might have been suspected of irony; but the general cast of temper and understanding of this author removes all doubt of his seriousness. Fancy and feeling were in his mind predominant over judgment, and his tendency to superstition and enthusiasm is plainly enough evinced by other instances. He was fully possessed with the belief of the existence of invisible beings holding an intermediate rank between the human and angelic natures; favoured the notion of guardian angels; was persuaded of the reality of apparitions and of diabolical illusions; and affirms, from his own knowledge, the certainty of witchcraft. This last article of his belief was not so harmless

as his other fanciful opinions; for Dr. Hutchinson, in his sensible Essay on Witchcraft, animadverting upon a trial of two supposed criminals of this species before lord chief-justice Hale, at St. Edmunds Bury, in 1664, mentions that "Sir Thomas Browne, of Norwich, the famous physician of his time, was in court, and was desired by my lord chief-baron to give his judgment in the case: and he declared, that he was clearly of opinion *that the fits were natural, but heightened by the devil's co-operating with the malice of the witches, at whose instance he did the villainies.*" And he added, that "in Denmark there had lately been a great discovery of witches, who used the very same way of afflicting persons, by conveying pins into them." This declaration from a man of such authority was thought to have had no small influence in occasioning the condemnation of the wretched victims, whose execution was one of the latest instances of the kind by which the English annals are disgraced.

His natural disposition, however, was not towards severity or intolerance. He expresses no antipathy to sectaries, declares against persecution, and was almost tempted by his benevolence to doubt of the eternity of future punishments, and the absolute condemnation of virtuous heathens. In the moral part of his work he frequently expatiates, with a noble glow of language, on sentiments of philanthropy, and he was inclined to a favourable opinion of mankind in general. Indeed, the view he gives of his own character is highly pleasing, and if it could be supposed that he was able to paint himself with impartiality, no human being could approach nearer to perfection. But it is too obvious that vanity had a great share in his moral composition; and, perhaps, the work itself owed its existence rather to the fondness of talking about himself and his opinions, than to any serious design of improving mankind. As its popularity is now at an end, it will be unnecessary to enter more minutely into its contents, or particularly to notice the attacks which were made upon it. It will be sufficient to say, that sir Kenelm Digby bestowed some gentle and liberal animadversion upon it; that Alexander Ross attacked it in a heavy performance; and that, while in general it was much admired abroad, the German divines treated it with severe censure; and *more theologico* represented the author as an infidel, and even an atheist, though almost every page displays the fervour of his piety, and the docility of his belief.

The "Pseudodoxia Epidemica; or, Enquiries into very many received Tenets and commonly

presumed Truths;" is a larger and more solid work. It begins with a discussion of the causes of error. The remote ones he makes to be the common infirmity of human nature, and the erroneous disposition of the people; the more immediate ones are misapprehension, false deduction, credulity, supinity, and adherence to antiquity, tradition, and authority. All these he examines with great strength of reason and liberality of sentiment; and in treating of the latter of these sources he exhibits a vast extent of learning, and gives a judicious critique upon all the ancient writers on natural history. Another source of error on which he lays great stress, but in which he will probably appear less of a philosopher, is the machination of the great enemy of truth, Satan. After this preliminary matter, he proceeds to the specification of particular errors, which he divides into various heads, natural and literary. Though the state of science was at that time such as left a large mass of erroneous opinion, and though the author himself had not admitted all the light which the improvements in philosophy afforded (for he opposed the Copernican system of astronomy, and strongly contended for the immobility of the earth), yet he displays an enlarged and penetrating understanding upon a great number of points. This work went through many editions at home, and was well received abroad.

His treatise entitled, "Hydriotaphia; or, on Urn-burial;" was composed on occasion of the discovery of some funeral urns in Norfolk. It gives scope to some curious erudition concerning the different modes of disposing of the dead in different ages and countries. The tract called, "The Garden of Cyrus; or, the quincuncial, lozenge, or network Plantations of the Ancients, artificially, naturally, and mystically considered;" is a very singular and whimsical performance, marked with the fanciful character of the author. As to the posthumous pieces, published from his papers by archbishop Tenison, they chiefly relate to subjects connected with antiquities, and, like the two last, belong to the class of mere literary curiosities. They first appeared in the folio edition of sir Thomas Browne's works, printed in 1686. Of all his writings it may be said, that where the reader does not meet with useful instruction, he will not fail of information and amusement; for the author, though frequently trifling, fanciful, and paradoxical, is never dull. He wrote nothing expressly belonging to his own profession, except a short letter of advice on the study of medicine, which exhibits more erudition than judgment. Dr. Johnson, who was

one of Browne's biographers, has given a masterly description of his genius and style of writing, with an extract from which we shall close this article.

"His exuberance of knowledge and plenitude of ideas sometimes obstruct the tendency of his reasoning, and the clearness of his decisions; on whatever subject he employed his mind, there started up immediately so many images before him, that he lost one by grasping another.—His style is vigorous, but rugged; it is learned, but pedantic; it is deep, but obscure; it strikes, but does not please: his tropes are harsh, and his combinations uncouth.—His style is, indeed, a tissue of many languages; a mixture of heterogeneous words, brought together from distant regions, with terms originally appropriate to one art, and drawn by violence into the service of another. He must, however, be confessed to have augmented our philosophical diction; and in defence of his uncommon words and expressions, we must consider, that he had uncommon sentiments, and was not content to express, in many words, that idea for which any language could supply a single term. *Biogr. Britan. Johnson's Life of Browne. Browne's Works.—A.*

BROWNE, WILLIAM, a poet of considerable merit for the age in which he lived, was born at Tavistock in Devonshire, in 1590. He was educated at Exeter-college, Oxford, and thence removed to the Inner-Temple, London. Like many other nominal law students, however, he seems to have devoted himself to more agreeable studies, the first fruits of which were his "Britannia's Pastorals," published in 1613, fol. but mostly written before his twentieth year. These were received with so much approbation, that in 1614 he followed them with his "Shepherd's Pipe, in seven Eclogues," 8vo.; and in 1616 appeared the second part of his "Britannia's Pastorals." By these works he acquired a great reputation, and not undeservedly. His versification is, in general, extremely harmonious, frequently not yielding to the most correct specimens of more polished times. His images are often truly poetical, and his expressions pathetically simple and natural. At the same time he is by no means free from the strained thoughts, extravagant conceptions, and puerilities, which characterised the poetry of the day, derived from the Italian model, and which scarcely ever fail to accompany allegorical pastoral. They were several times reprinted, but had almost sunk in oblivion when the last edition of them was published by T. Davies, in 1772, in 3 vols. 12mo. Browne seems not

long to have cultivated the muses. In 1624 he returned to Exeter-college, and became tutor to Robert Dormer earl of Caernarvon. After quitting the university, he was taken into the family of William earl of Pembroke, where, unlike most poets, "he got wealth and purchased an estate" (Wood's Athen. Oxon.) Little more is recorded of him, nor is it known when he died. *Biogr. Britan.*—A.

BRUCE, JAMES, a celebrated modern traveller, was born at Kinnaird-house in Scotland, in 1730. He was honourably descended by both parents, though he derived only by the female side that origin from the royal house of Bruce, on which he highly valued himself. He had his early education at the grammar-school of Harrow in Middlesex, where he distinguished himself by the facility with which he performed his literary exercises. On leaving that seminary he entered at the university of Edinburgh, where he pursued a course of studies to qualify him for the profession of the law. Circumstances, however, caused a change in the plan of his future life, and going to London, he entered into partnership with a wine-merchant, whose daughter he married. Upon her death, which happened within a year, he made a tour abroad, during which his father died, and he succeeded to the paternal estate of Kinnaird. After his return to England, views were opened to him of public employment, first by lord Chatham, and afterwards by lord Egremont and Mr. G. Grenville. From these, however, nothing resulted; and it was to lord Halifax that he was at length indebted for an appointment to the consulship of Algiers, connected, in his own intentions at least, with a future journey of discovery into the inland parts of Africa. He repaired to his post in 1763, and employed himself there for a year in close study of the oriental languages. He began his travels in those parts with visiting Tunis, Tripoly, Rhodes, Cyprus, Syria, and other parts of Asia Minor. He, or more probably the Italian draughtsman who accompanied him, made drawings of the ruins of Palmyra and Baalbec, and other remains of antiquity, which are deposited in the king's library at Kew, and constitute, according to his own lofty language, "the most magnificent present in that line ever made by a subject to his sovereign." Of these travels, however, he never published any account.

It was in June, 1768, that he set out on the grand expedition, which had long been nearest his heart, a journey to discover the sources of the Nile. He sailed to Alexandria, and thence proceeded to Cairo, where he embarked on the

Nile, and navigated as far as Syene. He thence crossed the desert to the Red Sea, and arriving at Jidda, passed some months in Arabia Felix, making various excursions into the country. After several detentions, he reached Gondar in Abyssinia, in February, 1770. In that country he ingratiated himself with the people of rank of both sexes, by acting, as occasion required, in the several capacities of physician, courtier, and soldier. It was not, indeed, difficult for one, with his natural and acquired advantages, to exhibit a decided superiority to a set of ignorant savages; yet fortune also seems to have befriended him in an extraordinary manner, in the many critical emergencies from which, according to his narration, he always came off with credit and success. On November 14, 1770, he attained the great object of his wishes, the sight of the sources of the Nile, on discovering of which he congratulates himself in the most boastful and rapturous terms, as the accomplishment of what, from all antiquity, had been thought a task scarcely to be performed by a mortal. Yet, not to cavil about the propriety with which any one spring can be called the real source of such a river as the Nile, it is certain, that the Portuguese Jesuits had visited the very same fountains. Mr. Bruce's inordinate triumph on this occasion betrays either an ignorance, or want of good faith, which cannot but throw some suspicion on his other narrations. On his return to Gondar, he found Abyssinia involved in a civil war; and engaging on the part of the reigning king, he was present in three actions, in which he signalised his valour and military skill. It was with great difficulty that, after a residence of two years in that barbarous country, he obtained permission to leave it. He spent nearly thirteen months in travelling back to Cairo, in the course of which he underwent perils and fatigues, through which nothing but the greatest strength of constitution, and firmness of mind, could have carried him. In particular, his journey through the deserts of Upper Egypt was, beyond description, dreadful; all his camels perished on the road, and he was obliged to abandon his baggage, which, however, he afterwards recovered. He returned to his native country in 1773, having passed some time in France, at the seat of the count de Buffon, who received him with great hospitality, and always mentions him in terms of high regard.

Retiring to his paternal seat of Kinnaird, the recovery of his health, and the security and improvement of his property, occupied his time several years, and prevented his gratifying

the public curiosity, which had been strongly incited by reports of his travels and extraordinary adventures. He married again, cultivated his waste grounds, embellished his house, and added a museum, furnished with a number of curious articles relating to oriental history and letters. At length his long-expected work appeared in 1790, in five large quarto volumes, decorated with fine plates. That these volumes are replete with curious information concerning a part of the world before very little known to Europeans, is generally acknowledged; as well as that the account of the author's own adventures is often highly interesting, and that many of the descriptions introduced into the work are grand and sublime. Several particular passages, however, excited doubts concerning the writer's veracity; and the general air of vanity and self-consequence which runs through the whole, have disposed many readers to deny it that credit to which it is perhaps justly entitled. Yet strong objections have been urged against some parts, which have never been answered; and it is to be lamented, that the authority of the work is not altogether such as to satisfy an enquirer into the facts of natural history and human manners. The great naturalist Buffon, however, appears thoroughly to rely upon Mr. Bruce's communications, of which, in his latest writings, he has made frequent use. The style of this work is harsh and unpolished, though often animated and energetic. The last volume, consisting of a translation from the historical annals of Abyssinia, is very tedious and uninteresting. On the whole, the work has not advanced in reputation, nor has a second edition been called for.

Mr. Bruce, in his retirement, maintained the character of an elegant and hospitable entertainer, and an amiable man in the domestic relations of life, but capricious in his friendships, and haughty and arrogant to strangers. Perhaps his negligence in vindicating his veracity, might be owing to the indignant spirit with which he bore the charge of falsehood. He died in April, 1794, in consequence of the accident of falling down stairs as he was reconducting some guests whom he had been entertaining. *Encyclop. Britan. Suppl.*—A.

BRUCIOLI, ANTONY, an industrious Italian writer, was born at Florence, towards the end of the 15th century. Having engaged in the conspiracy against Cardinal Julio de Medici in 1522, he was obliged to take refuge in France, whence he returned on the expulsion of the Medici family in 1527. But the freedom with which he spoke of monks and priests

causing him to be suspected of heresy, and raising him many enemies, he left Florence in 1529, and with his brothers, who were printers, repaired to Venice, where, in 1532, he published his Italian version of the Bible, dedicated to king Francis I. of France. It was accompanied with a diffuse commentary in seven volumes folio. This version met with much criticism, as well on account of the rudeness of the style, as the numerous errors in doctrine it was supposed to contain; whence it cannot be doubted, that he had really imbibed some of the principles of the reformers. Though he pretended to have translated directly from the originals, father Simon has demonstrated that he had little knowledge of the Hebrew, and for the most part made use of the Latin version of Pagnini. His labours were solemnly prohibited in Italy, and were anathematised by catholics in general; but the reformers encouraged them, and printed several editions, of which the best is that of Venice in 1546-48, 3 vols. fol. Brucioli was suffered to live unmolested in Venice, where he employed himself in a variety of literary works. He gave Italian translations of Pliny's Natural History, and of several pieces of Aristotle and Cicero; and editions, with notes, of Petrarch and Boccace; and he published a folio volume of "Dialogues." Aretine, writing to him in 1542, says, "Are you not satisfied with having composed more volumes than you are years old; and with having spread your name through the whole world?" He was still living in 1554. *Tiraboschi. Nouv. Dict. Hist.*—A.

BRUCKER, JOHN JAMES, a learned and worthy lutheran clergyman, well known by his valuable "History of Philosophy," was born on the 22d of January, 1696, at Augsburg, of which city his father was a burgher. He studied at Jena, where he took the degree of master of arts in 1718, and two years after, he returned to the place of his birth. In 1724 he became rector at Kaufbeuren, and as he had already acquired some fame by his writings, he was chosen a member of the Academy of Sciences at Berlin in 1731. He was afterwards invited to Augsburg to be pastor of St. Ulric's church and senior minister, and died there in 1770. Among his works are: "Tentamen Introductionis in Historiam Doctrinæ de Ideis," *Jena*, 1719, 4to.; "Meditationes Philosophicæ de falsa Virtute Exemplo Alexandri Magni illustrata," *ibid.* 1720, 4to.; "Historia Philosophica Doctrina de Ideis," *Augsburg*, 1723, 8vo.; "De Vita & Scriptis Cl. Etringeri," *ibid.* 1724, 8vo.; "Otium Vindelicum, sive Meletematum Historico-Philosophicorum

Triga," *ibid.* 1729, 8vo.; "Historia Vitæ Adolphorum Occonum," *Leipsic*, 1734, 4to.; "Dissertatio Epistol. de Vita Hier. Wolfii," *ibid.* 1739, 4to.; "De Hoeschelii Meritis in rem Litterariam," *ibid.* 1739, 4to.; "Institutiones Historiæ Philosophicæ," *ibid.* 1747, 8vo. and 1756, 8vo. Brucker's most important work, and that by which he acquired the greatest reputation, is his "Historia Critica Philosophiæ," published at Leipsic between the years 1742 and 1744, in four large volumes in quarto, and reprinted at the same place in the year 1767, with improvements and considerable additions, in six volumes quarto. This work is better known to the English reader by the excellent abridged translation of it by the late Dr. Enfield. *Adelung's Continuation of Jöcher's Gelehrte. Lexicon.*—J.

BRUEYS, DAVID AUGUSTIN, born of an ancient protestant family at Aix, in 1640, was brought up to the law, in which he became an advocate; but a taste for controversial theology caused him to pursue the studies of that science, and he published, in 1682, an answer to Bossuet's Exposition of the Doctrine of the Church. That celebrated prelate made the most effectual reply by converting him to the catholic faith; and after the death of his wife, by whom he had several children, he entered into the ecclesiastical state, and began to write in favour of his new opinions. For some years he distinguished himself as the champion of popery against Jurieu, Lenfant, and other protestant divines; but his works in this capacity are sunk into oblivion. He is now remembered for compositions of a very different kind, and which, considering the doctrine of his church respecting them, may throw some doubt on the sincerity of his conversion. For the purpose, it is said, of obtaining a seat in the theatre gratis, he composed a number of dramatic pieces, partly in conjunction with his friend Palaprat. The most celebrated of these are the comedy of "Le Grondeur" (The Grumbler), preferred by Voltaire to all the lighter pieces of Moliere; and the revived ancient piece called, "L'Avocat Patelin," distinguished for its humorous simplicity. Several of his other comic works in prose have striking parts. In verse he did not so well succeed, nor have his tragedies attained any considerable reputation. Brueys resumed controversy at a more advanced age, and composed, among others, a work of some note, entitled, "The History of Fanaticism in our Times," relating to the affairs of the Cevennes. This lively and industrious writer, generally called the abbé Brueys, died at Montpellier in

1723, aged 83. His dramatic works were collected into 3 vols. in 1735. *Moreri. Nouv. Dict. Hist.*—A.

BRUMOIY, PETER, a celebrated French writer, of the order of Jesuits, was born at Rouen in 1688. He commenced his noviciate at Paris in 1704, and finished his theological studies at Caen. He passed several years in the provinces, teaching rhetoric. In 1722 he took the vows at Paris, and was entrusted with the education of the prince de Talmont. He also engaged as a writer in the *Journal de Trevoux*, in which he was employed till 1739, when, in consequence of being the editor of father Margat's History of Tamerlane, he was obliged to undergo a temporary exile from Paris. Previously, however, he had made himself known by a considerable number of learned works, hereafter to be mentioned. On his return to Paris, he was employed to continue "The History of the Gallican Church," the twelfth volume of which he had nearly finished, when he was taken off by a paralytic stroke in 1742, regretted as an amiable man, and an estimable writer. The work which has principally conferred celebrity on father Brumoy is his "Théâtre des Grecs" (Greek Theatre), in 3 vols. 4to. containing translations (in prose) and analyses of the principal Greek tragedies, with dissertations on the Greek theatre, remarks, parallels, &c. This is a work in great esteem for its erudition and good taste, though the author is charged by some with too strong a bias towards the ancients, and Voltaire is displeased that he has not sufficiently felt the great superiority of the French theatre above the Greek. It is probable that many who make a display of their acquaintance with the Greek tragedians, have derived it chiefly through the medium of Brumoy. He published likewise a considerable number of pieces of his own in 4 vols. 12mo. 1741, consisting of some long Latin poems, epistles, and dramatic pieces, tragic, comic, and pastoral. His Latin poetry is formed upon the model of Lucretius; and one on "The Passions," has been much commended for the elevation of its sentiments, and its poetic beauties. His tragedies are thought to excel in painting the tender passions, but to have no other merit. Brumoy also finished the "Revolutions of Spain," begun by father Orleans. *Moreri. Nouv. Dict. Hist.*—A.

BRUN, CHARLES LE, usually reckoned the prince of French painters, was born at Paris in 1619. His father was a sculptor, and descended from a Scotch family, probably of the name of *Brown*. No one ever displayed earlier

the bent of his genius, for he is said, at four years old, to have taken coals from the fire in order to draw with upon the floor; and at twelve, to have made a very good portrait of his grandfather. He was placed in the school of Vouet, whom he surprised by his rapid progress. His reputation caused him to be sent in 1642, by the chancellor Seguier, to Italy, where for six years he boarded with the famous Poussin. Here he copied the works of the great masters, and made a very particular study of the *costume* of different ages and nations, which ever after justly entitled him to the character of a learned painter. He painted several pieces at Rome in the taste of Poussin, so as to deceive the connoisseurs. He was, however, a much better colourist than that artist. In 1648 he returned to Paris, was received in the academy, and soon rose to the first rank in it. He engaged in the highest branch of his art, historical and allegorical painting; for which, extensive knowledge, correct taste, strong expression, and elevated ideas, peculiarly fitted him. He was fond of great works, in which he employed suitable care and diligence, always first drawing his figures naked, in order to secure their correctness, and then cloathing them with drapery. The superintendant Fouquet patronised him, and recommended him to cardinal Mazarin, who gave him an introduction to the king. Colbert afterwards caused him to be appointed the king's first painter, and to be ennobled in 1662. Lewis XIV. distinguished him by particular marks of favour; and while he was painting the family of Darius at Fontainebleau, was accustomed to come daily for two hours to see him work. The great events in the history of Alexander, were peculiarly adapted to the genius of le Brun, who gave a noble air and a character of grandeur to his principal personages. As a proof of his nice attention to truth and nature, it is said that he caused Persian horses to be drawn at Aleppo as models for those he painted in Alexander's battles.

Le Brun painted for Colbert the chapel and pavilion of Aurora at his seat of Sceaux. By the influence of that minister, the general direction of all the royal works was conferred upon him, and particularly that of the Gobelin manufactory, where he had lodgings, with a considerable pension. He made designs for this tapestry, of the four seasons and four elements, engraved by le Clerc. His comprehensive genius embraced every thing in the fine arts, and his taste contributed to decorate the peculiar magnificence of the reign of Lewis XIV. He

was placed at the head, and had the entire direction, of the Academy of Painting, and proved himself worthy of the trust by the zeal with which he promoted the interests of the art, and particularly by procuring the establishment of a new academy at Rome for the gratuitous education of young artists selected from Paris.

His pencil, like the talents of all the men of genius in France at that time, was long consecrated to the adulation of the *grand monarque*; and, besides other works of the kind at Versailles, the great gallery there occupied him for fourteen years, in representing, by a mixture of history and allegory, the splendid events of that reign, down to the peace of Nimeguen. Such a work could not fail of giving much scope for criticism, and accordingly his fame has received little advantage from it.

On the succession of Louvois to Colbert as superintendant of the royal edifices, the dislike of this minister to his predecessor fell upon all his favourites, and particularly upon le Brun. Mignard was set up as a rival to him, and every opportunity was taken to mortify him, notwithstanding the king still treated him with regard. Too sensible of these vexations, he fell into a decline, and died in 1690, in his seventy-first year, leaving no posterity.

Le Brun supported the dignity of his station by the manners of a man of quality, and lived in a corresponding style. His works were sought by foreign princes, and the grand duke of Tuscany requested his portrait for his gallery. He had, however, an unworthy jealousy of his competitors, which he particularly shewed towards his truly formidable rival, le Sueur. When this great genius lay on his death-bed, le Brun having visited him, said on his departure, "that Death was going to take a great thorn out of his foot." An unfeeling speech! which probably was the *only* foundation of the report, that le Brun had procured poison to be administered to him.

The merits of le Brun as a painter are greatness of conception, good ordonnance, expression, and elevation. He is censured for too much of the French flutter and affectation, a want of variety in his attitudes and draperies, and deficiency in colouring. His most valued works are, Alexander's Battles, the engravings from which immortalised G. Audran; the Penitent Magdalen, a most admirable piece! the Carrying of the Cross, the Crucifixion, St. John in the Isle of Patmos, and many more, of which a catalogue would be tedious. Many capital engravers have copied his designs. Le Brun wrote two works, one "On Physiognomy," the

other "On the Passions," the figures of which last are well known as models for drawing. *D'Argenville Vies des Peintres.*—A.

BRUN, PETER LE, a learned ecclesiastical writer, was born at Brignole in Provence, in 1661, and became a priest of the Oratory. For thirteen years he gave lectures at the seminary of St. Magloire at Paris, on the scriptures, councils, and ecclesiastical history. He published in 1693, "Letters to prove the Illusion of Philosophers on the Divining Rod;" which afterwards appeared in an enlarged form under the title of "Critical History of the superstitious Practices which have seduced the Vulgar, and embarrassed the Learned, with the Method and Principles for discriminating the natural from the supernatural Effects," 3 vols. 12mo. This would have been a more truly philosophical work, had not the author by system been obliged to admit the reality of diabolical illusions, which, of course, must interfere with the natural explanation of fraudulent deceptions. He also wrote, "An historical and doctrinal Treatise on theatrical Spectacles," 12mo.; in which he maintains their unlawfulness to a Christian, against Caffaro a Theatine. The abbé Bignon having engaged him to write upon liturgies, he published an elaborate work on this subject in 4 vols. 8vo.; the first of which appeared in 1716 under the title of "A literal, historical, and doctrinal Explanation of the Prayers and Ceremonies of the Mass," &c.; and the three others in 1726, under that of "Explanation of the Mass," &c. &c. His opinions on the consecration of the mass were attacked by father Bougeant, a Jesuit, which gave rise to various controversial publications; and le Brun was still occupied in reply to his opponents, when a disorder of his breast carried him off in January, 1729, aged sixty-seven. As a writer, he was profound and methodical, with a clear and simple style. His piety was equal to his erudition. *Moreri. Nouv. Dict. Hist.*—A.

BRUNEHAUD, or BRUNECHILDE, a woman celebrated in French history for her policy and her crimes, was the daughter of Athanagild, king of the Visigoths in Spain, and was married in 568 to Sigebert I. king of Austrasia. Her beauty, high birth, affability, and ready abjuration of the Arian heresy, endeared her to her husband and people, and during the life of Sigebert there appears no stain on her character. After the assassination of Sigebert before Tournay, by the procurement, as was supposed, of the ambitious and cruel Fredegonde, wife of his brother Chilperic king of Soissons, Childebert, the infant son of the deceased king

and Brunehaud, was safely conveyed to Metz by the general Gondebaud, and there proclaimed his father's successor. Brunehaud and her two daughters, meantime, were seized and sent to Rouen. Here her charms had such an influence over prince Merovée, son of Chilperic, that he married her. Chilperic, however, marching to Rouen, parted the new-married couple, and sent Brunehaud and her daughters back to Austrasia. Assuming the regency during her son's minority, she commenced that course of hostility with Fredegonde, which for many years made the Franks the victims of female pride and passion. Her young husband Merovée made his escape to her dominions, but the jealousy of the nobles rendered it unsafe for him to remain there, and he was at length betrayed to his father, and put to death. She afterwards took the part of Gondebaud, the supposed son of Clotaire, designing to marry him, and induced her son to take up arms in his support; but by the influence of Gontran king of Burgundy, the young king was led to abandon his cause, and he soon after was killed. Brunehaud seems to have lost much of her authority during the remainder of the reign of her son Childebert; but when he died, in 596, and was succeeded in Austrasia by his young son Theodebert, she resumed the regency of that kingdom. Here, her efforts to preserve her power, for which end it is said she freely used both steel and poison, involved her in such enmities with the nobles, that they procured her banishment; and she arrived in a very destitute condition in the dominions of her other grandson, Thierry king of Burgundy. She obtained such an ascendancy at his court, that she engaged him, in conjunction with his brother, to attempt the recovery of Paris from Clotaire, their cousin, in which they succeeded. It was then her great object to preserve her influence over Thierry, which she attempted by discouraging him from marriage, and allowing the free indulgence of licentious amours. At the same time she attached herself to a handsome young nobleman named Protade, whom she made mayor of the palace, after removing Bertolalde the former mayor. Her favourite was however destroyed by the jealous nobles, who also prevailed upon Thierry to marry a Spanish princess; but Brunehaud by her arts prevented the marriage from being consummated, and caused the princess to be sent home. These scandals occasioned some of the clergy to remonstrate with the king; and Didier bishop of Vienne taking the lead in this measure, Brunehaud caused him to be condemned in a venal assembly held at

Chalons, and soon after to be assassinated. The famous Irish abbot and saint Columbanus, who used a similar liberty with more rudeness than discretion, was ordered to depart for his own country. Brunehaud then involved Thierry in a war with his brother Theodebert, which terminated in the ruin and death of the latter, with all his family, by the orders of Brunehaud. Thierry himself soon after died, not without suspicion of being poisoned by his grandmother, who immediately caused his son Sigebert to be proclaimed, and intended to prolong her rule through another minority. But her measure of crime was now full. Clotaire advancing with his army, possessed himself of the whole dominion of the Franks. Brunehaud was betrayed into his hands, and met no mercy from a barbarous people. For three days she was led about the camp, and exposed to every insult and indignity. She was then tied to the tail of a wild horse, which dragged her about till her brains were dashed out against the stones. Her mangled body was afterwards interred in the abbey of St. Martin of Autun. This was the end of queen Brunehaud, at an advanced age, in 613 or 614. Her memory is held in execration by the French ecclesiastical writers, and there is not a crime of which she is not accused. At the same time it appears that she was possessed of considerable abilities, was well versed in the arts of government, and benefited her country by the erection of churches, monasteries, hospitals, causeways, and other public works, which display great power and wealth directed by an enlarged mind. Mariana, as a native of Spain, has represented her in a much more favourable light than other historians; in which he has been followed by Cordemoy, a learned and judicious Frenchman. Her crimes were probably exaggerated in various instances; yet there seems little reason to doubt that she prolonged her power by guilty means, and indulged her passions of every kind with little shame or scruple. *Mod. Univers. Hist. Moreri.*—A.

BRUNELLESCHI, PHILIP, the restorer of the ancient architecture in Italy, was the son of Lippo Lapi, a notary of Florence, in which city he was born in 1377. Destined by his father to his own profession, he was led by his taste for the arts to prefer that of a goldsmith, to which his skill in mathematics led him to unite the business of clock-making. A desire of learning sculpture then brought him to the acquaintance of Donatelli, a young artist rising to eminence, by whose advice he studied perspective, the rules of which were then scarcely known. The two friends, sensible of the ob-

stacles which retarded their progress, determined on a journey to Rome, in order to survey the great models of architecture and sculpture remaining in that capital. Here Brunelleschi employed his days and nights in taking drawings and measurements of all the famous relics of antiquity; and he already conceived the design of immortalising his name, by erecting on a new plan a dome for the cathedral of St. Maria del Fiore in Florence, which the architect Arnolfo Lapi had left unattempted. To fit himself for this great undertaking, Brunelleschi remained in Rome after the departure of his friend; where, for his maintenance, he was obliged to exercise his art of setting jewels for the goldsmiths. Sickness obliged him to return to Florence in 1407, the year in which the Florentines convoked an assembly of architects and engineers to deliberate on the completion of the cathedral. Brunelleschi gave his opinion, and then returned to Rome, having first advised the magistrates to send an invitation to all the great architects in Europe to join in a similar consultation. These were at length assembled, and many were the plans proposed for erecting the dome; some of them very strange and absurd. Brunelleschi stood sole in his opinion, that a double dome might be raised to a sufficient height, without such an immense mass of timber-work as was proposed to be employed. By showing his designs, he at length inspired the leading people with such confidence, that the work was committed to him, but on the condition of associating Lorenzo Ghiberti in the execution. This was highly disagreeable to Brunelleschi, who at length got rid of his associate by feigning sickness, and sending the workmen for directions to Ghiberti, who was soon found totally inadequate to the purpose. Thenceforth Brunelleschi went on alone, and pushed the work with all the ardour of a great genius occupied in a favourite plan. He lived to finish the dome as far as the lantern; and all Italy stood astonished at the vast height to which such a mass was carried in the air, and the beauty with which the design was executed; a beauty which Michael-Angelo afterwards said, it would be very difficult to imitate, impossible to surpass.

Brunelleschi was patronised and employed by the founder of the Medici family, Cosmo the Great, for whom he built the abbey of canons regular at Fesoli. He also made for him a model of a palace of regal grandeur, which the prudence and moderation of Cosmo would not suffer him to execute, and he gave a preference to the humbler plan of Michelozzi. Brunelleschi in a fit of indignation destroyed his mo-

del; but Cosmo did him the justice of acknowledging his superiority. He had better fortune in being allowed to undertake the construction of the Pitti palace, since, the residence of the great dukes of Tuscany, which he carried up to the second story. It was completed after his death by Ammanati. The church of St. Lorenzo in Florence is also almost entirely the work of Brunelleschi. He was skilled likewise in military architecture, and he was sent for by the duke of Milan to give the plan of a fortress for his capital. The two citadels of Pisa, and other fortifications in that part of Italy, were of his contrivance. He was also an able civil engineer. The marquis of Mantua employed him in 1445 to construct dykes for confining the Po to its bed, which appears to have been one of the last of his works. He died in the following year, at the age of sixty-nine, much regretted by his brother artists, and more so by the poor, to whom he was a father. Like many other great men, more justice was done to his merits after death than during his life, for it appears that he had the mortification of seeing several of his undertakings remain imperfect for want of due encouragement.

Brunelleschi was a cultivator of Italian poetry, and some of his burlesque verses have been printed along with those of Burchiello. *D'Argenville Vies des Archit.* Tiraboschi.—A.

BRUNNER, JOHN-CONRAD, an eminent physician and anatomist, was born at Diessenhofen in Switzerland, in 1653, and studied physic first at Strasburg, where he graduated in 1672, and afterwards at Paris, where he cultivated a friendship with the first anatomists. Thence he visited England and Holland, and made himself known to the principal professional characters in those countries. On his return, he married a daughter of the celebrated Wepfer, and became professor of medicine at Heidelberg, and first physician to the elector Palatine, by whom he was enobled by the style of baron de Brunn in Hammerstein. He was consulted by a number of the sovereign princes of Germany, and the kings of Sweden and Denmark. He died at Manheim in 1727. Brunner wrote some works on anatomical and physiological subjects which were much esteemed. The principal are: "Experimenta nova circa Pancreas: accedit diatribe de Lympha, & genuino pancreatis usu;" *Amsterd.* 1683, 4to.: in this piece he proves by experiment, contrary to the notions of the Sylvian school, that the pancreas is not an organ essential to life, or to digestion, that its liquor is not acid, but a viscidulous lymph, of use in moistening and diluting the food. "De glandulis in duodeno

intestino detectis," *Heidelb.* 1687, 4to.: this is a more particular description of the simple glands of the duodenum, discovered by Wepfer, Pechlin, and others. "De glandula pituitaria, dissert." *Heidelb.* 1688, 4to.: besides an accurate description of the pituitary gland, this treatise contains several curious observations on parts within the skull. There are other short pieces by this author in the *Ephemerides Naturæ Curiosorum*. His principal works have been several times reprinted. *Haller Bibl. Anatom. Moreri.*—A.

BRUNETTO, LATINI. See LATINI.

BRUNI, LEONARD. See ARETINO.

BRUNO, GIORDANO, one of the first moderns who ventured upon considerable innovations in philosophy, was born in the 16th century at Nola in the kingdom of Naples. He first entered among the Dominicans, but the freedom of his opinions on religious subjects rendering a continuance among them unsafe, he took refuge in Geneva in 1582. Like many other free enquirers, he found the rigid orthodoxy of Calvin and Beza as intolerant as the ancient establishment; whence, after an abode of two years at Geneva, he was obliged to quit that city, and, after a short stay at Lyons, he fixed himself in Paris. Here he attracted notice by his opposition to the aristotelic philosophy, and he appears for some time to have been permitted to give public lectures in the university. In 1586, at a solemn disputation, he defended for three days successively certain propositions concerning nature and the world, which he afterwards published at Wittenberg, under the title of "Acrotismus, seu Rationes articulorum Physicorum adversus Peripateticos Parisiis propositorum." It was probably during his residence at Paris that he made a journey to England, with the French ambassador de Castelnau, where he became acquainted with sir Fulk Greville and sir Philip Sydney, to the latter of whom he dedicated two works. He found it expedient to withdraw from Paris, and his next abode was at Wittenberg, where he made open profession of Lutheranism. In 1589 we find him at Helmstadt, where he pronounced a funeral oration for the duke Julius of Brunswick. At Frankfort he next superintended an edition of his numerous works, printed by John Wechel. He afterwards ventured to return to Italy, and seems to have resided some time at Padua. At length he was arrested, and put in the prison of the Inquisition at Venice, whence he was transferred to Rome. There, after two years' confinement, in which he sometimes gave expectations of retracting, which he afterwards frustrated, he was at

length condemned by the inquisitorial tribunal, delivered to the civil power, and burnt alive in February, 1600. It is not certain whether his heresy as a Lutheran, his apostacy from the Dominicans, or the atheistical opinions with which he was charged, produced his condemnation, but probably all these accusations were united.

Bruno was a man of a singular and paradoxical turn of mind; confident, sanguine, and inventive, but confused and fanciful in his notions, and often impenetrably obscure. His philosophical doctrine was not, as Bayle and la Croze have affirmed, founded on the principles of Spinozism, but derived from the ancient system of emanation; and indeed appears to have been an unsuccessful attempt to unite the atomic and emanative systems. There may be found in him hints of many philosophical notions to which other writers have given great celebrity; as the vortices of Descartes, the atoms of Gassendi, the optimism of Leibnitz, and especially the system of the heavenly bodies of Copernicus; but all these are very obscurely and inaccurately sketched, and his merit was rather that of setting an example of attacking ancient errors, than of establishing new truths. One of his most famous works is entitled "*Spaccio della Bestia triomphante*" (Dispatch or Demolition of the triumphant Beast), which is a satirical work, making free with many received religions, but not atheistical, as some have represented. Besides his philosophical and theological writings, he was the author of an Italian comedy in prose, entitled "*Il Candelajo*," and of some Latin poetry. *Bayle. Tiraboschi. Brucker.*—A.

BRUNO, founder of the order of Carthusians or Chartreux, and a saint of the Roman church, was born at Cologne about 1040. He studied first in his native city, and afterwards at Rheims, where his learning raised him to the regency of the public school, and a canonry. Here he taught with great reputation for many years, till at length the tyranny of Manasses archbishop of Rheims obliged him, together with two other canons, to carry their complaints against him before the council of Autun. The prelate was suspended from his functions; but instead of submitting to the sentence, he pillaged the property of the hostile canons, and sold their prebends. They remained for some time in an asylum; till Bruno, finding that the archbishop maintained himself by force in his see, took the resolution of quitting the world, which he put in execution about 1080. Accompanied by some clerks of the same church, he first retired to Saisse-Fontaine in the diocese of Langres;

but wishing for a more perfect retreat, he repaired with six companions to the bishop of Grenoble, who received him with respect, and recommended to him for an abode the desert of Chartreuse, an almost inaccessible place, surrounded by wild mountains and frightful precipices, in the diocese of Grenoble. Here, in 1084, he founded his celebrated order, named from the place. He instituted no particular rule for his disciples, but in general followed that of St. Benedict, to which he added several rigid and austere injunctions, the severity of which, however, was much augmented by his successors. Bruno had inhabited this solitude six years, when pope Urban II., who had been his scholar at Rheims, summoned him to Rome, to assist him in governing the church. Bruno obeyed, but was not long able to endure the manners of that capital. He retired into Calabria; and, refusing the archbishopric of Reggio which was offered him, he obtained from count Roger a forest with the adjacent district named la Torre, near Squillace, where he founded the second house of his order. He did not return to the Chartreuse, but died at la Torre in 1101, and was interred in the church of the monastery. He was canonised by pope Leo X. in 1514. Several works are extant in his name, most of which belong to his cotemporary St. Bruno of Segni. His own are, a "*Commentary on the Psalms*," and "*On St. Paul's Epistles*," and two letters to his disciples. The Carthusian order spread, though slowly, through all parts of Europe; and it is remarkable that this, the most rigorous of all, degenerated less than any other from the severity of its institution. *Moreri. Mosheim Eccl. Hist.*—A.

BRUNSFELS, OTHO, a physician who ranks among the restorers of botany, was a native of Mentz. He entered first among the Carthusians; but becoming a convert to Lutheranism, he went about as a preacher, till his voice was injured by a disease. He then obtained the regency of the public school at Strasburg, and also applied himself to the study of physic, in which faculty he took his degree of doctor at Basil in 1530. The city of Bern invited him to undertake the office of public physician, in the exercise of which he died in 1534. He wrote a variety of works relative to the medicinal use of plants, chiefly extracted from the ancients. His principal merit consisted in the publication of botanical figures, in the number and accuracy of which he surpassed all his predecessors. These were collected in 3 vols. fol. printed at Strasburg in 1537, in which, together with the figures, are given

their names, Latin, Greek, and German, with accounts of their uses, and various other matter relative to botanical medicine. Brunsfels also published a biographical catalogue of the early writers in medicine, *Strasb.* 1530, 4to. as well as other professional works. *Vander Linden. Haller Bibl. Botan.*—A.

BRUTO, JOHN-MICHAEL, one of the polite scholars of modern Italy, was born at Venice, about 1515. He left his country early from some unknown cause, and became as it were a wanderer for the remainder of his life. He resided some time in Padua, where he received much profit from the conversation of Lazaro Buonamici. He visited Florence, Lucca, and other Italian cities; made two journies into France, and passed some years at Lyons; travelled into England and Spain, and in 1574 accepted an invitation from Stephen Battori, prince of Transylvania, who employed him to write the history of that country. When Stephen was raised to the crown of Poland, he accompanied him, and had apartments in the castle of Cracow. On the death of that prince he repaired to the court of Vienna, where the emperor Rodolph II. made him his historiographer. He ended his days in Transylvania, in 1594. Notwithstanding so much patronage, it appears that he never rose above a state of indigence, owing to ill-paid salaries, and the bad offices of his enemies. He was, however, a writer of great learning and merit; and though he condemned the nicety of the Ciceronian sect in literature, he wrote Latin with purity and elegance. As a critic, he published notes on Horace, Cæsar, and Cicero; but his most valuable works are historical. His Florentine history is one of the finest monuments of the age. Only part of it is completed, as far as the death of Lorenzo de Medici. This was printed at Lyons in 1562, under the title "*Florentinæ Historiæ, Libri VIII. priores.*" Few copies of it are now to be met with, owing, it is said, to the care of the Medici to suppress it, on account of the unfavourable representation it gives of the political conduct of their house. His partiality in this respect is attributed to his acquaintance with many Florentine exiles at Lyons. He wrote likewise, an elegant tract, "*De Origine Venetiarum,*" a work never published; "*De Instauratione Italiæ;*" and a "*History of Hungary,*" preserved in the imperial library at Vienna. His smaller printed works are some orations, five books of Latin letters, a treatise on the manner of studying history, and another containing conjugal precepts. Of these a new edition

was printed at Berlin in 1698, 8vo. It is to be mentioned to the credit of the classical and manly taste of Bruto, that he much disapproved of the gothic custom of annexing the lofty titles of highness, excellency, sublimity, and the like, to Latin addresses to persons of rank, and ventured to omit it even when writing to the haughty nobles of Poland. *Bayle. Tiraboschi.*—A.

BRUTUS, DECIMUS ALBINUS, a noble Roman, related to Marcus Brutus, and one of the leading conspirators against Cæsar, served while a youth under that general in Gaul, where he was entrusted with the command of the united Roman and Gallic fleet against the Veneti, whom he entirely defeated. In the civil war he took part with Cæsar, and gained great reputation by two victories which he obtained over the fleet of Marseilles, with an inferior number of ships. Such was Cæsar's affection for him, that he nominated him by his will to succeed Octavianus in his inheritance, and adoption into the Julian family, provided the latter should die without male heirs. He was appointed governor of Cisalpine Gaul by Cæsar shortly before his death, and was in the list of designated consuls. What was the motive which induced Decimus Brutus to conspire against the life of one whose party he had zealously followed, we do not learn. But, considering the prospects of advancement which the favour of Cæsar presented to him, it is difficult to conceive of any other than an abhorrence of that regal power which seemed about to be conferred on Cæsar by his unprincipled adherents. His influence over Cæsar was exerted to change that resolution of not quitting his house on the day destined for the execution of the plot which he had formed in consequence of Calpurnia's fears. Decimus, pretending that it was the intention of the senate to vote him a regal crown on that day, almost forced him from home, and led him to slaughter. After the event, he repaired to his province, and put himself at the head of a body of veterans, pursuant to a decree of the senate. Antony afterwards obtained the same province from the people, and marching to dispossess Brutus, shut him up in Mutina (Modena). The siege of this place by Antony was considered by the senate as a declaration of war, and they sent the consuls, Hirtius and Pansa, with young Octavianus, to its relief. At a battle fought before Mutina, he contributed much to the victory by a sally, and the siege was raised. An interview afterwards between Brutus and Octavianus ended in mutual displeasure, and Brutus saw, that as one of the

conspirators against Cæsar, he could expect no friendship from his adopted son. The senate, however, resolved to raise Brutus at the expense of Octavianus, and decreed him a triumph, which they refused to the other. Cicero, likewise, in one of his Philippics, spoke in magnificent terms of the services Brutus had rendered the state. He often corresponded with him, as appears from the letters yet extant. Brutus drove Antony completely out of Italy, but he afterwards returned at the head of the army of Lepidus, and by his superiority obliged Brutus to retire. [See ANTONY]. Brutus was now desirous of joining the republican generals in Macedon, and for that purpose marched towards the Alps, but he was soon abandoned by his newly raised troops, and afterwards by his legions; and at length was left with only a few Gallic horse. With these he arrived at the Rhine, the sight of which river so disheartened his followers, that all forsook him but ten. In this extremity he resolved to return in privacy through Gaul into Italy, but in the attempt he fell into the hands of banditti, who took him to a chief man of the district, whom he had loaded with favours. By this person information was given of his retreat to Antony, who immediately sent for his head. The Gaul scrupled not to violate hospitality by taking the life of his guest. In this last scene, Decimus Brutus is said to have behaved in a manner unworthy a Roman and a soldier, and to have descended to mean, but unavailing entreaties for his life. He died a year and a half after the death of Cæsar, and his fate seems to have been regarded as peculiarly merited by the partisans of that leader. *Cæsar's Comment. Ciceronis Philip. V. Univers. Hist.—A.*

BRUTUS, LUCIUS JUNIUS, the father and founder of the Roman republic, was the son of Marcus Junius, a wealthy patrician, married to the daughter of Tarquin the Proud. This tyrant caused his son-in-law to be assassinated, along with the eldest of his sons. Brutus escaped, and by counterfeiting folly or idiotism, was suffered to be brought up among the children of Tarquin, who made him an object of their diversion. This apparent stupidity is said to have given him his name. A story is related of his accompanying the sons of Tarquin to consult the oracle of Delphi, and of his offering to the god an elder stick, with a rod of gold enclosed in it, as an emblem of himself. It is further fabled, that the oracle having promised the government of Rome to him of the company who first should kiss his mother, the two princes taking the response literally, agreed to

salute their mother jointly when returned to Rome; but Brutus, understanding it in an allegorical sense, fell down and kissed the earth as the common mother of all men. It was not till the tragical death of Lucretia that his noble spirit broke out from its concealment. On that occasion he drew the bloody poinard from her bosom, and swearing eternal enmity to the house of Tarquin, and a resolution never to suffer any of that, or any other family, to reign at Rome, he engaged all the kindred of Lucretia present in the same oath. Considered as one whose faculties were divinely opened, he swayed the whole senate and people; and by his counsels the gates were shut, the regal power solemnly abrogated, and a republican form of government substituted in its stead. He, with Collatinus, the husband of Lucretia, were created the first chief magistrates of the state, under the name of *consuls*; a great event, dated in the year of Rome 242, B.C. 506. The infant republic, however, had to contend with the machinations of the banished Tarquin, rendered more dangerous by the party of young nobility, within the walls of Rome, attached to the ancient constitution. In this were the two sons of Brutus himself, with three nephews of Collatinus, and other patricians of the first families. A conspiracy was formed, bound by dreadful solemnities, to murder the consuls, and restore regal government. It was discovered by means of a slave, and disclosed to the patriot P. Valerius, who apprehended the chief conspirators, and brought them to the consular tribunal. The whole people were moved with the sight of the sons of their deliverer, standing before him bound as criminals, and, on their conviction, a murmur arose of "Banish them!—Banish them!" But the father, deeply sensible of the necessity of a great example in circumstances of such danger to the commonwealth, threatened by faction within, and open force without, with a firm countenance and steady voice, ordered the lictors to execute the rigour of the law upon his sons; and looked on unmoved while they were stript, beaten with rods, and beheaded. He then descended from the tribunal, and retired to indulge the feelings of a parent. This action has been highly praised, and highly censured; but it is difficult to say on what system of morals a man can consistently be blamed for preferring the public good to that of his own family; and if principle is not to control feeling in these great cases, its existence is of little value. Brutus may by nature have been of a stern, unfeeling temper; but public virtue demanded the

sacrifice, whatever were the degree of reluctance felt in the compliance. Collatinus displayed less firmness. He wished to save his nephews, and employed his authority to suppress the evidence against them. A tumult arose, in the midst of which Brutus again ascended the tribunal, and committed to the Roman people the determination of the fate of the other conspirators, by whom they were all capitally condemned, and the sentence was put in execution. Brutus afterwards, accusing Collatinus before the people of the weakness and want of patriotism he had shewn on the occasion, compelled him to renounce his authority, and to retire as a private person to Lavinium, where he lived in tranquillity to an advanced age. Brutus himself, to remove all apprehension of his intention to rule singly, immediately convoked the people by centuries to the election of a new consul; and they gave him for a colleague P. Valerius, afterwards named Poplicola, who had taken so meritorious a part in the suppression of the conspiracy. It is to be remarked, that the three writers on these events, Dionysius of Halicarnassus, Livy, and Plutarch, differ in their relations, as to several material circumstances; and Livy affirms, that Collatinus, becoming suspected to the people, as being of the Tarquinian family, was persuaded or compelled by Brutus to abdicate, before the conspiracy took place. All agree, however, in the conduct of Brutus towards his sons. During the consulship of Brutus and Valerius, the Tarquins and their followers, joined by the people of Veii, advanced in hostile array towards Rome, and were met by the two consuls at the head of the Roman forces, Brutus commanding the cavalry, and Valerius the infantry. As the armies approached, Aruns, one of the sons of Tarquin, describing Brutus attended by his lictors, exclaimed, "There is the enemy of our house, the usurper of my father's throne!" and furiously spurred on his horse to encounter him. Brutus met him with equal animosity, and such was their mutual rage, that neglecting defence, they transfixing each other with their spears, and fell dead from their horses. After the victory, Valerius brought the body of his colleague in great funeral pomp to Rome, pronounced an oration over it, and interred it with every mark of honour. The Roman matrons, considering Brutus as the peculiar avenger of their sex in the person of Lucretia, mourned for him a whole year; and his statue was afterwards placed, with a naked sword in his hand, in the midst of those of the kings of Rome. His memory was ever after honoured as the great

founder of Roman liberty; and uninterrupted tradition has handed down the leading actions of his life, though some of its events, particularly in the early part of it, seem involved in uncertainty and fable. Virgil has nobly sketched his history and praise in the following lines:

Consulis imperium hic primus, sævasque secures
Accipiet; natosque pater, nova bella moventes,
Ad poenam pulchra pro libertate vocabit.
Infelix! Utcumque ferent ea facta minores;
Vincet amor patriæ, laudumque immensa cupido.
Æn. vi. 820.

He first shall hold the consul's sway, and wield
The dreaded axes; he, a Roman sire,
For thee, fair Liberty! his rebel sons
Shall doom to public death. Unhappy man!
Howe'er posterity the deed may judge,
His country's love, and boundless thirst of praise,
Shall quell the father.

BRUTUS, MARCUS JUNIUS, an illustrious Roman, heir to the spirit of the first Brutus, and claiming to be one of his descendants (though some historians assert, that the family of that patriot was extinct on the execution of his two sons), was the son of a senator of the same name, who was of the party of Marius, and was put to death for his severities by Pompey at the surrender of Mutina. The mother of Brutus was Servilia, sister to Cato; but she dishonoured her relationship to that excellent man by her adulterous connection with Julius Cæsar, which gave rise to the opinion that Brutus was his natural son. The education of the young Brutus was of that liberal kind, which began to prevail among the Romans of distinction after their connection with Greece. He learned the language, and studied the philosophy of that distinguished people. The system which he adopted was that of the old academy, or Platonists, one of the masters of which he kept in his own house. He also with great success transfused the language and doctrines of the sect into the Latin language, and wrote some treatises in its principles. He was a powerful orator, both at the bar, and before public assemblies. His style was nervous, grave, and concise. It is sufficient to establish his character as a man of letters, and a judge of oratory, to say, that Cicero makes him one of the speakers in his dialogue *De claris Oratoribus*, and addresses to him a treatise called *Orator*.

Brutus when very young accompanied Cato in his expedition to Cyprus; and after the unhappy end of its king, Ptolemy, he was dispatched by his uncle to secure the royal treasures for the public, which commission he performed with great diligence and fidelity. He entered into a closer alliance with Cato by marrying his

daughter Porcia, and he modelled his public conduct on that of this eminent citizen. Hence, when the civil war broke out between Cæsar and Pompey, forgetting his resentment against the latter for having killed his father, which had been carried so far that he would never salute Pompey, he imitated the example of Cato in joining his party. Pompey was highly gratified with this preference, and received him very respectfully. Brutus first repaired to Sicily, as lieutenant to Sestius, governor of that island; but finding it an inactive station, he went voluntarily into Macedonia, and joined Pompey not long before the battle of Pharsalia. Cæsar, apprised of his being in the adverse army, gave strict orders, it is said, to spare his life in the conflict; and such was the extraordinary affection he ever shewed for him, that it renders very probable the supposition that he believed Brutus to be his son. After the battle, which put an end to the republic, Brutus made his escape to Larissa, whence he wrote a letter of surrender to Cæsar, who testified the greatest joy on hearing of his safety. He immediately received him to favour, and through his intercession pardoned his friend Cassius, and others for whom he pleaded. He entrusted him with the important government of Cisalpine Gaul, and afterwards nominated him prætor of Rome. This kindness seems to have been returned by Brutus with sincere personal attachment to Cæsar; but he could not help feeling, with every true republican, the state of degradation to which that conqueror had brought his country; and he was alarmed by the steps taken by Antony, and the other profligate tools of despotism, to raise the dictator to an avowed sovereignty over the laws and constitution. Cassius, who had married the sister of Brutus, and whose sterner spirit was less susceptible of the gentle emotions, employed all his art and influence to rouse the flame of patriotism in his breast. He caused the name of his supposed ancestor, Junius Brutus, to be sounded in his ears; and made known to him the expectations of the Romans, that he should assume, as an hereditary office, the task of delivering them from a tyrant. Brutus was at length overcome. He agreed to head a conspiracy against Cæsar's life, and the weight of his character engaged many other eminent citizens in the design. Brutus steeled his soul to the great enterprise, which was put in execution on the ides of March, B.C. 39. It is said, that after Cæsar had received several wounds from the conspirators, and was still defending himself, on beholding his beloved Brutus with his dagger drawn

against him, he immediately wrapped his head in his robe, and resigned himself to his fate. The reluctance of Brutus to shed more blood than was absolutely necessary, saved the life of Antony, which some of his more penetrating associates would have sacrificed to the safety of the state; and the event proved the ill policy of this forbearance. A similar easiness, or candour of temper, induced him to consent to the public reading of Cæsar's will, and the pompous solemnisation of his funeral. These occasions were artfully improved by Antony to excite in the people the highest reverence for Cæsar's memory, and detestation against his murderers; so that Brutus and his party were obliged to retire from Rome to Antium for the preservation of their lives. Brutus did not think it safe for him to return to Rome, though as prætor he caused very splendid games to be celebrated there in his name. At length, on the arrival of Octavianus, who, with Antony, took possession of the supreme power in Rome, he quitted Italy, accompanied by his faithful and heroic Porcia, and set sail for Athens. At this place he was received with great honour, and he employed the interval of events in prosecuting the studies of philosophy. Meantime, however, he was secretly preparing for war, and he sent an agent into Macedonia in order to gain over the Romans in that province to the party of the republic, and to facilitate his admission into it as governor for the senate. Having obtained supplies of men, arms, and money, he marched into Macedonia, which was delivered to him by the prætor Hortensius; and he got possession of the army and person of Caius the brother of Antony, who had been sent to seize Dyrrachium and Apollonia.

The first step of Octavianus, when left sole master in Rome, was to procure the condemnation of all who had been concerned in the death of his adopted father. The name of Brutus was first called, and on hearing him cited as a culprit, the people could not suppress their sighs, and some of the most illustrious persons shed tears. He and Cassius were condemned on their non-appearance, and the triumvirate soon after taking place, their names were put in the bloody roll of proscription. They were now, however, at the head of powerful armies; and Brutus, marching into Asia, effected a junction with Cassius at Smyrna. It was here agreed, that before any other enterprise was undertaken, they should subdue those maritime powers, the Rhodians and Lycians. The latter fell to the share of Brutus, and after possessing himself of the open coun-

try, he laid siege to their capital, Xanthus. The unconquerable spirit of the people rendered this a very bloody and difficult attempt ; and it terminated in the total destruction of the city, and almost all its inhabitants of every age and sex, chiefly in consequence of their own phrensy. In this terrible catastrophe the humanity of Brutus was conspicuous, who rode round the walls, stretching out his hand to the inhabitants, and imploring them to consent to save their own lives ; and during the storm, proclaimed a reward to every soldier who should save a Xanthian. He afterwards, by the generosity of his conduct, procured the submission of Patara without a siege. Their several tasks performed, Brutus and Cassius met again at Sardis, where mutual complaints and jealousies occasioned a serious quarrel, which, however, reflection and good sense soon appeased. It appears that the noble disposition of Brutus would not suffer him to practise himself, or to connive at in others, those violations of rectitude which the unhappy condition of war, and especially of civil war, renders perhaps unavoidable.

Antony and Octavianus having now passed over into Macedon, Brutus and Cassius bent their march to the straits of Hellespont, in order to cross over into Europe and meet them. It was in this progress that the circumstance occurred, related by Plutarch and other historians, of a frightful apparition presenting itself to Brutus, and, under the name of his evil genius, announcing another visit at Philippi. If this story were not a mere idle fabrication, the explanation said to be given of the phenomenon by Cassius was, doubtless, the true one, who attributed it to the illusion of a troubled imagination, under the influence of anxiety and bodily fatigue. The two republican leaders arriving at Abydos, crossed the straits, and pursued their march to Thrace, where they reviewed their troops, and engaged their venal fidelity by an ample donative. Proceeding under the guidance of a petty prince of the country, they turned the advanced guard of the triumvirs which had occupied the defiles, and arrived in the plains of Philippi nearly at the same time with Antony. Octavianus arrived some days after, and the whole force of Rome stood in array on each side for the decision of the mighty contest. It is not intended here to give an exact relation of military occurrences, which have already been touched upon in the lives of Antony and Augustus. We shall chiefly confine ourselves to what is personal to Brutus. It is said by Plutarch, that in an interview before the battle, when Cassius enquired

of Brutus what he meant to do in case fortune should prove adverse, Brutus answered, that though, when a young man, he had condemned Cato for putting an end to his life, and quitting the post in which Providence had placed him, yet that the present state of things had made him alter his opinion, and it was his resolution not to make another attempt should the present issue be unfavourable, but to die contented. In this determination, Cassius, with a tender embrace, cheerfully concurred. Probably, however, the substance of this private deliberation was framed by the historian in conformity with the events ; but Brutus, in a letter written to Atticus while the army was drawing up, expressed similar sentiments. In the first battle of Philippi, Brutus in the right wing entirely defeated Octavianus in the left ; but he seems to have displayed more ardour and courage than military skill, for by leaving the wing commanded by Cassius unsupported, he occasioned its defeat, and the consequent death of Cassius. This event he deeply lamented, and he shed many tears over the body of Cassius, whom he called " the last of the Romans." Being now the sole commander of a numerous and mutinous army, he felt his situation difficult. He for some time avoided another action with the triumvirs, whose necessitous condition rendered victory their only resource. At length the importunity of his soldiers obliged him to consent to an engagement, before which he found it necessary to put to death all the slaves whom he had made prisoners. Another sacrifice he thought proper to make of his humanity to the urgency of his situation, was in promising the pillage of Thessalonica and Lacedæmon to his soldiers, should they gain the victory : so incompatible are the obligations of virtue with a state in which the appeal is made to force and violence ! In the second battle of Philippi, as in the first, the wing commanded by Brutus routed that led by Octavianus, while Antony defeated that under the command of the lieutenants of Cassius. But this experienced general, instead of pursuing the fugitives, turned round upon the rear of Brutus, and notwithstanding all the efforts of the republican leader, succeeded in entirely breaking and dispersing his troops. Brutus long remained upon the field with the few he could rally, and would have been made prisoner, had it not been for the heroic friendship of Lucilius, who surrendered himself to a party of Thracian horse under the name of Brutus, and was generously saved by Antony when the fraud was discovered. [See ANTONY.] Brutus escaped with a few friends.

and attendants to a retired valley encompassed with rocks, where he passed a mournful and anxious night. Perceiving at the dawn of day that he was surrounded by the enemy, he conjured some of his domestics to put an end to his life. Several of them refusing, he dismissed them to provide for their own safety, and at length applied to Strato, an Epirote, and his former fellow-student. Strato persisted in a denial, till Brutus called upon one of his slaves to perform the fatal office. The generous Greek then, crying out, "Forbid it, gods, that it should ever be said that Brutus died by the hand of a slave for want of a friend!" covered his face with his left hand, and presented his sword with his right; on the point of which Brutus threw himself with such violence, that it passed through his body, and he instantly expired.

Thus perished, in the forty-third year of his age, according to a computation deduced from the words of Cicero, in the thirty-seventh according to Velleius Peterculus, one of the most spotless characters in Roman history. To his generosity, humanity, uprightness, and well-principled virtue, public and private, writers of all parties have borne witness; and those who have most condemned the action of killing Cæsar, have asserted their belief that he alone of all the conspirators was swayed by purely patriotic motives, and that he hated the tyranny only, not the tyrant. After this concession, it is superfluous to enquire into the morality of the deed. He sacrificed, in his estimation, an inferior to a superior duty; and what else is virtue? In practising tyrannicide he violated no law of his country, but rather performed an injunction; and in what other manner can a military usurpation be overthrown? The wisdom of the action is another question, which, however, posterior experience could alone decide. If he erred in thinking the republic might be restored, he erred with many of the wisest and best of the Romans. No man in public life seems more sincerely to have set up virtue as the object of his adoration and pursuit; nor does it seem probable, that, according to the report of some writers, his last speech should be a confession of error in having followed an empty name. We have seen that he had prepared his soul for the event, and that his self-approbation did not depend upon fortune. His memory was cherished and honoured as long as a spark of Roman spirit survived the loss of constitutional freedom; and the names of Brutus and liberty are to this day inseparably associated.

His body was treated with respect by Antony, but the vindictive Octavianus caused the head to be taken off, in order to expose it at the feet of Cæsar's statue. It never reached its destination, being thrown over-board in a storm. The remains were honourably burnt by Antony's order, and the ashes sent in an urn to Servilia. *Plutarch, Life of Brutus. Univers. Hist.—A.*

BRUYERE, JOHN DE LA, an eminent French writer, was born in 1640 at a village in the Isle of France. He purchased the post of a treasurer of France at Caen; but he was soon taken from it by Bossuet, and placed with the duke of Burgundy, for the purpose of teaching him history. He passed the rest of his life about the court as a man of letters, with a truly philosophical disposition, unambitious, unaffected, polite, a friend of moderate gaiety, and cultivating in tranquillity the enjoyments of society and literature. He was admitted into the French Academy in 1693. In 1696 he was seized with a fit of apoplexy, which carried him off in the fifty-seventh year of his age.

Few works have ever been more popular than Bruyere's "Characters of Theophrastus, translated from the Greek, with the Characters or Manners of this Age," first published in 1687, and many times reprinted. The modern part of the work was that which particularly attracted notice, owing to its striking portraits of persons and manners, which were drawn from the life. Malezieux, to whom the author communicated his manuscript, shrewdly observed, "This is what will gain you many readers, and many enemies." Bruyere had the honour of participating with Moliere in the correction of more follies and indecorums than perhaps any other moralists, ancient or modern. He drew with a bold and strong, and at the same time a fine and delicate, pencil. His style is remarkably nervous, but too abrupt, and occasionally hard and obscure. He is sometimes rather affectedly sententious. It has been observed, that he has transplanted almost all the maxims of Publius Syrus into his works. Keys were made of his characters, for the court, the capital, and the provinces; and, as usual, the success of his book made a number of bad imitations. Among his papers were found unfinished, "Dialogues on Quietism," which Mr. du Pin put in order for publication, and printed in 1699. The best editions of the "Characters" are those of Amsterdam in 1741, and of Paris in 1750 and 1765. *Moreri. Nouv. Dict. Hist.—A.*

BRUYN, CORNELIUS LE, a painter and celebrated traveller, was born at the Hague. He commenced his travels into Muscovy, Persia,

the Levant, and the East Indies, in 1674, and they were not finished till 1708. His "Voyage to the Levant," was published at Amsterdam in 1714, folio, and his "Travels to Muscovy, Persia, &c." in 2 vols. fol. 1718: this edition is esteemed on account of the beauty of the numerous plates; but that of Rouen in 1725, 5 vols. 4to. is more valuable to the reader, on account of the corrections and notes of the abbé Banier. Bruyn is a curious and instructive traveller, but inelegant in his style, and not always exact in his facts. *Nouv. Dict. Hist.—A.*

BRUYS, PETER DE, a religious reformer, founder of the sect named after him *Petrobrusians*, spread his opinions in Languedoc and Provence about the year 1110. His leading tenets were: That none ought to be baptised till they were come to the full use of reason: that churches were unnecessary for the service of God, who accepts true worship, wheresoever offered: that crucifixes were instruments of superstition, and, as well as churches, ought to be demolished: that the real body and blood of Christ are not present in the eucharist: and that the oblations, prayers, and good works, of the living are of no use to the dead. His reforming zeal was joined with a fanatical spirit, which led him to various excesses, some of them, indeed, the natural consequence of his doctrines; he profaned churches, overthrew altars, made bonfires of crucifixes, and maltreated the clergy. He had numerous followers, and was long an object of dread and horror to the catholics, till by the contrivance of Peter de Clugny he was seized and burnt alive in the town of St. Gilles in 1130. *Moreri. Mosheim Eccl. Hist.—A.*

BRUZEN DE LA MARTINIÈRE, ANTONY-AUGUSTIN, an industrious and useful compiler, was born at Dieppe in 1666, and was educated at Paris under the care of his uncle, the celebrated Richard Simon. His literary reputation caused him in 1709 to be invited by the duke of Mecklenburgh, in order to carry on researches into the history of that duchy. He afterwards attached himself to the Duke of Parma; and then to the king of the two Sicilies, who nominated him his secretary with a handsome appointment. Retiring to the Hague, he there finished his great work, which he had long meditated, the "New Geographical Dictionary," which, by the persuasion of the marquis de Beretti Landi, the king of Spain's plenipotentiary, he dedicated to that monarch, who rewarded him with the title of his first geographer. He died at the Hague in 1749.

He was a polite and friendly man, fond of society and its pleasures, as well as addicted to study. He had read much, and with judgment, and he wrote with facility, and generally with elegance. His favourite studies were history, geography, and polite letters. Of his numerous works, the following are the most valuable: "The great Geographical, Historical, and Critical Dictionary," 10 vols. fol. *Hague*, 1726 to 1730, and *Paris*, 1768, 6 vols. fol. This work, though by no means free from errors, is reckoned the best of the kind, especially in the Paris edition. "Puffendorff's Introduction to the History of Europe, greatly augmented and corrected;" of this work, the last edition is that of the Hague in 11 vols. 12mo. "Geographical and historical Treatises to facilitate the Knowledge of the Holy Scriptures, by various celebrated Authors, Huet, le Grand, Calmet, Hardouin, &c." 2 vols. 12mo, 1730. "Select Letters of M. Simon," with a minute life of the author, and curious notes, *Amst.* 4 vols. 12mo. *Nouv. Dict. Hist.—A.*

BRYENNIUS, NICEPHORUS, chiefly known as the husband of the princess Anna Comnena, was a native of Orestia in Macedonia. His father having rebelled against the emperor Nicephoras Botoniates, was vanquished by Alexius Comnenus, who admiring the good figure and character of the son, married him to his daughter. When Alexius came to the throne, he raised his son-in-law to the rank of Cæsar, but would not declare him his successor in prejudice of his own son. On his death, the empress Irene and her daughter Anna made an attempt to elevate Bryennius to the empire; but he, through a sense of duty or prudence, refused to concur in the plot. In 1137 he was sent to besiege Antioch, where falling sick, he returned to Constantinople and died. He had undertaken to write the life of his father-in-law Alexius; but having commenced his work as far back as the reign of Isaac Comnenus, he only finished four books, containing that reign, and those of the three succeeding emperors, and terminating with the expedition of Nicephorus Botoniates against Nicephorus Meissen. This work was translated into Latin, and, with the original, published by the Jesuit Poussines at Paris in 1661. The annotations of Du Cange were added in 1670. *Moreri.—A.*

BUC, GEORGE, an antiquarian, was born in Lincolnshire, of an ancient family, one of the heads of which was a favourite of king Richard III. and attended him at the battle of Bosworth, for which he was attainted and beheaded in the ensuing reign. George Buc was

a gentleman of the privy-chamber to James I., by whom he was knighted, and made master of the revels. He chiefly distinguished himself by his "Life and Reign of Richard III." in five books, in which, probably moved by hereditary attachment, he takes great pains to clear that prince's character, and even his person, from the dark stains which have been impressed upon them by the body of English historians. In this attempt he has shewn more zeal and learning than judgment; his work being loosely written, pedantic, rhetorical, abounding in useless digressions and quotations, and rather a continued panegyric, than a sober historical disquisition. It is probable enough that vulgar odium, and adulation to a successor of a hostile family, may have overcharged the deformities of Richard, and caused some crimes to have been falsely attributed to him; but, without violating all historical credit, we cannot acquit him of the black and murderous practices by which he made his way to the crown. Mr. Walpole, who, in his "Historic Doubts," has undertaken the same task in Richard's favour, appears to have succeeded no better in convincing the public. Buc's work is printed in bishop Kennet's collection of the English historians, London, 1706, and 1719. He likewise wrote, "The third Universitie of England; or, a Treatise of the Foundations of all the Colleges, ancient Schools of Privilege, and of Houses of Learning and liberal Arts, within and about the most famous Citie of London, &c.;" a curious piece, in which the author shews, that all the arts and sciences are taught in the metropolis: it was written in 1612, and is annexed to the edition of Stow's Chronicle, by E. Howes, London, 1631. He also composed a treatise of "The Art of Revels." Camden gives Buc the character of a person of excellent learning, and acknowledges obligations to him. *Biog. Brit.*—A.

BUCER, MARTIN, an eminent person among the German reformers, was born in 1491 at Schelestadt in Alsace. He entered when young into the order of Dominicans, but the works of Luther, and some conferences held with that reformer at Heidelberg in 1521, brought him over to the protestant party. He gave the usual demonstration of his conversion by marrying, and his first wife was a converted nun, who brought him thirteen children. He settled at Strasburg, where he was minister and theological professor during twenty years, and the progress of the reformation in that city was greatly indebted to his labours. He was likewise employed in various ecclesiastical negocia-

tions, for which his talents were well fitted. When the differences arose between Zuingle and Luther, and their respective followers, concerning the nature of the eucharist, Bucer took great pains to reconcile them, by adopting a sort of middle way, which, however, satisfied the zealous of neither party. He employed on this occasion an ambiguity of language, which subjected him to reproach; and, on other occasions, he did not scruple certain pious artifices which have given offence both to friends and enemies. Yet the purity of his intentions cannot be doubted, and a love of peace and concord appears to have been his ruling motive. He was inclined to admit the merit of good works, and he was no enemy to episcopacy, on both which accounts he was regarded with some suspicion by Calvin and his followers. On the other hand, his reputation was so high in England, that archbishop Cranmer gave him an invitation to come over, which he accepted, and became a professor of theology in the university of Cambridge. In that situation he died in 1551, and was interred with extraordinary funeral honours. In the bigotted reign of Mary his body was taken up and burnt, but his monument was restored by Elizabeth. Bucer was a man of great and various learning; a copious writer and diligent lecturer. He was apt, however, in his lectures to deviate from the point, through the extent of his erudition; and his style was not free from obscurity; so that close attention was necessary to comprehend his meaning. *Bayle. Moreri. Mosheim.*—A.

BUCHANAN, GEORGE, an eminent poet and historian, and one of the greatest masters of modern Latinity, was born in the shire of Dumbarton in Scotland in 1506. He was of a good family, but reduced to indigence; and his education would probably have been very confined, had not an uncle, struck with his early indications of abilities, sent him for instruction to Paris. After a diligent pursuit of his studies there for nearly two years, the death of his uncle obliged him to return home. It was probably mere necessity that induced him to enlist as a common soldier in the troops brought over from France by the duke of Albany. Soon disgusted with this mode of life, he repaired to St. Andrew's, where he attended upon the logical lectures of John Major, whom he accompanied to Paris; and, after struggling some time with penury and misfortune, he at length, in his twentieth year, obtained the professorship of grammar in the college of St. Barbe. From this situation he was taken by Gilbert Kennedy earl of Cassilis as his tutor or do-

mestic companion ; and during his abode with that nobleman, he translated into Latin Lina-cre's " Rudiments of Grammar." Returning to Scotland with the earl, he obtained the notice of king James V. and was appointed tutor to his natural son, James, afterwards the famous regent earl of Murray. About this time he began his warfare against the monks by a satirical poem entitled, " Somnium," which excited a great clamour against him. The king having in 1538 discovered a conspiracy in which he suspected that some franciscan friars were concerned, commanded Buchanan to renew his attack on that order. This produced his extremely bitter satire entitled " Franciscanus," in which, with the pen rather of Juvenal than of Horace, and in an elevated strain of composition, he exercises the utmost severity of invective and ridicule upon the unfortunate objects. This performance gave him great reputation, but secured him for life the inveterate enmity of the monks, of all orders, who made a common cause of it. The king deserted him in the conflict, and suffered him to be imprisoned for heresy. He was fortunate enough to make his escape, and fled first to England, and then took refuge in France. Fearing some ill offices from cardinal Beaton, who was then at Paris, he quitted that city, and withdrew to Bourdeaux, whither he was invited by Andrew Govea, a learned Portuguese, who was principal of a college newly founded in that city. He taught there in the schools for three years, during which he composed his tragedies of " Baptistes" and " Jephthes," and his translations of the " Medea" and " Alcestis" of Euripides. In 1543 he quitted Bourdeaux on account of the pestilence, and it was probably about this time that he was for a while domestic tutor to the celebrated Michael Montagne, who has recorded the circumstance in his Essays. In 1544 he went to Paris, and taught the second class in the college of Bourbon, while Turnebus taught the first, and Muretus, the third ;—a constellation of preceptors not easily to be paralleled !

A new scene of life opened to him in 1547, when Govea received his king's orders to return to Portugal, and bring with him a number of learned men qualified to teach philosophy and polite literature at the newly-founded university of Coimbra. Buchanan accompanied him, and while Govea lived, which was only the first year, had no cause to repent of his change of country ; but after his death, the enmity of the bigotted natives fell heavily upon all the learned strangers, and especially upon Buchanan.

He was accused of being the writer of " Franciscanus," as well as of other tokens of heresy, which were thought a sufficient reason for confining him in the prison of the Inquisition, where he remained a year and a half, and was then transferred to the gentler durance of a monastery. He alleviated the tediousness of this last confinement by beginning the translation of " David's Psalms" into Latin verse, which has so much contributed to his poetical reputation. He obtained his liberty in 1551, and was even favoured with a small pension from the king, who wished to retain him in Portugal ; but his experience of the country was not likely to make him desirous of staying in it. He took an opportunity of embarking for England, where Edward VI. then reigned ; but its unsettled state induced him in 1553 to leave it for France. This was his favourite country ; the condition, however, of a teacher for hire was attended with so many disagreeable circumstances, that he has made it the subject of a querulous poem. His situation was probably made more agreeable in 1555, when the marshal de Brisac sent for him into Piedmont, where he commanded, in order to act as preceptor to his son, Timoleon de Cossé. Buchanan passed five years in this employment, partly in Italy and partly in France ; and improved the leisure it afforded him in the study of the scriptures, and the composition of various poems. He returned to Scotland in 1560, where he openly embraced protestantism, which was then the established religion of the country. He was soon after made principal of St. Leonard's-college in the university of St. Andrew's, where he also taught philosophy. His former pupil, the earl of Murray, now coming into power, Buchanan closely connected himself with him and the party that opposed queen Mary. Though a layman, he was appointed, in 1567, moderator of the general assembly of the church of Scotland ; and he accompanied Murray to the conference at York, and to Hampton-court, where he acted as an assistant to the commissioners sent to accuse the queen. He had already been nominated preceptor to the young king James VI., a station he occupied several years. James acquired under his tuition the foundation of that scholastic knowledge on which he so much prided himself ; and it is said that Buchanan having been afterwards reproached with making his majesty a pedant, replied, that " it was the best he could make of him." The quality of the pupil seems to have inspired little reverence in the tutor ; for Mackenzie relates a story of a hearty whipping which Buchanan bestowed up-

on the young king for persisting to disturb him as he was reading. In 1571 Buchanan published his "*Detectio Mariæ Reginæ*," a most virulent attack upon the character and conduct of queen Mary, charging her not only with the murder of her husband, but with a criminal passion for David Rizzio, which accusation he is the only writer who avowedly supports. Though the queen's general guilt was believed by the most respectable and impartial persons of the nation, yet it can scarcely be doubted that Buchanan entered into the question with all the violence and acrimony of a professed party man. His great patron Murray was assassinated in 1570, but he still continued in favour with those who managed affairs in Scotland, for we find him appointed one of the lords of the council, and lord privy-seal. A pension which he received from queen Elizabeth of 100*l.* a year seems scarcely adequate to the dignity of these great offices, which probably he did not retain long. In 1579 he published his famous treatise, "*De Jure Regni apud Scotos*," a work which will ever rank him among the spirited defenders of the right of the people to judge of, and control, the conduct of their governors. It has accordingly had the fate of all decided political performances, that of being violently censured and extravagantly praised. He ventured to dedicate it to his royal pupil, whose inclinations were very far from according with its doctrine. Indeed, it is in favour of Buchanan's freedom from mercenary views, that he should publish a work for which he might expect to forfeit the good-will of royal patrons of every country alike. He spent the last twelve or thirteen years of his life in composing his history of Scotland. For the sake of leisure he withdrew from court, and latterly passed some time in retirement at Stirling. This great work, entitled "*Rerum Scoticarum Historia*," in twenty books, at length appeared at Edinburgh in 1582. He survived the publication but a short time, dying the same year at the age of seventy-six. His circumstances were much reduced before death; and we are told that when he was dying, he enquired of his servant how much money he had remaining, when, finding it insufficient for his funeral, he ordered it to be given to the poor, expressing a great indifference about the fate of his corpse. The city of Edinburgh honoured itself by burying him at the public expence. The bigotted catholics spread a number of absurd calumnies respecting his manner of leaving the world, which they represented as that of a libertine and an atheist. It appears rather to have been

that of a philosopher, viewing with calmness an approaching termination which he did not fear, and despising those artificial preparations which he imputed to the weakness of superstition.

The moral character of Buchanan has been made a subject of bitter obloquy by his enemies, nor does it seem to have been adequately defended by his friends. The charge of early licentiousness is apparently supported by the tenor of several of his poems. Like many other scholars of the time, he was querulous; discontented (not indeed without some reason) with his circumstances; and by no means delicate in attempts to mend them. In temper he seems to have been harsh and unamiable; as a party-man, virulent and little scrupulous. Yet the independence of a great mind frequently displays itself in his conduct; nor is there any reason to believe that he did not radically approve the public principles he adopted. As a writer, he has obtained just and high applause from all parties. No modern appears to have had a more perfect command of the Latin tongue, or to have used it in verse and prose with more taste and elegance. His poetical character stands extremely high; yet his merit does not consist so much in sublimity or lofty flights of the imagination, as in splendor of diction, and harmony and variety of versification. This, indeed, may generally be observed of those who have distinguished themselves as modern Latin poets; the shackles of a foreign language, operating as an insuperable restraint to the free exertion of the noblest poetical powers. He wrote in almost every species of poetical composition. His "*Psalms*" are in almost all kinds of measure, and some of them exquisitely beautiful. In tragedy, he is charged with a want of elevation, and with a familiarity of style approaching to the comic. His didactic poem "*On the Sphere*" is elegant but unequal. His odes, epigrams, satires, eulogies, and miscellaneous pieces, possess merits of various kinds, not without many defects. They shew, however, extreme facility in the use of language, and an inexhaustible vein of poetical expression. As an historian, Buchanan is reckoned to have united the excellencies of style of Livy and Sallust. He has also the defects of the ancient writers, in occasionally playing the rhetorician too much, and adorning his narrative with fable. Thuanus, however, bestows on his work the high praise of its appearing "not the production of a man who had passed all his days in the dust of a school, but of one who had been all his lifetime conversant in the most important affairs of state;" and whose judgment, in

this point, is of more value than that of Thuanus? With regard to a more particular estimate, no opinion deserves more deference than that of Dr. Robertson. He says of Buchanan's History, "if his accuracy and impartiality had been in any degree equal to the elegance of his taste, and to the purity and vigour of his style, his history might be placed on a level with the most admired compositions of the ancients. But instead of rejecting the improbable tales of chronicle writers, he was at the utmost pains to adorn them; and hath clothed with all the beauties and graces of fiction, those legends which formerly had only its wildness and extravagance." On the whole, Buchanan will always be mentioned as one of the great honours of his country; a man whose genius, in the midst of penury and discouragement, broke out with a lustre which has secured him immortal fame. Of his different works, both verse and prose, numerous editions have been given. A valuable edition of the whole collectively was published at Edinburgh in 2 vols. fol. 1714, and reprinted at Leyden in 1725, 2 vols. 4to. *Buchanan de Vita sua. Bayle. Biogr. Britan.*—A.

BUCQUET, JOHN-BAPTISTE MICHEL, censor-royal, doctor-regent, and professor of chymistry in the Faculty of Medicine at Paris, adjunct to the Academy of Sciences, and ordinary-associate of the Royal Society of Medicine, was born at Paris, February the 18th, 1746. From the earliest period of his life he displayed a strong memory, quick conception, with a love for studious research, and more particularly a clear and animated manner of expressing himself, which is not always the concomitant to great talents. His father, who was himself an advocate, concluded that this happy union of talents would render him famous at the bar; but the young man could not resist the charms of natural philosophy, the objects of which applying more immediately to the senses and the imagination, are much more likely to engage the attention in early life than those studies which relate to the nature of the intellect, and the operation of moral causes, which so strongly interest our minds at a more advanced period of life. He was nevertheless obliged to commence the study of jurisprudence, in which, however, the method of teaching was far from captivating a mind like his. Instead of the reasons of utility, and the principles upon which a good system of legislation must be founded, he was directed to the investigation of the transient or local motives which had given rise to the existing laws, and the particulars of the system, such as it

was. This method of communicating knowledge disgusted him with a pursuit in which he saw little of the great and useful purposes it is calculated to promote, and much of the dry and tedious formalities which accompany its practical exercise. But it was expedient that he should adopt some profession; and the only one which seemed agreeable to his taste was that of the physician. Instead of considering his studies as subordinate, and confined to the nature of his profession, he was disposed to avail himself of it as a pretext to embrace a greater number of sciences in his studies. To anatomy, surgery, and chymistry, he added botany and natural philosophy. His talents for communicating knowledge were more effectually developed in proportion to his acquisitions, and he soon became the instructor of his fellow-students, and before he had finished his first course of studies he had acquired considerable reputation among the most celebrated lecturers.

His first course was upon mineralogy and chymistry, which, for reasons now well known to all the cultivators of those sciences, he determined to treat in connection with each other. His course was attended with the most brilliant success. They who had before seen merely a nomenclature in the descriptions of natural history, and a series of curious experiments on the artificial compounds of the laboratory in chymical science, found that both were rendered more interesting by the connection. And the clear elegant enunciation of the lecturer rendered his communications highly interesting to those men of business, or of pleasure, who wish to acquire a certain degree of information, without the fatigue of examining the sources from which it is to be derived.

The advantages of a lecture beyond that of instruction by the mere perusal of books are in many respects considerable. A greater interest is created by the manner, the expression, and the animation, of the teacher. He learns to know from the attention or disregard of his auditors, what parts of his subject are not perspicuously explained, or are difficult to be apprehended. He repeats and varies his explanations and his exhibitions, till he perceives their countenances express that satisfaction which flows from the clear apprehension of truth. His audience, on the other hand, have their attention excited, and their powers animated, by the continued treatment of a subject, which is not quitted as a book is thrown by from occasional obscurities or temporary fits of indolence. It must not, however, be concealed, that the time or duration of a lecture is necessarily limited, that

many subjects are so abstruse that they require frequent and slow revision, and that the number of pupils to whom an author can communicate knowledge is incalculably greater than that within the grasp of the lecturer. For these and other reasons, it is not only necessary to refer to books, but the lecturer usually finds it expedient to compose works expressly for the use of his pupils. With this view, M. Bucquet published an "Introduction to the Analysis of Minerals," and afterwards a similar "Introduction to the Analysis of the Vegetable Kingdom." Both these works exhibited great order, method, and perspicuity, and the latter was the first general collection of facts respecting the vegetable analysis. He composed various other memoirs, grounded on experiments and enquiries to which the course of his studies directed him. Many of these appear in the volumes of the academy, and others remained unpublished from his desire of pursuing the subjects to a greater extent. He was admitted a member of the Royal Academy at the death of M. Bourdelin, and about the same time he engaged, together with the celebrated Lavoisier, to repeat all the experiments made in chymistry before the discovery and manipulation of gaseous substances were known. He made, with the same chymist, a series of experiments respecting the communication of heat to different fluids immersed in the same bath, particularly with regard to the modification they undergo in consequence of their various degrees of volatility and disposition to expand by heat. Another extensive project to which his labours were directed, consisted in a series of comparative analyses of a great number of minerals at that time unknown. Some of these were communicated to the Royal Academy, and others, particularly relating to Swedish minerals, were reserved by himself and Lavoisier for further examination, especially with regard to the differences between their results and those of the famous Bergmann.

In the year 1776, before his admission into the academy, Bucquet had become a member of the society instituted at Paris for the improvement of medicine on the most extended bases. An institution of this nature would necessarily be attacked by contrary opinions and interests. It was therefore an object of the greatest consequence that it should be supported by the talents of the most eminent men. Bucquet communicated to the Society of Medicine several memoirs relative to the object of their establishment. Among these were, a method of preparing a transparent extract of opium; the process for making lapis causticus; a memoir on

the action of volatile alkali in the deliquium caused by carbonic acid. One of the objects he had most at heart was to improve the science of medicine by the addition of chymical discoveries, at the same time that the fanciful theories founded on the imperfect application of the latter science to the healing art might be discouraged. In this situation, ardently pursuing plans so extensive that each alone might employ the life of an individual; communicating his knowledge by public lectures, and busied in the private practice of medicine; it is not to be wondered, that his health was incapable of supporting exertions so various and incessant. He was married, and had children; and on this account, as well as from his engagement in certain discussions which at that time interrupted the tranquillity of the faculty of medicine, he did not think fit to give up either his practice or his lectures. He preserved his activity for a time, in the midst of sufferings, and was cheered with the possibility of advancing in his career, notwithstanding the impaired state of his health. At length, however, the period arrived in which he could no longer proceed as before. Hopeless dejection took possession of his mind, and prevented him from advancing even in that gentle manner which perhaps might have prolonged his existence. He became convinced of the fatal necessity which would tear him from his pursuits, and all the objects of his affection. But he determined that the short remainder of his life should be as much as possible employed, and gave the preference to a speedy death instead of a languishing life. Sedatives diminished his pain, gave a temporary increase to his strength, and by enabling him still to attend to his pursuits, removed for a moment the distressing idea of that privation which rapidly approached. He abused this resource, if it may be called abuse, when he employed it to diminish his pain and give greater energy to the faculties of his mind. He was known to have taken in one day two pints of ether, and an hundred grains of opium; and in this manner he passed the latter months of his life; little solicitous to prolong his existence, and only attentive to render himself capable of application while his consciousness remained. The last time he appeared at the academy he read a memoir on inflammable air, and the means of rendering the hydrogen gas of marshes as pure as that which is obtained during the solution of metals. He died on the 24th of January, 1780, leaving his wife and two children, one of whom was born a few days before the death of his father. The labours of such men as Bucquet do

not often produce that accumulation which shall ensure the pecuniary independence of their descendants. His did not; but there is every reason to conclude, that the esteem and regard of the great number of his friends and pupils have been manifested towards his family. *Acad. Par.* 1780.—W.N.

BUDDÆUS, JOHN-FRANCIS, a writer and professor of great learning and industry, was born at Anclam in Pomerania, in 1667. At an early age he had acquired a great fund of knowledge in the languages, and in philosophy and divinity. He first gave private lectures to the students at Jena, and in 1692 was appointed professor of Greek and Latin at Coburg. Thence he was invited by Frederic elector of Brandenburg to occupy the chair of moral and political science in his newly-founded university of Halle. He continued in that station twelve years, and then returned to take the theological professorship at Jena, where he died in 1729. He was always attended by a numerous auditory, to whom he explained himself with clearness and method, substituting solid instruction to the pedantry of the schools. Notwithstanding his occupations as a professor and a preacher, he found time to cultivate an extensive correspondence, and to write a great number of books. Of these the principal are; "Elementa Philosophiæ Practicæ, instrumentalis & theoreticæ," 3 vols. 8vo. which long served for a text book in the protestant German universities; "A System of Theology," 2 vols. 4to. much esteemed by the Lutherans; "The great German Historical Dictionary," 2 vols. fol.; "A Treatise on Atheism and Superstition," 8vo. of which there is a French translation; "Miscellanea Sacra," 3 vols. 4to. *Moreri. Nouv. Dict. Hist.*—A.

BUDE, WILLIAM (Latin, *Budeus*), one of the most learned men of his age, was born at Paris in 1467, of an ancient and honourable family. His early education was inauspicious; for after having passed through the Latin schools at Paris, and spent three years at Orleans in the study of the law, he returned ignorant of all he was expected to learn, and thoroughly disgusted with the barbarism then attendant upon literature. Left to himself, he pursued with eagerness the pleasures of youth, particularly those of the chase, till his mind, not made to remain vacant, spontaneously demanded the food which had been withheld from it. The passion for study came upon him with such force, that every thing else was obliged to give way to it. He resigned all amusements, and even grudged himself the time for meals

and repose. He was his own principal master, though he did not neglect the opportunities of occasional assistance; and when the Greek Hermonymus arrived at Paris, he secured him to himself by a large salary. He had also instructions from Lascaris in Greek, and James le Fevre in mathematics; but on the whole he did not scruple to style himself *αὐτομαθής* and *αὐμωθής*, self-taught and late-taught. He never attained, however, that elegance of language which is almost exclusively the fruit of early practice; and his style, both in Latin and French, remained harsh and perplexed, though strong and lofty. He began his literary career with translating some treatises of Plutarch; and in 1508 he published "Notes on the Pandects." But the work which at once raised him to the height of reputation among the learned, was his treatise "De Asse," in which he led the way in clearing up the difficulties attending the knowledge of the coins, weights, and measures, of the ancients. He did not enjoy the honour of this performance without a contest, other scholars laying claim to its discoveries; but he vindicated his rights with spirit, and seems to have established them, since he was thenceforth reckoned one of the first men of his time. Erasmus, who acknowledged his merit, was thought to be jealous of him, and such a disagreement arose between these two eminent persons, that Budé would never quote Erasmus in his works: a piece of littleness that is not to his credit. It was an advantage to the cause of letters, that Budé refrained from those topics which might render his faith suspected, and thereby might aggravate that jealousy of the revival of learning which the ignorant and interested were then so prone to foment. He was admired at the court of France, and was employed in two embassies to Italy by Lewis XII., who conferred on him the post of his secretary. But he seems not much to have frequented the court till the reign of Francis I., who was fond of having learned men about him, and conversing with them. He sent Budé on an embassy to Leo X., gave him a place of master of requests, and made him his secretary and librarian. He was also chosen to be provost of the merchants of Paris. It was at the instigation of Budé, together with that of du Bellay, that Francis founded the Royal College of France, for giving instruction in the languages and sciences. A quarrel which he had with chancellor du Prat, caused him for some time to appear at court no oftener than his office required; but when his friend Poyet became chancellor, he was seldom absent from

it. During a progress of Francis into Normandy in 1740, Budé, who accompanied him, was seized with a fever, and died of it at Paris in the seventy-third year of his age. By his will he directed his funeral to be performed by night, and in perfect privacy, at his parish church, which gave occasion to the report that he died in the sentiments of the reformers, though he had explicitly, and with acrimony, condemned them in some of his publications. He had also, indeed, sometimes declaimed with vehemence against the court of Rome, and the corruptions of the clergy. This suspicion was strengthened by his widow's removal to Geneva, where she openly declared herself a protestant, as did also two of his sons. The character of Budé is fair and honourable; yet Bayle says of him, that he made himself more feared than beloved in the republic of letters, and that in the dispute with Erasmus he showed himself the least moderate of the two. His collected works were printed at Basil in 1557, in 4 vols. fol. Besides the pieces already mentioned, there are "Commentaries on the Greek and Latin Languages," and a "Treatise on the Institution of a Prince," dedicated to Francis I. Bayle. *Moreri*.—A.

BUDGELL, EUSTACE, a literary character, of the earlier part of the 18th century, born about the year 1685, was the son of Gilbert Budgell, D.D. of St. Thomas, near Exeter. He was sent as a gentleman-commoner to Christ-church-college in Oxford, and thence removed to the Inner-Temple for the study of the law. Love of pleasure or of literature led him to neglect his professional pursuits, and cultivate the acquaintance of men of fashion and letters. Luckily, Addison, his relation, was of the number, who, in 1710, took him to Ireland as one of his clerks, when appointed secretary to the earl of Wharton, lord lieutenant. Budgell was at this time reckoned a very accomplished young man, who had improved natural good parts by an acquaintance with the best writers, ancient and modern. His vanity, however, was fully equal to his talents, and proved a distinguishing feature of his character through life. He commenced his career as author by writing papers in the Spectator; and all those marked X in the first seven volumes, being twenty-eight in number, are attributed to him. The eighth volume is said to have been entirely conducted by Addison and Budgell. Dr. Johnson, however, affirmed (*Life* by Boswell, vol. 2d), that Budgell's papers were either written by Addison, or so much improved by him, that they were made in a

manner his own. Indeed they are much in Addison's style, but with a looser contexture of thought. Johnson had also been assured, that an humorous and admired epilogue to the Distrest Mother, in the name of Budgell, was Addison's composition; a fact rendered probable (unless Budgell's vanity be supposed to have entirely got the better of his modesty), by the lavish praises bestowed upon it in Budgell's papers in the Spectator, and by his publicly calling for its repetition during the performance of the play. The merits either of his own, or of imputed writings, now caused him to be ranked among the wits; yet he did not neglect the duties of his office, but adhered closely to business, even after he had succeeded to a family estate of 950l. per ann. encumbered, indeed, with debts. Budgell is said, in the preface to the Guardian, to have taken a part in that work, but his papers are not discriminated. In 1714 he published a translation of "The Characters of Theophrastus," from the Greek. This was mentioned with great applause by Addison in a paper of The Lover, and indeed appears to have been executed with ingenuity and elegance. In the same year he became chief secretary to the lords justices of Ireland, and deputy clerk of the council; obtained a seat in the Irish parliament, and distinguished himself as a speaker. He had the charge of the service of transporting troops during the rebellion of 1715, which he fulfilled with equal ability and disinterestedness. The favour of Addison, then secretary of state, procured him, in the beginning of 1717, the place of accountant and comptroller-general; and he now seemed to be wafted with the full tide of prosperity. But the appointment of the duke of Bolton to the vice-royalty in 1717, was the cause of a fatal change in Budgell's fortune. A demand of quartering upon him a friend of the duke's favourite and secretary, so roused his indignation, that he attacked with virulence, in a lampoon, both the secretary and the viceroy, and was, in consequence, deprived of his accountant's place. He thereupon came to England, and could not be dissuaded from publishing his case; which, though read with interest, increased the resentment of his enemies. In 1719 he wrote a popular pamphlet against the famous peerage bill, which mortally offended the earl of Sunderland. The death of Addison in that year, deprived him of a faithful counsellor, and put an end to his hopes from the court. His fortune hitherto stood entire, for he had rather added to it than impaired it, by his residence in Ireland. But partaking of the national infa-

tuation in the South-sea year, 1720, he lost 20,000*l.* by that infamous bubble, and irreparably disordered his affairs. From this time we find him involved in quarrels and law-suits, a virulent pamphleteer and party-man, struggling, but in vain, to regain his former consequence. He attempted to get into parliament; and in 1727 the duchess-dowager of Marlborough gave him 1000*l.* for this purpose, thinking he would make an useful opposition member, but the scheme did not succeed. In 1732 he published "Memoirs of the Life and Character of the late Earl of Orrery, and of the Family of the Boyles," an historical work, containing some valuable information, but far from impartial. Not long after, he was concerned in an affair which effectually ruined all his remaining reputation. On the death of Dr. Matthew Tindall, the author of Christianity as old as the Creation, a bequest to Budgell appeared in his will, which was so disproportionate to his circumstances, and contrary to his known intentions, that suspicions arose concerning the authenticity of the testament; and upon its being contested by his nephew, it was set aside. To this disgraceful transaction Pope alludes in one of his epistles, where he says,

Let Budgell charge low Grub-street on my quill,
And write whate'er he please—except my will.

The situation of this unfortunate man at length became so insupportable, that he resolved to put an end to his life; and on May 4, 1737, taking a boat at Somerset-stairs, he ordered the waterman to shoot the bridge, during which, he threw himself over-board, with stones in his pocket, and immediately sunk. He had attempted to persuade a natural daughter of his to share his fate, but she rather chose to try the fortune of life some time longer, and became afterwards an actress at Drury-lane theatre. Budgell left upon his bureau a slip of paper, on which was written,

What Cato did, and Addison approved,
Cannot be wrong.

But in this reference he was certainly unjust with respect to his friend Addison, who has attempted (perhaps at the expence of consistency) to make Cato counteract his own example, by a dying disapprobation. *Biogr. Brit.*—A.

BUFFIER, CLAUDE, born in Poland of French parents in 1661, was educated at Rouen, where his family settled. He entered among the Jesuits at Paris in 1679, and after a visit to Rome, he fixed his residence in the society's college at Paris, where he spent the

greatest part of his life. He was associated with the compilers of the *Memoires de Trevoux*, and the tuition of some of the boarders was entrusted to him. His industry caused a great number of works to flow from his pen, from some of which he obtained considerable reputation. For poetry and eloquence he wanted fire and invention, but he had a clear and logical head, which fitted him for grammar and metaphysics. His "French Grammar upon a new Plan" is much esteemed; but his most celebrated work is his "Traité de Premiers Vérités," &c. (Treatise of First Truths, and of the Source of our Judgments, in which is examined the Opinions of Philosophers on the first Notions of Things), *Paris*, 1724, 12mo. This work proceeds on the same principles of a *common sense*, which have since been so much adorned and expanded in the writings of Drs. Reid, Oswald, and Beattie. His "Elements of Metaphysics, made intelligible to all Readers," 1725, 12mo. goes upon a similar plan. A great part of his works has been collected under the title of "Cours des Sciences, sur des Principes nouveaux & simples," &c. (A Course of Sciences, on new and simple Principles, for the Purpose of forming the Language, the Understanding, and the Heart, in the ordinary Commerce of Life), 1732, fol. This laborious and useful writer died in 1737. *Moreri. Nouv. Dict. Hist.*—A.

BUFFON, GEORGE-LOUIS LE CLERC, count of, a naturalist and writer of great eminence, was the son of a counsellor of the parliament of Dijon, at whose seat at Montbard in Burgundy he was born, on September 7, 1707. He studied at Dijon, and his father intended him for the profession of the law, but his decided inclination for the sciences frustrated this purpose. Though of an active frame of body, and an ardent temperament, his earliest passion was for astronomy, and its basis geometry; and Euclid's Elements was his constant pocket companion. At the age of twenty he travelled into Italy, where the objects of his curiosity were less the productions of art, than the phenomena of nature, to the study of which he devoted all his faculties. The art of writing was, however, an object of his constant and sedulous attention, for he thought that truth appeared to the best advantage under the decorations of eloquence. He succeeded at twenty-one to a handsome property, and after concluding his travels with a visit to England, he commenced a life of ease and literature, divided between Paris and his estate at Montbard. His first publication was a translation from the

English of "Hale's Vegetable Statics," in 1735; followed in 1740 by a translation from the Latin, of "Newton's Fluxions." He was appointed, in 1739, superintendant of the royal garden and cabinet, which, as he came to be known, he enriched with the productions of all the parts of the world. To the advantages of situation he enjoyed, he added the essential quality of industry, and is said to have passed fourteen hours every day in study. This, however, must have been in his intervals of country retirement, since he was fond of society, and was by no means insensible to the attractions of the fair sex. Of his great application, however, he gave a convincing proof by the publication of his celebrated work, "Natural History, general and particular," which commenced in 1749, and at its completion, in 1767, reached to 15 vols. 4to. or 31 vols. 12mo. To this were afterwards added supplements amounting to several more volumes. In the purely anatomical part of this work, he had the assistance of D'Aubenton; the rest was wholly his own composition. In this great performance, the author takes a range circumscribed only by the bounds of Nature herself. He begins with a theory of the earth, which, with the other planets, he supposes to have been originally a mass of liquefied matter, dashed out of the body of the sun by the violent illapse of a comet. He then covers it with ocean, from which he forms strata by deposition, and mountains by the flux and reflux of the tide. Subterraneous fires, eruptions, and earthquakes, effect other changes; and the world we now inhabit is but the ruins of a former world. It is needless to follow him through speculations of this sort, which ingenuity may make plausible, but which can never rise even to probability, since nothing is so unlikely as that the human faculties should be able to arrive at the solution of so mighty a problem as the creation of a habitable globe. Buffon's theory of the earth will sink into oblivion, as so many others have done; but his grand views and striking descriptions of its present state, will remain as brilliant displays of eloquence, combined with extensive information.

Proceeding to the population of the earth with living creatures, he considers the analogies between vegetable and animal life, and again plunges into hypothetical theory in order to explain the mystery of animal generation. He conceives of certain *living organic molecules*, of the same nature with organized beings, and existing equally in animal and vegetable matter; these, in the process of nutrition, are received into *internal moulds*, of which animal and vege-

table bodies are framed, where they are assimilated into the same substance as the parts to which they go, and thus nourish them. When this nutritive matter superabounds, it is detached from all parts of the body, and deposited in a fluid form in one or more reservoirs. This constitutes a prolific matter, which is ready to produce a new animal, or vegetable, of the same species, when it meets with a proper matrix. The supposed seminal animalculæ are only these organic particles, which are similar in both sexes, but must unite in order to produce a new animal by the way of generation. Of this theory it is difficult to form any clear conception; and it has, moreover, been disproved by physiologists of eminence. Its fate will, therefore, be that of the writer's planetary theory; and in this case also his fame will ultimately depend only upon his narrations of fact, and the conclusions deduced from them by a large and comprehensive mind.

His natural history of animals properly commences with that of man, the undoubted head of the class. To his history from the cradle to the grave, the opening and maturation of his bodily and mental powers, the nature of his senses, and the several varieties of the human species, he devotes a large space, full of curious discussions. M. D'Aubenton contributed much to this part of the work. He then treats on the nature of brute animals in general; and he draws a strong line of distinction between them and men, by denying them a soul, and a memory properly so called, and making all their actions to spring from external impressions. The class of quadrupeds alone occupies all the remainder of this first work. Either from the pride of following a plan of his own, or from a contempt of the petty distinctions on which the arrangements of many systematic naturalists are founded, Buffon rejects all the received principles of classification, and throws his subjects into groups laxly formed from general points of resemblance. This method doubtless enables him to take large and noble views of Nature, and to pursue the plans of her own economy, which disregards and confounds all the artificial limits attempted to be established by the spirit of system. At the same time it is evident, that no class of beings but one so little numerous as that of quadrupeds, could be accurately treated of by a writer in so loose a method. In this matter, as in most other particulars, Buffon is a direct, and probably an intentional, contrast to Linnæus, with whom system is the leading object, constituting both his strength and his weakness. We shall not follow our naturalist through the divisions of his

extensive work, of which the arrangement certainly is not the valuable part. It is in the detail of facts, and in the strain of enlarged and philosophic observation resulting from them, that the peculiar merit of Buffon consists. A few remarks on these may serve to characterise him.

No writer ever expended so much eloquence in the description of animal life. The historian of a great empire could not assume a style of higher tone, than he has done in painting the manners and habits of the lion, the horse, the elephant, and others of his favourites. Perhaps he has violated good taste in thus rising above the level of his subject; and it cannot be doubted that this passion for high painting has sometimes made him stray from the limits of simple truth, into the regions of fancy. Yet he abounds in particular and minute observation, often the result of his own experience; and scarcely any student of nature can boast of having added more to the stock of authenticated fact than he. But he was occasionally warped by attachment to theory, as well as by the pursuit of eloquence. On various topics he had formed general theorems, which he was inclined to support against exceptions, by denying or neglecting the instances produced on the other side. Further, he not unfrequently gives the mere inferences from his opinions as if they were known and tried facts: thus dangerously confounding hypothesis with that experience which is the only true basis of all natural knowledge. He often attributes more to the operation of certain causes, such as change of climate, domestication, and the like, than sober reason can warrant: and even, according to the tenor of his argument, sometimes ascribes opposite effects to the very same cause. These blemishes materially lessen the confidence with which his work can be used as authority, and later enquirers are continually detecting errors in his statements. Yet the great mass of matter will probably always remain unimpeached; and certainly no writer has ever done so much to render natural history entertaining, and to elevate its rank among the objects on which the human intellect is employed. In one point, however, he will by many be thought to have derogated from the true dignity and value of his subject. He is every-where the enemy of the doctrine of final causes; and substitutes, to a designing and benevolent author, the fortuitous operations of a certain unconscious *nature*, which as often exhibits examples of blunder and defect, as of skilful and happy contrivance. It cannot be denied, that those who have made final causes the professed ob-

jects of their search, have often displayed more piety than philosophy; and in their zeal to collect proofs have dwelt upon circumstances either extremely trifling, or such as are overbalanced by contrary facts. Yet studiously to overlook so beautiful a part of the economy of things as the adaptation of means to ends, is surely as inconsistent with the philosophical as the religious spirit. The fault is aggravated in Buffon by the pleasure he occasionally takes in declaiming upon the defects of nature, in a strain which would seem to impute malignity of intention to the author of being, and which he appears to have derived from the shallow philosophy of his predecessor Pliny. The moral reader of Buffon will likewise be frequently offended with the grossness of his descriptions in all points relative to sex; in which he not only indulges in an anatomical plainness of language, but, what is much worse, adopts a studied sensualism, the object of which is to exalt the value of sexual gratifications, and make a propensity to them one of the indications of nobleness of nature. This impurity of sentiment is, however, in some degree national, and has infected some of the first French writers of the age, who have dangerously exhibited it in their estimates of human characters.

To proceed with the account of Buffon's publications. In 1771 his "History of Birds" began to appear. In the composition of this work he made great use of the labours of M. Gueneau de Montbeillard, who was the principal writer of the first two volumes quarto. The four subsequent ones were the joint production of both writers. The three last were written by Buffon himself, with the assistance of the abbé Bexon in forming the nomenclature, and drawing up the descriptions. This work, completed in 1783, is a worthy sequel of the "History of Quadrupeds," though from the much greater number of species of birds, the want of a systematic arrangement is more sensible.

In 1774 he began to publish a "Supplement" to his Natural History, consisting of the "History of Minerals." The first volume of this work contains his remarkable invention of a burning glass, composed of a number of plain mirrors, so disposed as to throw all their reflexions of the solar beams on the same spot. He constructed an instrument of this kind, consisting of 360 plain mirrors, each capable of being separately adjusted by a screw, with which he kindled wood at the distance of 210 feet, thus realising what has been related of Archimedes at the siege of Syracuse. These

supplemental volumes, of which the fifth, quarto, appeared in 1779, contain many curious and valuable experiments, as well as much theory, rather too lax for the rigour of modern science. The concluding volume may be considered as a kind of philosophical romance. It is on the "Epochs of Nature," or those great changes in the state of the earth which the author supposes would successively result from his hypothesis of its original formation out of the body of the sun. Of these he enumerates seven, six of them previous to the creation of man. It is needless to remark how much sport of the fancy there must be in the establishment and description of these epochs; but as a critic has observed (*Monthl. Rev.* IV. 61) "in the reveries of Buffon there is entertainment, and always instruction, of some kind or other." These are the principal works of this great author, which have been published together in 35 vols. 4to. and 62 vols. 12mo. They are received among the standard and classic books of the nation, and new editions of them are at this time under publication. Buffon was a member of the French Academy, and was perpetual treasurer of the Academy of Sciences. He wisely stood apart from the intrigues and parties which so disgracefully occupied most of the French literati of his time; and, probably for the preservation of his tranquillity, he made a point never to reply to the attacks upon his works, though some of his antagonists could by no means be deemed unworthy of his notice. In 1771 his estate of Buffon was erected into a comté; and thus the decoration of rank to which he was by no means indifferent, was added to the superior dignity he had acquired as one of the most distinguished members of the republic of letters.

Buffon had a fine person, of which he appeared not a little vain. He was particularly fond of having his hair in exact order, and even in his old age employed the friseur twice or thrice a day. He loved fine clothes, and thought it incumbent on his rank to appear in lace before the peasantry of Montbard on Sundays. He sat long at table, and was pleased with trifling gossiping conversation. Like many of his countrymen, he was indelicate in his pleasantries, and often obliged women to quit the room. His practice, with respect to female connections, was at least as lax as his principles. During the life of his wife, he was guilty of frequent infidelities; and in his amours he did not scruple the debauching of young girls, or even the employment of means to procure abortion. One of his mistresses, a peasant's

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daughter, obtained the chief influence over him in his advanced age. He was very accessible to adulation, and with singular *naïveté* would praise himself. "The works of eminent geniuses," said he, "are few; they are those of Newton, Bacon, Leibnitz, Montesquieu, and *my own*." Convinced of the importance of religion in maintaining the due subordinations of society, he always paid it external respect, and regularly performed its public duties; and thus he flattered himself that he avoided sharing in the mischievous attacks which Voltaire, Diderot, and others, had made upon religion, though by his writings he was perpetually sapping its foundations. He was very regular in the distribution of his time, and passed a life of great industry. Composing was a difficult task to him, and his writings passed through a number of revisals before they were made public. Indeed style was one of the capital objects of his admiration. He could not bear the least deviation from accuracy and propriety in the use of language, and hence was a severe censor of poetry, which he had attempted in his youth, but soon quitted for prose. A nice and just regard to his fame made him destroy every paper which he thought useless or unfinished, so that he left behind him none of the rubbish which crowds the desks of so many great authors, and furnishes matter for posthumous degradation. In reading his writings to others, of which he was fond, if he discovered that the hearer was the least embarrassed about the meaning of a passage, he directly altered it; and he paid ready attention to every critical remark. He spoke with rapture of the pleasures derived from literature; and he preferred the books, to the conversation, of learned men, the latter of which, he said, had almost always disappointed him. Hence he himself rarely attempted more than to trifle in company. He maintained a correspondence with several persons of rank and eminence, among whom one of the greatest in every view was the late empress of Russia, who ably criticised some of his opinions, and favoured with great zeal in her dominions his researches in natural history. Notwithstanding great sufferings from the stone and gravel, he prolonged his life to his eighty-first year, dying on April 16th, 1788, in the full possession of his senses. His funeral at St. Medard's was attended by a great concourse of academicians, and persons of rank and literary distinction. He left one son, who fell a victim to the atrocities under Robespierre. *Nouv. Dict. Hist. Lett. de Herault-Seckelles.* —A.

BUGENHAGEN, JOHN, a learned protestant divine, was born at Wollin in Pomerania, in 1485. He became a catholic priest; and at the first appearance of Luther's books, was a warm opponent of that reformer's doctrines. In process of time, however, he became a convert to them, and propagated them in various parts of the north of Germany. He was at length minister at Wittenberg; and such was his reputation for learning and moderation, that he was sent for by Christiern III. king of Denmark in order to settle the reformation in that kingdom; in which arduous task he gave great satisfaction. He died at Wittenberg in 1558. He wrote several works, particularly "Commentaries on the Holy Scriptures," in several vols. 8vo.; a "Harmony of the Evangelists;" and a "History of Pomerania." *Moreri. Nouv. Dict. Hist. Mosheim Eccl. Hist.*—A.

BULIALDUS, or **BOULLIAU**, **ISMAEL**, a celebrated astronomer and learned man, was born at Houdun in France on the 28th September, 1605. He was educated in the religion of his parents who were protestants, but he embraced the Roman-catholic faith at the age of twenty-seven years, and afterwards became a priest. His early education was received at the place of his birth, after which he studied philosophy at Paris, and civil law at Poitiers. After quitting the schools, he applied very closely to the study of the mathematics, theology, sacred and profane history, and civil law, in all which he became so eminent, that he is with justice considered as one of the most universal men of genius of the age. He wrote several pieces concerning ecclesiastical rights, which excited great attention in his time. In the year 1649 he printed the history of Ducas at the Louvre in the original Greek with a Latin version and notes. His philosophical and mathematical works are, a treatise "On the Nature of Light," published in 1638; a dissertation on the true system of the world, entitled "Philolaus," printed at Amsterdam in 1638; which afterwards, in 1645, he republished under the title of "Astronomia Philolaica;" grounded upon the hypothesis of the earth's motion and the elliptical orbit described by the planet, illustrated with various methods of demonstration. This work also contained "Tabulæ Philolaicæ," exhibiting the motions of Saturn, Jupiter, and Mercury, more accurately than in the Rudolphin Tables. Ricciolus speaks highly of this work and its author. By considering Ward's hypothesis or approximation, which he found not to agree with the planet Mars, he proposed the correction to that bishop's hypothesis to be ap-

plied to the more eccentric planetary orbits. This is called the variation by Street, who first used it in his Caroline Tables. The correction of Bulialdus is considered by Dr. Gregory as a very happy one, though, as he observes, it is no more than a correction of an approximation to the true system. In 1644 our author published a translation of "Theo the Platonist of Smyrna," with notes; and in 1657 a treatise "On Spiral Lines." In 1663 he published a treatise of "Ptolemy de judicandi facultate," and some time afterwards a large work in folio entitled "Opus novum ad arithmetica infinitorum." Being consulted by Mr. Thoinard concerning the appearance of the moon in the month of March and year 33 of the christian era, he made the necessary calculations, and replied, that it could not have been seen in Judea till the nineteenth of that month, and that it was probable that Jesus Christ was crucified on the third of April of the same year. Bulialdus held an extensive correspondence with all the eminent men of his time, and had travelled into Italy, Germany, Poland, and the Levant. Two letters of his to Albert Portner concerning the death of Gassendi appear in the collection entitled "Lessus Mortualis." He also gave two admonitions or notices to astronomers concerning a variable star in the neck of the Whale, and a nebula in the constellation of Andromeda, which is also subject to periodical changes. In 1689 he retired to the abbey of St. Victor at Paris, where he died on the 25th of November, 1694, in his eighty-ninth year. *Moreri. art. Boulliau. Biographia Philosophica by Martin.*—W. N.

BULL, GEORGE, an English prelate of high theological fame, was born at Wells in Somersetshire, in 1634. His father originally destined him for the church; and dying while he was an infant, left him an estate of 200l a year, then a very handsome provision. His progress at the grammar schools of Wells and Tiverton was such, that he was early fitted for the university; and at the age of fourteen he was entered a commoner of Exeter-college, Oxford. The imposition of an oath of allegiance to the republic in 1649 caused him, however, after a short stay, to quit the university with his tutor Mr. Ackland, who had set him the example of refusing to take it; and he lived in retirement with his tutor till his nineteenth year, and afterwards spent two years more under the tuition of Mr. William Thomas, rector of Ubley, Somersetshire. Mr. Thomas was puritanically inclined; but his son, Samuel, who was of different sentiments, put into the hands

of his friend Mr. Bull the works of Hooker, Hammond, Taylor, and other divines of the church of England, which fixed his taste in divinity. At the age of twenty-one he was ordained by Dr. Skinner the ejected bishop of Oxford, and soon after accepted the small benefice of St. George near Bristol. In this situation he assiduously applied to the duties of a parochial minister, and recovered to the church by his controversial skill many who had gone over to the opinions of the sectaries. He also consulted his own improvement by making an annual visit to Oxford of two months, for the sake of consulting the public libraries of the university. He married a clergyman's daughter in 1658, who proved an excellent wife, and passed with him above fifty years in great harmony. In the same year he was presented to the rectory of Suddington St. Mary near Cirencester, to which, in 1662, was added the vicarage of the contiguous Suddington St Peter, on which benefices he resided twenty-seven years. His zeal and diligence as a parish priest were here most exemplary. He preached (generally extempore) and catechised with great assiduity, read the liturgy with singular force and gravity, and was rigorously exact in all the rites and ceremonies of the church. He pursued his theological studies with great application, and most of his learned works were composed while he was rector of Suddington. The first of these which made him known to the world was his "*Harmonia Apostolica*," &c. published in 1669, but written some years before; in which he attempted, in two dissertations, to explain the doctrine of St. James on Justification, and to conciliate it with that of St. Paul. His opinion in favour of the necessity of good works, the great stumbling-block of protestants at that time, involved him in controversy with many divines, both of the establishment and separatists, at the head of whom were Dr. Morley, bishop of Winchester, and Dr. Barlow, Margaret-professor of divinity at Oxford, the latter of whom read lectures from his chair against the "*Harmonia*." Mr. Bull defended himself by his "*Examen Censuræ*," and "*Apologia pro Harmonia*," published together in 1675; and his reputation was certainly a gainer by the discussion, of which proof was given by his presentation to a prebend in the cathedral of Gloucester, in 1678, by the earl of Nottingham, lord chancellor.

In 1680 appeared his elaborate work, entitled "*Defensio Fidei Nicenæ ex scriptis, quæ extant, Catholicorum Doctorum, qui intra tria prima Ecclesiæ Christianæ sæcula floruerunt*." This

piece, written against the Arians and Socinians on the one hand, and the tritheists and Sabellians on the other, was received with great applause by the orthodox of different communions both at home and abroad. It is written in a pure Latin style, and abounds with theological erudition; yet it has been charged with various mistakes or misrepresentations of the opinions of the fathers, and certainly cannot claim the praise of liberality or moderation. While it was highly extolled by the zealous Bossuet, it underwent some animadversion from the very candid and learned father Simon. A presentation to the rectory of Avening in Gloucestershire, promotion to the archdeaconry of Landaff, and a degree of doctor in divinity from Oxford, were rewards for his eminent services to the church. In the reign of James II. he displayed his attachment to protestantism by preaching warmly against popery; and he appears to have had no scruples concerning the change of government at the revolution, since he acted under it in the commission of the peace, to which, however, his principal motive was the power it gave him towards the suppression of profaneness and immorality. In 1694 he published "*Judicium Ecclesiæ Catholicæ trium priorum sæculorum de necessitate credendi, quod Dominus noster Jesus Christus sit verus Deus, assertum contra M. Simonem Episcopium & alios*." This is a vindication of the *anathema* pronounced by the Nicene council against those who did not believe in the real divinity of Christ; and it may be reckoned one of the most rigorous proofs of orthodox zeal. It was communicated by Mr. Nelson to Bossuet, who not only read it himself with great approbation, but obtained for it the very singular honour of the thanks and congratulations of the whole clergy of France in convocation, for the great service done by the author in defending the decisions of the catholic church. When Bossuet made this compliment known to Mr. Nelson, he at the same time expressed his surprise that one who "spoke so advantageously of the Church, of the salvation only to be obtained in unity with her, and of the infallible assistance of the Holy Spirit in the council of Nice, which infers the same assistance for all others assembled in the same church, can continue a moment without acknowledging her." He added some queries relative to the catholic church, and the separation of the church of England; to which Dr. Bull some time afterwards replied in a piece entitled, "*The Corruptions of the Church of Rome in Relation to ecclesiastical Government, the Rule of Faith, and Form of Divine Worship*." It is certain that

the bishop of Meaux reasoned wrong in supposing that agreement in fundamentals implied a necessity of uniting in matters of apparently inferior importance; since daily experience proves that none are often further from union than those who differ about trifles; and there is no reason to doubt of the sincerity of Dr. Bull's protestantism, because he approached the catholics so nearly in some doctrinal points. His final publication was entitled "*Primitiva & Apostolica Traditio dogmatis in Ecclesia Catholica recepti de Jesus Christi Servatoris nostri Divinitate*," &c. written against Daniel Zwicker, a Prussian, who had asserted that Justin Martyr was an innovator respecting the doctrine of the divinity of Christ, and that he derived it from the disciples of Simon Magus, or the Platonic school. Dr. Bull, on the contrary, attempts to trace this doctrine to an apostolic tradition delivered to the first christian churches. All his Latin works were collected and printed together in 1703 in one volume folio by Dr. Grabe, with a preface and learned annotations; the author's age and infirmities preventing him from undertaking that task himself. These circumstances caused him for a time to refuse an intended promotion to the episcopal bench which was notified to him; but at length he complied with the solicitations of his friends, and was consecrated bishop of St. David's in 1705. He removed to his diocese, where he was received with the highest respect; and he made it his constant residence, discharging as far as he was able his episcopal functions, till his death in 1710, in his seventy-sixth year. The English works of bishop Bull, consisting of sermons and discourses, in which several important subjects of doctrine are treated of, were published after his death by Mr. Nelson in 3 vols. 8vo, 1713. *Biogr. Britan.*—A.

BULL, JOHN, a celebrated English musician, was born in Somersetshire, about 1563, and was a scholar of William Blitheman, organist of the chapel-royal to queen Elizabeth. At the death of his master in 1591, Bull was appointed his successor; and in 1596, at the queen's recommendation, he was created first professor in music to the newly instituted Gresham-college. Not understanding the Latin language, he had a particular dispensation for reading his lectures in English. He had before obtained the degree of doctor of music at Cambridge. He travelled to the continent in 1601, on which occasion Anthony Wood tells a story of his astonishing a musician at St. Omer's, by adding in two or three hours forty parts more to a lesson of forty parts which that

musician had composed as a master-piece;—a feat, according to Dr. Burney, manifestly impossible. He was appointed chief organist to king James; but the little encouragement given to music in that reign was probably the cause of his quitting England in 1613, and entering into the service of the archduke. He afterwards settled at Lubeck, where he is supposed to have died in 1622.

Dr. Bull possessed very extraordinary powers both as a performer and a composer; but they were in the style of that age, which aimed at labour and complexity of contrivance rather than pleasing effect. The only works of his in print are in the collection called Queen Elizabeth's Virginals; but the late Dr. Pepusch possessed a great number of the MS. pieces of Bull, of which he was a warm admirer. Dr Burney seems to place him below Bird and Tallis in real musical genius; and says of him, "Though I should greatly admire the hand, as well as patience, of any one capable of playing his compositions, yet, as *music*, they would afford me no kind of pleasure: *ce sont des notes, et rien que des notes*; there is nothing in them which excites rapture. They may be heard by a lover of music with as little emotion as the clapper of a mill, or the rumbling of a post-chaise." *Burney's Hist of Music, vol. III.*—A.

BULLET, JOHN-BAPTIST, an estimable writer, was professor of theology, and dean of the university at Bezançon, in which city he died in 1775, aged seventy-six. His principal writings are; "*History of the Establishment of Christianity, taken solely from Jewish and Pagan Writers*," 1764, 4to.: "*The Existence of God demonstrated by Nature*," 2 vols, 8vo.: "*Reply to the Difficulties of Unbelievers respecting various Passages in the sacred Writings*," 3 vols. 12mo.: "*De Apostolica Ecclesiæ Gallicanæ origine*," 1752, 12mo.: "*Memoirs on the Celtic Language*," 1754-59, 3 vols. fol.; it is to this work that he chiefly owes his reputation: "*Historical Enquiries concerning Playing-cards*," 1757, 8vo.: "*Dissertations on the History of France*," 1759. 8vo. All the above are written in French, except that which has a Latin title. Bullet was a member of various learned societies. *Nouv. Dict. Hist.*—A.

BULLEYN, WILLIAM, an early English medical and botanical writer, was born in the reign of Henry VIII. in the isle of Ely. He had his education partly at Oxford and partly at Cambridge, and afterwards travelled as well into Germany, as over most parts of Great Britain. He resided for some time in or near Norwich, and also at Blaxhall in Suffolk, where the head of his fa-

mily lived, and of which place he was made rector, but resigned on the accession of Mary. In all these migrations he seems to have been an assiduous observer of nature, particularly in the vegetable kingdom. He afterwards removed to the north of England, and settled in the practice of physic at Durham. He had likewise a share in the salt-pans at Tinmouth-castle, and contracted a great intimacy with sir Thomas Hilton, commander of that fortress, after whose death he removed to London. Here he was pursued by an accusation brought against him by the brother of sir Thomas, as having been accessory to his death; and he was actually arraigned on this charge, but had the good fortune to prove it false and malicious. His prosecutor however revenged himself by throwing him into prison on an action for debt; and it was under this confinement that Dr. Bulleyn wrote great part of his medical treatises. He afterwards became a member of the College of Physicians, and seems to have lived in reputation for his scientific and professional knowledge. He died in 1576. He appears to have been a man of piety, and attached to the principles of the reformation.

The printed works of Dr. Bulleyn are, "The Government of Health," 8vo. 1548; "Regimen against the Pleurisy," 1562; "Bullein's Bulwarke of Defence against all Sickness, Soariness, and Woundes, &c." fol. 1562; and "A Dialogue both pleasaunte and pietifull; wherein is a goodlie Regiment against the Fever, Pestilence, &c." 8vo. 1564. His works are very miscellaneous in their nature, quaint in style, and of an empirical cast; and indeed are only valuable as containing several curious particulars of the state of physic in England at that time, and especially of horticulture, in which subject his evidence has been adduced to prove that this island was not so backward in the culture of fruits and garden vegetables as some have represented. His specific knowledge of botany was slender. *Biogr. Britan. Aikin's Biogr. Mem. of Medicine.*—A.

BULLINGER, HENRY, one of the Swiss reformers, was born in 1504, at Bremgarten, on the borders of the canton of Zurich. He was sent at the age of twelve to school at Emerick, with no other provision from his father than a suit of clothes and his travelling charges, his maintenance there being left to what he could get by charity; and this, in that age, was thought wholesome discipline in education. Young Bullinger supported himself for three years by singing from door to door; and it is no wonder that he became so enured to hard-

ships as to have had thoughts of becoming a Carthusian. At fifteen he removed to Cologne, where he applied closely to classical learning, and the philosophy of the times. The writings of Melancthon and other reformers which fell in his way gave him a dislike to the doctrines of the Romish church, but he did not as yet separate from it. After finishing his studies, he was invited by the abbot of Cappel to teach in his monastery, and he was the principal means of the introduction of Zuingle's reformation into that house in 1526. He attached himself to Zuingle, whom he accompanied to the disputation held at Bern; and he afterwards settled as the reformed pastor at his native place. The victory obtained by the Catholic cantons over the protestant, obliged him in 1531 to retire to Zurich, where he supplied the place of Zuingle, who lost his life in the battle. Here he was assiduous in preaching, and wrote a number of books. He resisted the attempts of Bucer to reconcile the opposite opinions of the Lutherans and the Zuinglians relative to the eucharist, by a middle doctrine; and he was appointed by the Swiss churches in 1545 to make a reply to the harsh censures published against their doctrine by Luther. One of the most memorable actions of Bullinger was the successful resistance he made to the proposed renewal of the subsidy treaty between the protestant Swiss and king Henry II. of France, against which he made use of the argument, "that it was not lawful for a man to let himself out for hire to kill those who had done him no wrong;" a position apparently as essentially connected with christian principles as any theoretical dogma can be, yet strangely overlooked by some of the most zealous believers! Bullinger afterwards maintained a warm controversy with Brentzen, concerning the latter's doctrine of Christ's ubiquity. This continued till his death, which happened in 1575. Bullinger's printed works, now almost forgotten, amount to ten volumes, and he left several pieces in manuscript. It is singular, that having married once, and been the father of eleven children, when he became a widower at sixty, it was thought a matter requiring apology that he did not marry again; such importance did the first reformers attach to the connubial state, especially in ministers, apparently as affording a manifest proof of the renunciation of popery. *Bayle.*—A.

BULTEAU, LEWIS, a learned and pious author, was born at Rouen in 1615. He received by succession from his uncle the office of king's secretary, which he exercised for

fourteen years, when he quitted secular occupations to devote himself to study and religious retreat. He entered as a lay-brother among the Benedictines of St Maur, and passed the rest of his days at the abbey of St. Germain des Prez, near Paris. His principal works were, "An Essay on the monastic History of the East," 1680, 8vo.; describing the manners, rules, &c of the Cœnobites, and proving that monastic institutions are not so modern as has been supposed: "Abridgment of the History of the Order of St Benedict," 1684, 2 vols. 4to.; this comes down no further than the 10th century: "Translation of the Dialogues of Gregory the Great, with notes," 1689, 12mo. Through modesty, Bulteau never put his name to his works. His style was formed on that of the writers of the Port Royal, and his knowledge of languages was very extensive. He died of an apoplexy in 1693. *Moreri. Nouv. Dict. Hist.—A.*

BUNEL, PETER, one of the most elegant scholars of his age, was born at Toulouse in 1499, and received his education at Paris. Not being able to support himself at home, he went first to Padua, and afterwards was entertained in the house of Lazarus du Baif, the French ambassador at Venice, where he studied the Greek and Hebrew languages. With respect to the Latin, he had already acquired such a purity of style in it, that he is reckoned the true founder of that Ciceronian sect which prevailed so much among the Italian scholars. Bunel continued to live with George de Selve, bishop of Lavaur, who succeeded du Baif at Venice, with whom he retired to Lavaur. After the death of that prelate, he returned to Toulouse, where he would have been in very necessitous circumstances, had he not been patronised by the Messrs. du Faur. Accompanying the son of one of these as his tutor on a tour to Italy, Bunel was seized with a fever at Turin, and died in his forty-seventh year. He was a man not less estimable for his philosophic turn of mind, and content in an humble condition, than for the purity of his literary taste. In his youth he was addicted to the opinions of the reformers, and some suspected that a tincture of heresy adhered to him through life; but it appears that the zealous Calvin had rejected him as a disciple, probably because he had shewn an inclination to the Pelagian doctrines. A collection of Bunel's Latin letters, written with great purity, and containing much curious matter, was printed by Stephens in 1551, and afterwards reprinted at Toulouse. The

capitouls of Toulouse have placed his bust in their town hall, among those of other ornaments of their city. *Bayle. Moreri.—A.*

BUNYAN, JOHN, one of the most popular writers on religious subjects in this or any country, was the son of a tinker, and came into the world at Elstow near Bedford, in 1628. His education was suitable to the meanness of his birth, yet he was taught to read and write. He early fell into habits of profaneness and immorality; but being of an enthusiastic turn of mind, he occasionally underwent strong impressions of the danger and wickedness of his course of life. These at length produced a thorough conversion, and he became as distinguished for piety, as he had before been for profligacy. He followed his father's occupation for many years, and travelled about the country for that purpose. He was a soldier in the parliament army for some time, and was present at the siege of Leicester in 1645. When he married, such was his poverty, that his wife and he had not a dish or a spoon between them; but, as he tells us, she possessed for her portion "The Plain Man's Pathway to Heaven," and "The Practice of Piety," which he used to read along with her. Thus disciplined in adversity, and accustomed to seek his resources from religion, he was fitted for encountering those hardships to which the performance of what he thought his duty afterwards subjected him. He had sufficiently approved the sincerity of his conversion, to be admitted, in 1655, a member of the baptist congregation in Bedford, and he soon became a distinguished supporter of meetings for religious purposes; on which account, soon after the Restoration, he was indicted for this high crime, as it was now become, and condemned to perpetual banishment. This sentence was not put in execution, but he was committed to prison at Bedford, and remained in confinement twelve years and a half. He endured his lot with great resignation, employing himself partly in preaching and praying to a number of dissenters, his fellow-prisoners, and partly in making tagged laces for the support of himself and family. He also composed several works while in prison, particularly his famous "Pilgrim's Progress." In the last year of his imprisonment he was unanimously chosen pastor of the congregation at Bedford; a proof of the reputation he had acquired. After his enlargement, for which he was indebted to Dr. Barlow bishop of Lincoln, he travelled into various parts of the kingdom, in order to visit and confirm in the faith those of the same per-

suasion. When king James II. published his declaration for liberty of conscience, Bunyan, by means of the contributions of his friends, built a meeting-house at Bedford, where he constantly preached to large congregations. He frequently visited London, and preached there among the non-conformists; and it was in one of these visits, that being seized with a fever, he died at his lodgings on Snow-hill, in August, 1688, aged 60. The religious system of Bunyan was that of the most rigorous Calvinists, to which he was bigottedly attached. It was not to be expected that he could rise above the narrowness of his education, so as to become learned; but a great familiarity with the scriptures, and a natural fertility of fancy, which might be almost termed genius, enabled him to acquire great celebrity as a writer, at least among that class who judge by their feelings, rather than by critical rules. His capital work, the "Pilgrim's Progress," has obtained all the proof of merit which popularity can bestow, for it has gone through above fifty editions, and been translated into various languages; nor have there been wanting persons of taste and discernment, who have admired the skill with which the allegory on which it is founded is conducted, and the exuberance of invention and liveliness of description it exhibits. Such, indeed, is the force with which it impresses the imagination, that it may be questioned whether its effects upon young persons, even admitting the truth of its religious system, have not been too powerful in inspiring terrific ideas. Of his other works, also, several are of the allegorical or parabolical kind; and some are still popular, though not in an equal degree with the first. The "Holy War made by Shaddai upon Diabolus," is the most considerable of these. His "Grace abounding to the chief of Sinners," in an account of his own life, is one of the most interesting of his works. On the whole, Bunyan was certainly an extraordinary man; and his moral character, after it was once formed, seems to have been worthy of his religious zeal and sincerity. *Biogr. Britan.*—A.

BUOMMATTEI, BENEDICT, one of the earliest Italian grammarians, was born at Florence in 1581, and entered into the priesthood. He passed part of his time at Rome and Padua, but the greater part in his native city, following the duties of his function, and pursuing literary studies. He was a member of several academies, particularly those of della Crusca and the Apatisti, which he assiduously attended, frequently reciting at them lectures and discourses, of which many have been published.

But he is principally known by his two books "On the Tuscan Language," which is the first work in which the rules and precepts for writing Italian with correctness are laid down in order and method, so as to deserve the title of a grammar of the language. Several editions of it have been given, and it has always been accounted one of the most useful books on the subject. Buommattei died at Florence in 1647. *Tiraboschi.*—A.

BUONACCORSI, PHILIP, an elegant modern Latin writer, was born of a noble family at S. Gimignano in Tuscany, in 1437. He resided at Rome in his youth, and was one of the founders of the Roman academy, according to the custom of which he took the name of *Callimaco*, to which he afterwards added that of *Esperiente*, in allusion to the numerous vicissitudes of his life. He was involved in the storm that fell upon the academy; and being suspected by the pope, Paul II. of a concern in a conspiracy against his life, he was obliged to take flight. After a long course of wandering through Greece, Egypt, Cyprus, Rhodes and other islands in the Archipelago, Thrace, and Macedonia, he finally took refuge in Poland. Making himself known to Gregory Samoceo, archbishop of Leopold, he was by him introduced to king Casimir, who appointed him joint tutor to his son Albert, and made him his secretary. He likewise employed him in various embassies, to pope Sixtus IV. the grand seignor, Frederic III. the Venetian republic, and Innocent VIII. After the death of Casimir, Albert his successor raised Buonaccorsi to still higher honours, so as to commit to his management all the affairs of his court and kingdom. This naturally excited the envy and hatred of many courtiers, who left no means untried to ruin him. It appears, however, that he retained his sovereign's favour till his death in 1496 at Cracow, where he was interred with extraordinary funeral pomp. Buonaccorsi, or Callimaco (the name by which he is principally known as a writer), was induced by his long residence in Hungary to illustrate its history; accordingly he wrote in three books the life of king Ladislaus, brother and predecessor of Casimir, who was killed at the battle of Varna; of which battle he gives a more particular narration in a letter. He also composed a life of Attila; and a small work relative to the attempts of the Venetians to excite the Tartars and Persians against the Turks. These pieces, with some orations and letters, were printed together, and have passed through several editions. They are written in an elegant and for-

cible style; and Paul Giovinio has given it as his opinion that no historian since Tacitus has equalled him. Several unpublished works of Callimaco, especially many Latin poems, are preserved in the Vatican, and other libraries. *Tiraboschi*.—A.

BUONACORSI. See **PERINO DELLA VAGA**.

BUONAMICI, CASTRUCCIO, born at Lucca in 1710, entered first into the ecclesiastical state, and repaired to Rome for advancement. Not finding, however, the success he expected, he assumed the profession of arms, and engaged in the service of the king of the two Sicilies, without deserting the pursuits of literature, in which he had made great progress. He wrote in Latin a relation of the war of Velletri in 1745, between the Austrians and Neapolitans, which was printed in 1746, under the title of "*De rebus ad Velitras gestis Commentarius*," 4to. This work obtained him a pension from the king of Naples, and the rank of commissary-general of artillery. A more considerable work was the history of the war in Italy, which appeared in 1750 and 1751, entitled, "*De bello Italico Commentarii*," 4to. in three books. The duke of Parma, to whom one of the books was dedicated, recompensed the author by the title of count. These histories, which are equally valued for exactness of narration and purity of Latinity, are much esteemed, and have several times been reprinted. They are found both in Latin and French, in the "*Campaigns of Maillebois*," by the marquis de Pezay, *Paris*, 1775, 3 vols. 4to. Count Buonamici also composed a treatise, "*De Scientia Militari*," not published. He died at Lucca in 1761. *Nouv. Dict. Hist.*—A.

BUONAMICI, LAZZARO, an eminent scholar and professor, was born at Bassano in 1479. He studied at the university of Padua, where his tutor in philosophy was the celebrated Pomponazzi, who had such a high opinion of his scholar, that he sometimes resorted to him for the explanation of a passage in Aristotle. Buonamici comprehended in his studies the whole circle of sciences then taught, as well as polite literature. His reputation caused him to be invited to Bologna to instruct the youths of the Campeggi family. Thence he removed to Rome, where he was professor of belles-lettres in the college of Sapienza. He was in that city at the time of its memorable sack in 1527, in which he lost his library, writings, and all his effects, and with difficulty saved his life. In 1530 he was called to the chair of Greek and Latin eloquence at Padua, which he filled with the uni-

versal applause of the learned. Several other universities and sovereign princes attempted to draw him away from Padua; but satisfied with the honours paid him by the senate of Venice, and with the great concourse of students from all parts who attended on his lectures, he never would quit his situation. He died at Padua in 1552, and was borne to his grave on the shoulders of his scholars. The living fame of Buonamici as a professor surpassed that which he acquired after death by his writings. Some letters, prefaces, and Latin poems dispersed in various collections, are the only monuments of him remaining. They exhibit him as an elegant writer, but not superior, if equal, to several others of his time. That he composed little may be imputed to his fondness for society, and for play, in which he sometimes spent whole nights, and perhaps to his fear of criticism in so nice an age. His poems were collected and printed for the first time at Venice in 1572. *Tiraboschi*.—A.

BUONARROTI, or BUONAROTA, MICHAEL-ANGELO. This great man, whose sublime genius has placed him, with respect to the arts of design, in a parallel rank with Homer and Milton among the poets, was descended from a reduced branch of the family of the counts of Canosa, and was born in the territory of Arezzo in Tuscany, in 1474. Notwithstanding the discouragement of his father and uncle, who, in the midst of indigence, thought the practice of the arts beneath the dignity of their house, the young Michael-Angelo pursued the bent of his genius, and copied with great assiduity some designs of the painter Ghirlandajo, lent him by his pupil Granacci. His wonderful success in these attempts induced Granacci to take him to the gardens of Lorenzo de Medici, which that munificent patron of the arts had furnished with many excellent remains of antiquity, and had laid open to the studies of artists. Buonarroti applied himself, with indefatigable industry, to modelling figures in clay; and, at length, made an essay in marble, taking for his model an antique head of a faun, much injured by time. To this he gave an open and smiling mouth, well furnished with teeth; and when Lorenzo, viewing the work with admiration, had objected that so perfect a set of teeth did not suit an aged head, Michael-Angelo broke out a tooth, and hollowed the gum, and then presented it to his patron, who was equally delighted with his docility and his genius. This head is still extant, and vies with the best pieces of Grecian sculpture. The artist was then fifteen years of age. Henceforth he resided in the palace of Lorenzo,

was admitted to his table, and, during four years, pursued with great advantage his studies in so excellent a school. He formed an intimacy with the celebrated Politiano, who resided under the same roof; and at his recommendation executed a basso-relievo on the subject of the Battle of the Centaurs. This piece obtained the approbation of the sculptor himself in the maturity of his judgment; when upon viewing it again, he expressed his regret that he had not confined himself solely to a branch of art in which he made such early progress. After the death of Lorenzo, he returned to reside with his father, but received occasional marks of the esteem of Lorenzo's son, Piero. He lodged for a time at the convent of Santo Spirito, for which he had made a wooden crucifix, and in this place he pursued the study of anatomy from dissections, and greatly improved himself in drawing. During the troubles consequent upon the expulsion of the Medici from Florence, Michael-Angelo withdrew to Bologna, where he employed himself in sculpture. On his return to Florence, he was advised to send to Rome as an antique an admirable sleeping Cupid which he had executed. It was bought as such by the cardinal St. George, who afterwards learning that it was the work of a Florentine artist, sent one of his gentlemen to Florence to detect the author. Being directed to Michael-Angelo, the artist, having nothing to shew him, took up a pen and drew a hand, which discovered the author of the Cupid. Others say, that he broke off an arm of the Cupid, and kept it, after burying the rest of the statue; and that it was by means of this arm that he proved his right to the figure. The gentleman then made him proposals which engaged him to visit Rome. In that city he distinguished himself by a beautiful marble Bacchus, and a Holy Virgin of Pity for the chapel of the Crucifix in St. Peter's. He was then in his twenty-fifth year. Domestic affairs recalled him to Florence, where he displayed his dexterity, as well as his genius, by converting a large block of marble, begun upon, but spoilt by a former artist, into a noble statue of a giant, without any addition. When Julius II. ascended the papal throne, he sent for Michael-Angelo, and engaged him to make his monument. A model was given to the pope and approved, and the artist was sent to Carrara to choose marble for the purpose. It was cut, conveyed to Rome, and the work commenced; the pope frequently visiting Buonarroti, and pressing the execution with all the ardour of his character. At length, Bramante, becoming jealous of his rival

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in the pontiff's favour, artfully represented to Julius that it was unlucky for a person to have a tomb made for him while in perfect health. The pope was moved, and ceased to supply money for the work. Michael-Angelo instantly departed by night for Florence. The fiery Julius dispatched courier upon courier to bring him back, and on his refusal, sent menacing letters to the senate to compel him to return. He was at last persuaded to comply, and was reinstated in the good graces of the pope, who employed him to cast a bronze statue of himself, for a church at Bologna. The figure was made in the action of distributing benedictions with an extended hand; but so well had the artist caught the haughty character of the pontiff, that Julius asked him, with a smile, whether he meant to represent him blessing or cursing. The statue was afterwards thrown down by the people, and converted by the duke of Ferrara into the congenial form of a cannon, named the Julian.

It is imputed to the jealousy of rivals, that Michael-Angelo was ordered by pope Julius to quit the chissel for the pencil, and employ himself in painting the dome of the chapel of Sixtus IV. His success, however, crowned him with new laurels, though the impatient pontiff would not permit him to put the last hand to the performance. Julius, by his will, left the completion of his monument to Michael-Angelo, on which, though upon a less magnificent plan than first proposed, he proceeded till the accession of Leo X., who took him off, in order to erect the portal of St. Lorenzo at Florence. Leo employed him in other works, but so little did that pope interest himself in their execution, that Michael-Angelo chiefly attended to the tomb of Julius. On the death of Leo he went to Florence, where the cardinal de Medici, afterwards Clement VII. kept him engaged in the library of St. Lorenzo, and the mausoleum of the chief persons of his house. Under Clement's pontificate, Florence was besieged, and Michael-Angelo was employed to fortify it. He remained in the town for its defence during a year, and then fled to Venice, where he gave a design for the Rialto. When the troubles at Florence were appeased, he resumed the sculpture of the statues in the mausoleum of the Medici. Meantime the tomb of Julius remained unfinished, and Michael-Angelo thought his reputation interested in performing his agreement with the duke of Urbino, nephew to that pope. He was occupied in this work at the accession of Paul III., and as this pontiff was extremely desirous of his services, it was concluded, that the duke

should be contented with three statues executed by Michael-Angelo, and that the rest of the design should be consigned to other able artists. It was accordingly finished in this manner, as it is now to be seen in the church of St. Peter in Vinculis. The Moses, one of Michael-Angelo's three statues, is accounted one of the sublimest figures of this admirable sculptor's creation.

Buonarroti is next to be seen at the head of another department of the fine arts. On the death of San Gallo, architect of St. Peter's, the charge of continuing this mighty work was confided to him. He began with studying the plans of his predecessors, which he found in several respects rather gigantic than great, and rather confused than rich. He contracted the design, and rendered it more conformable to proportion, and good taste. The pope so much approved of his reform, that he ordered him to proceed upon it, and forbid, upon heavy penalties, any future deviation from the plan of Michael-Angelo. During seventeen years this universal artist consecrated his talents to the first religious edifice in christendom without salary, esteeming the glory and the pious merit of the work a sufficient recompense. Under his superintendence the building was far advanced towards its completion; and he made a wooden model of the whole design, in which all the measures were laid down with the greatest minuteness, and which was exactly followed.

The senate of Rome committed to his care the restoration of the famous capitol to its ancient splendour. He gave it a very rich front on three of its sides, and decorated it with antique statues; but it remained incomplete at his death. He entirely built a palace for the conservators of the Roman people; and made a grand entablature and porticoes for the Farnese palace. Julius III. employed him in the construction of his country villa; and one day, in the midst of twelve cardinals, testified his regard for his great talents by seating him at his side. Paul IV. obtained from him a design for the Porta Pia, and for the church of St. Mary fabricated in Dioclesian's baths. At length, bending under the weight of years, he resigned his place of architect of St. Peter's; and not long afterwards, in 1564, at the very advanced age of ninety, he died, leaving behind him an immortal name. His body was deposited by the pope's orders in the church of the Holy Apostles; but by the direction of the grand duke of Tuscany it was secretly disinterred, and carried to Florence. A solemn service was performed over it in the family church of

the Medici, which he had so much contributed to decorate; and the famous poet Benedetto Varchi pronounced the funeral oration. The Florentine academy determined to erect a monument to his memory, the joint production of the first artists of the place. His effigy was placed upon it surrounded by four figures as large as life, representing Architecture, Painting, Sculpture, and Poetry. He seemed to be addressing Sculpture.

Few men have passed through life with more honour and esteem than Michael-Angelo, whom popes and princes looked up to as one of the wonders of the age. This eminence he attained by indefatigable application, and the steady pursuit of perfection. Rigorously sober, and inclined to solitude, nothing interfered with his studies and labours. He lived in a state of celibacy, and was accustomed to say that "his art was his wife, and his works his children, who would perpetuate his memory." Invention was a task of labour to him. He frequently recommenced the same designs, and destroyed the first sketches, that the difficulties against which he had contended might not appear. His unrivalled excellence in drawing was the result of a most minute study of anatomy, which gave him a perfect insight into all the actions of the muscles, and projections of the bones, in different attitudes. Guided by science, he justly thought he had a right, though in general a follower of the ancients, to form a style of his own, and aim at originality. This style has by some been termed *the terrible*, as it was rather characterised by strength and sublimity, than by grace and beauty. His austere and unsocial disposition, too, inclined him to somewhat of wildness and extravagance: his figures are sometimes caricatured, and his designs capricious. It is accounted his peculiar merit to have been the chief instrument in banishing the little dry Gothic manner from Italy, and to have given a taste for freedom and grandeur of style.

Some of the principal of his works in sculpture have been mentioned. The number of pieces he left imperfect is very extraordinary, and he is said never to have entirely finished more than four. Of the unfinished ones, parts are quite perfect, while other parts are scarcely begun, which shows that he wrought the marble from the block with his own hand. Two slaves, designed for the tomb of pope Julius II., and now in the hotel de Richelieu in Paris, are among his finest works. An incomplete bust of Brutus in the Florentine gallery is much admired.

As a painter, his merits are confined to drawing and expression. He knew nothing of colouring, and his airs of heads and attitudes are rather grand and singular than beautiful. It is said, however, that Raphael obtaining by stealth a sight of the work carrying on by Michael-Angelo in the Sextine gallery, so much improved his manner by it, that in his next piece Michael-Angelo detected the lesson he had got. The most famous of this artist's pictures is the Last Judgment, which he painted for Paul III.; a work astonishing for science and variety, though extravagant, and on the whole unpleasing. He has made it a vehicle of some personal satire. In architecture, he has left sufficient proof of his skill and the greatness of his ideas in St. Peter's alone.

Michael-Angelo was fond of reading, and cultivated poetry with success. Some of his poems, consisting of sonnets and canzoni, were published by his great-nephew, called Michael-Angelo Buonarroti the younger, at Florence, in 1623. They are in the same style of severe simplicity as his works of manual art. *D'Argenville Vies des fam. Archit. De Pile's Lives of Painters. Roscoe's Life of Lorenzo de Medici.*—A.

BURCHARD, bishop of Worms, an ecclesiastical writer of the 11th century, was a native of Germany, and a Benedictine monk of the abbey of Lobes. Having been tutor to Conrad, named the Salique, afterwards emperor, by his interest he was raised to the bishopric of Worms in 1008. With the assistance of Olbert abbot of Gemblours, he compiled a collection of canons, divided into twenty books called decrees, in which he has principally followed Regius, but has made many additions to him, and fallen into several errors not committed by that author. It is a methodical work, but not select in its matter, and is full of quotations from the false decretals of the popes, according to the custom of the time. The work was printed at Cologne in 1548, and the next year at Paris. At the end of it are annexed the canons of the council of Seligenstadt, at which Burchard was present. He died in 1026. *Du Pin Biblioth. Moreri.*—A.

BURCHIELLO, a poet whose name is famous in Italian literature, is supposed to have been born at Florence about the close of the 14th century. His family name was *Domenico*, and it is not known what gave him the appellation of Burchiello, by which he is always distinguished. He exercised the trade of a barber in Florence, and his shop was the usual rendezvous of the men of letters in that city.

He died at Rome in 1448. The poems of Burchiello were a singular kind of burlesque, full of odd and ludicrous expressions, old proverbs, and extravagances of various kinds, often unintelligible, and frequently low and indecent, yet not without flashes of real wit and vivacity. They became extremely popular, and established a kind of style called the *Burchiellesque*, which met with numerous imitators. The printed pieces of this poet are chiefly sonnets, of which the first edition appeared at Bologna in 1475. An edition, with a comment, as hard to be understood as the originals, was given at Venice in 1553. The Junti at Florence published all his poems in 1552 and 1568. Tiraboschi well says of works of such a kind, that *they have* equally lost their time who have attacked, and who have defended them, but most of all, they who have commented upon them. In a rude age, and in the infancy of poetry, they might afford a pleasant amusement, but they must sink into obscurity in the presence of good taste and decorum. Mr. Roscoe informs us, that a satire of Burchiello's in *terza rima*, after the manner of Dante, exists in MS. in the duke of Tuscany's library. *Tiraboschi. Roscoe's Life of Lorenzo de Medici.*—A.

BURE, WILLIAM-FRANCIS DE, a bookseller in Paris, acquired great reputation among the lovers of curious literature by his skill in bibliography. His capital work, which is considered as a standard performance on the subject, is entitled "Bibliographie instructive, ou Traité des Livres rares & singulières," Paris, 1763 & seq. 7 vols. 8vo. He also published a "Catalogue of the Library of M. de la Valiere," 1767, 2 vols. 8vo.; and "Museum Typographicum," 1775, 12mo. His accounts of different editions are reckoned very exact; but he probably did not think it his business to distinguish between works of real merit, and those whose only value is their rarity. He died in July, 1782, respected by his brethren for his integrity as well as his knowledge. *Nouv. Dict. Hist.*—A.

BURETTE, PETER-JOHN, doctor of physic of the Faculty of Paris, a man of singular talents and acquisitions, was born at Paris in 1665. His father, Claude Burette, was a capital performer on the harpsicord, lute, and harp, and frequently played before Louis XIV. Intending to bring up his son to the same profession, he set him, while a child, before a little spinet, and cultivated his natural talents with so much success, that young Burette at the age of eight was a sort of prodigy. The king often made him play in concert with his father; and, as his taste set the fashion in every thing, the two

Burettes became the music-masters in vogue. It was even rather more fashionable to prefer the son, so that he was at length unable to find time for teaching all the scholars who applied. Young Burette, however, felt something within him which would not suffer him to limit his views to reputation of this kind. He laid out his savings in grammars, dictionaries, the best Greek and Latin authors, and their versions; and by the help of nocturnal study had acquired a familiar acquaintance with these languages; when, at the age of eighteen, he made known to his father his intention of pursuing a learned profession. He was permitted to follow his inclination, and thenceforth practising music only for his amusement, he shone among the students of philosophy at the college of Harcourt, and soon rose to the dignity of M.A. He then devoted himself to medical studies, and received the doctorial cap in 1690. With great assiduity he attended upon the practice of some eminent physicians for two years, and then commenced practitioner himself. He attended the patients of several of the Paris hospitals, and was made principal physician of the *Charité*, which post he held for thirty-five years. In 1698 he was appointed by the faculty to deliver lectures on the *Materia Medica*, for which purpose he composed a complete course on that branch, in Latin. In 1703 he was made Latin professor of surgery; and the treatise on surgical operations which he composed on that occasion was so much approved as to be made the text book of his successors. The king, in 1710, nominated him to the chair of professor of medicine in the royal college, which he filled with great distinction. The knowledge of Burette was very extensive. He had studied the oriental languages for the purpose of reading the scriptures in the originals, and also the works of the Arabian school of physicians. To these he afterwards added the Italian, Spanish, German, and English, which he mastered so far as to be able to read books in those tongues. The reputation he gained by these acquisitions caused him to be admitted into the Academy of Belles-lettres as a pupil in 1705; and ten years afterwards he obtained the place of a pensionary in it. He was associated in 1716 with the writers of the *Journal des Savans*, and during the thirty years in which he occupied that station, his articles would form by computation 8 vols. in 4to. His dissertations in the *Memoirs of the Academy of Belles-lettres* are numerous and learned. Their topics are chiefly the games, gymnastic exercises, and music, of the ancients. One of the most

distinguished subjects is the discussion of the genuineness of Plutarch's Dialogue on Music, which had been called in question chiefly because there is no hint in it that the ancients had any knowledge of music in parts, or in consouance. Burette maintained the authenticity of the dialogue, and in consequence the ignorance of the ancients in that respect; and he is thought triumphantly to have proved his point in his "*Dissertation sur la Symphonie des Anciens*," *Mem. tom. V. p. 151*. This learned and industrious person died in 1747. As he never married, he expended his fortune upon a very choice collection of books, the catalogue of which was printed in 3 vols. 12mo. 1748. All his works on music were collected in a 4to. vol. of which only twelve copies were printed. *Moreri. Hawkins's Hist. of Music, vol. V.—A.*

BURGH, JAMES, an estimable moral and political writer, was born in 1714 at Madderty in Perthshire, of which parish his father was minister. He was educated at the university of St. Andrew's with a view to the church, but the state of his health was thought unfavourable to that intention. He therefore engaged in the linen trade, the consequence of which was the loss of all the property to which he had succeeded on the death of an elder brother. This misfortune induced him to come to London, where his first employment was correcting the press, and making indexes. This he exchanged for that of usher at a school; and while he was in this situation at Great Marlow in Buckinghamshire, he published anonymously, in 1745, a pamphlet entitled, "*Britain's Remembrancer*," intended to remind the nation of the many blessings it enjoyed, and inculcate a right use of them. This piece went through five editions. In 1747 Mr. Burgh commenced master of an academy, which he first kept at Stoke-Newington, and after three years removed to Newington-green. In that place he carried on his plan of tuition for nineteen years with great success, being eminently distinguished by his zeal for the improvement of his scholars, and his liberality of thinking and acting. He continued from time to time to publish various works; and in 1754 he gave to the world one of the principal of them, entitled, "*The Dignity of Human Nature; or, a brief Account of the certain and established Means for attaining the true End of our Existence*;" 4to.; reprinted in 2 vols. 8vo. This has ever been reckoned a valuable performance, well calculated for promoting the advancement of mankind in wisdom and virtue. In 1762 he pub-

lished "The Art of Speaking;" consisting of rules for elocution, and lessons taken from the ancients and moderns, in which the emphatical words were distinguished by italics. It obtained considerable approbation, but has since been superseded by others of a similar intention. A volume entitled "Crito, or Essays on various Subjects," was published by him in 1766, to which he added a second in 1767. The topics are political, moral, and metaphysical. Much of the work is occupied in enquiries concerning the origin of evil, which he is inclined to attribute to the machinations of potent and malignant spiritual beings, from which Christianity is the intended deliverance. Political subjects now deeply occupied his mind; so that having disburthened himself of the fatigues of a school in 1771, and retired to a house at Islington, though greatly afflicted with attacks of the stone, he proceeded with vigour in the composition of a work for which he had long been collecting materials, and which he entitled "Political Disquisitions." It embraced a wide field of matter relative to government in general, to parliaments, places and pensions, taxation of colonies, standing armies, public manners, &c. and was meant as an ample store of historical information and reasoning upon these and similar topics. Of this, the two first volumes appeared in 1774, and the third in 1775, and they were well received by those who were zealous in the cause of public reform and improvement. The author intended to have continued the work, but his painful disease put a period to his life in 1775. He was a man much beloved and esteemed by his friends for the benevolent ardour, piety, integrity, and cheerfulness of his character. He seems to have been sanguine in his projects; and his ideas were rather copious and vigorous than exact and well-arranged. *Biogr. Britan.*—A.

BURIDAN, JOHN, a celebrated schoolman of the 14th century, was a native of Bethune. He was a professor in the university of Paris, and, according to some, regent of it in 1320, though others make him flourish latter. Aventine relates, that he was a disciple of Ockam, and that being obliged to leave Paris by the prevalence of the philosophical faction of the realists, he went into Germany, and founded the university of Vienna. Buridan wrote "Commentaries on Aristotle's Logic, Ethics, and Metaphysics," which were esteemed in their time; but what has principally rendered his name memorable, is the sophism or argument, commonly called "Buridan's Ass." Though writers have not very clearly stated what this was, it appears to have

been a kind of illustration of the doctrine of that necessity of yielding to impressions of the senses under which beasts are placed, and in which they are supposed to differ from man, who possesses freewill, or an internal self-determining power. Buridan feigned an hungry ass, placed between two measures of oats, in such a manner as that each should make exactly the same impression on his senses; in which case, for want of a power of choosing one rather than another, he must die of hunger. The term *Buridan's ass* has since been proverbially used to denote difficulty and hesitation in determining between two objects. *Bayle.*—A.

BURIGNY, N. LEVESQUE DE, an estimable man of letters, was born at Rheims in 1691. He passed a long life in literary pursuits, without ambition or intrigue, and universally respected for the mildness and simplicity of his character. He preserved his faculties to a very advanced age, which was protracted to his ninety-fourth year. He was a member of the Academy of Belles-lettres in Paris. His works are, "A Treatise on the Authority of the Popes," 1720, 4 vols. 12mo.; "History of Pagan Philosophy," 1724, 12mo. and 1754; "General History of Sicily," 1745, 2 vols. 4to.; "A Translation of Porphyry on Abstinence from Flesh," 1747, 12mo.; "History of the Revolutions of Constantinople," 1750, 3 vols. 12mo.; "The Life of Grotius," 1754, 2 vols. 12mo.; "Of Erasmus," 1757, 2 vols. 12mo.; "Of Bossuet," 1761, 12mo.; "Of Cardinal du Perron," 1768, 12mo.: all these in French. The historical and biographical works of Burigny are reckoned faithful and exact, but they are languid and diffuse, nor was his mind sufficiently enlarged to measure the great men whose lives he undertook to write. His works, however, are valuable as collections of authentic facts. *Nouv. Dict. Hist.*—A.

BURKE, EDMUND, a writer, orator, and statesman, of superior eminence, was born at Dublin on January 1, 1730. His father was an attorney of reputation, of the protestant persuasion. Edmund received the early part of his education under Abraham Shackleton, a quaker, who kept a school or academy at Ballytore near Carlow. If in this seminary he did not acquire that exactness of classical instruction which is the pride of the public schools, it is probable that he was indebted to it for the rudiments of a larger plan of intellectual pursuit, which is often the advantage of a private institution. It is to the honour both of the master and the scholar, that for near forty years, the latter, in his visits to Ireland, used to travel many

miles to pay his respects to the former, who lived to an advanced age. In 1746 Edmund entered at Dublin-college as a scholar of the house. It does not appear that he distinguished himself in the studies and exercises of the place; but his mind was by no means unoccupied. He closely pursued a plan of study of his own choice, of which the principal objects were logic, metaphysics, morals, history, rhetoric, and composition. He seems to have left Dublin-college after taking a bachelor's degree in 1749; and it has been commonly reported that he finished his studies in the Jesuits' college at St. Omer's. This circumstance, which has illiberally been made a sort of *charge* against him, has been denied, apparently on good grounds, by his biographers. Nothing, however, is recorded of him about this period of his life, but that he made an unsuccessful application for the vacant professorship of logic at the university of Glasgow. In 1753 he first entered upon the great theatre of London, as a law-student at the Temple. He soon became the wonder of his acquaintance for the brilliancy of his parts and variety of his acquisitions; but, like many other nominal students of the law, he directed the force of his mind rather to general literature, than to studies properly professional. Indeed it appears probable that he was obliged to depend upon his pen for a support; for, soon after his settling in London, he became a regular writer in newspapers and magazines, which was a drudgery his genius would scarcely have submitted to, but for its emoluments. He was always industrious, and never wasted his time or spirits on the pursuits of fashionable dissipation. Yet he was not so much a recluse as to be a stranger to the societies of the gay and polite; and an intimacy with the celebrated actress Mrs. Woffington, whose conversation was at that time courted by men of wit as well as by men of pleasure, contributed to form his manners and expand his social talents. A state of ill health into which assiduous application threw him, rendered him a guest in the house of Dr. Nugent, a physician, and was eventually the cause of his marriage with the doctor's daughter. This lady retained his esteem and affection during the whole of a long union. As she was a Roman-catholic, additional force was given by that connection to the prevailing notion of Mr. Burke's goodwill towards that communion.

His first avowed work appeared in 1756. It was a pamphlet entitled, "A Vindication of natural Society; or, a View of the Miseries and Evils arising to Mankind from every Species of

artificial Society; in a Letter to Lord * * * *, by a late noble Writer." This supposed noble writer was lord Bolingbroke, whose manner of writing and reasoning Mr. Burke in this piece ironically imitated, in order to show, as he afterwards asserted, that the same arguments from abuse, with which that nobleman had attacked religion, might be equally employed against all civil and political institutions; and thereby to infer their fallacy. In so serious and forcible a strain, however, did Mr. Burke argue upon the evils of society, proceeding from the tyranny, injustice, and ambition of kings and governors, that the irony to many eyes was invisible; and the work has actually been republished in late times for the purpose of aiding the cause of a radical reform in human institutions. Whatever the author really meant by it, he certainly displayed great powers of writing and extensive knowledge; yet the work excited little notice, and it is only his subsequent fame that has made it an object of curiosity. For this disappointment, however, he was fully compensated by the reception of his next literary performance, the "Essay on the Sublime and Beautiful," published in 1757. The elegance of its language, and the spirit of philosophical investigation it displayed, at once raised its author to the first class among writers on topics of taste and criticism. The hypothesis he maintained concerning the objects of his enquiry was, that the principal source of the sublime is terror, or some sensation analogous to it; and that beauty is that quality, or the result of those qualities in objects, by which they excite love, or some similar affection. This theory is supported with much acuteness, and felicity of illustration; and though, like many other ingenious men, he has shewn too great a propensity to generalising, it is certain that many of his observations are not less solid than elegant. The fame acquired by this work soon introduced the author to the best literary acquaintance. He became intimate in the house of Reynolds, afterwards sir Joshua; and this connection, which lasted for life, was equally serviceable to the reputation of the one, and the pecuniary circumstances of the other. Even the great Johnson courted his society, and there was no man of whose exalted talents he was more sensible. "Burke," said he, in his strong manner, "is one, with whom if you were to take shelter from a shower under a gateway, you would say you had been in company with the most extraordinary man you had ever seen." This praise implies not only uncommon qualifications, but as uncommon a readiness of display-

ing them; which, in fact, was one of Burke's striking distinctions. It is also said, that Johnson would more readily bear contradiction in opinion from Burke than from any other person; and that if he did not fear him, he was at least held by him in respect. In 1758 Burke suggested to Dodsley the bookseller the plan of that valuable and entertaining work, the "Annual Register," and he took upon himself the writing of the historical part, which he continued for a number of years, greatly to the credit of the publication. It is allowed, that in no periodical work the narrative of the current transactions was ever given in a manner so nearly approaching to the dignity and consequence of history.

He was thus gradually forming for a statesman and orator; and his career may be said to have commenced in 1761, when he went over to Ireland as confidential friend to Mr. Hamilton, secretary to the lord-lieutenant, lord Halifax. That gentleman, commonly known by the name of *single speech*, from a brilliant but a sole display of his oratorical powers in the English House of Commons, was possessed of less industry than ability; and Mr. Burke is thought to have rendered him and the ministry some useful political services in Ireland, which were rewarded with a pension of 300l. on the Irish establishment. Soon after his return from that country in 1765, he was introduced by Mr. Fitzherbert to the marquis of Rockingham, then appointed first lord of the treasury, who made him his private secretary; and through the interest of lord Verney, he was elected representative for the borough of Wendover. The marquis, resolving durably to attach to himself a man of such first-rate talents, raised him at once to affluence by a nominal loan, but real gift, of a large sum, with which he was enabled to clear off incumbrances, and to purchase the elegant seat near Beaconsfield, where he thenceforth constantly resided. Mr. Burke was thus completely enlisted into party, under an aristocratical influence, but at that time exerted in favour of popular measures. Before his political conduct is more particularly considered, it will be candid to furnish the reader with a kind of clue, which is contained in the character given of him by his early friend Mr. Hamilton. "Whatever opinion Burke, from any motive, supports, so ductile is his imagination, that he soon conceives it to be right." This may be supposed chiefly applicable to the earlier part of his political life; yet it is sufficiently evident that his imagination had a great sway over his judgment to the last moment of his existence.

At this period the rising discontents in America were the great object of interest to the nation. The stamp-tax, imposed by the Grenville ministry, had kindled a flame among the colonists which threatened very serious consequences. Mr. Burke's first speech in parliament was on this subject, and it was much admired as a piece of eloquence. It was from his advice that the Rockingham administration took the middle and indecisive course of repealing the stamp-act, and passing a declaratory act, asserting the right of Great Britain to tax America; thus getting rid, indeed, of the present difficulty, but leaving to their successors the temptation of renewing a project, which it was evident would be attended with a renewal of all the hazard and contention. The repeal, however, was an extremely popular measure at the time; and the ministry proceeded to other popular acts, as the repeal of the cyder-tax, and the resolution against general warrants, when, after a very short reign, they were turned out to make room for a new administration under the auspices of Mr. Pitt. It is allowed that Burke, though exhibiting great splendor of talents, was at this time too speculative and refined for real practice. He had, indeed, gone through a very different course of preparation for public life from that usually pursued. He had taken a wide range through all the studies which teach the nature, fortune, opinions, and principles, of mankind, and had employed himself in laying up those rich stores of knowledge, which he afterwards poured forth in such astonishing profusion. It was about this period that the character drawn for him by the poet Goldsmith, in the set of imaginary epitaphs composed for the several members of their celebrated literary club, appears to have been particularly applicable:

Here lies our good Edmund, whose genius was such,
We scarcely can praise it or blame it too much;
Who born for the universe, narrow'd his mind,
And to party gave up what was meant for mankind.
Though fraught with all learning, yet straining his throat
To persuade Tommy Townsend to lend him a vote;
Who too deep for his hearers still went on refining,
And thought of convincing, while they thought of dining;
Though equal to all things, for all things unfit;
Too nice for a statesman; too proud for a wit;
For a patriot too cool; for a drudge disobedient;
And too fond of the *right* to pursue the *expedient*,
In short, 'twas his fate, unemploy'd or in place, sir,
To eat mutton cold, and cut blocks with a razor.

It is not intended in this biographical sketch to enter minutely into the political transactions of the time; it will suffice for our purpose to give a succinct view of the principles supported by Mr. Burke in that long warfare of oppo-

sition to ministerial measures in which he passed his best days. After concluding his official labours by a "Short Account of a late short Administration," written with force and simplicity, he took his station, along with his discarded brethren, as a guardian of the people's rights and the public welfare, and a vigilant censor of the conduct of his successors. In the proceedings against Mr. Wilkes, and the case of the Middlesex election, Burke found large scope for blaming and ridiculing the policy of ministers; and he strenuously joined his efforts to those of the remonstrants against the violation of the rights of electors. About that time he published one of his most remarkable political works, entitled, "Thoughts on the Causes of the present Discontents," which contains a large and explicit declaration of his ideas of the English constitution, and the mode by which power should be administered. He attributes all the evils and misgovernment of the reign to a plan formed by the court for governing by the private influence of its favourites, thus establishing a secret cabinet, always controlling the operations of the ostensible ministers, and dismissing them when not compliant with its designs. He shows in strong terms the incompatibility of such a secret influence with the principles of a free state; and supports some extremely popular notions concerning the House of Commons, which he says was originally designed as a "control, issuing immediately from the people, and speedily to be resolved into the mass whence it arose." Democratical as these sentiments may appear, his proposed remedy for the prevailing evils was perfectly aristocratical; since it consisted essentially in placing the government in the hands of the great whig families which had been the supporters of the revolution and its consequent measures;—in other words, the Rockingham party. This narrow conclusion from enlarged principles gave great offence to many friends of freedom; and the celebrated Mrs. Macaulay wrote a pamphlet expressly in answer to it, in which with much force and spirit she maintained her speculative notions on the great ends of government, and the equal rights of all citizens to participate in it. If it be of importance to acquit Mr. Burke of the charge of ever having been inclined to democracy in practice, certainly this publication may be confidently adduced as a proof of very different views. He was uniformly, however, the supporter of liberty, and the causes connected with it; freedom of the press, the rights of juries, and religious toleration: nor would his sincerity in

these points ever have been questioned, had he not in his last years appeared as the champion of principles supposed directly adverse to them.

But the most lasting, as well as the strongest and noblest, of his parliamentary exertions, was his opposition to the train of ministerial measures antecedent and consequent to the American war. The whole powers of his eloquence, and the whole resources of his political wisdom, were employed first to prevent, and then to heal, the fatal breach between the mother country and her colonies; and to expose the misconduct and imbecility of those whom he considered as the authors of the calamity. And as this period comprised the full maturity of his oratorical abilities, it seems the proper place to describe the peculiar character of his oratory.

In all the records of eloquence an example probably is not to be found of a speaker so full of mind as Burke. Ideas and images crowd in upon him from all quarters. On every topic he not only takes in the whole compass of matter properly belonging to it, but makes excursions to a vast variety of subjects connected by the slightest associations. His diction is equally rich and varied with his matter. Figure rises after figure, image after image, in endless profusion; often splendid, sublime, and beautifully illustrative; not seldom coarse, disgusting and puerile; for the rapidity of the current allowed him no time to select or purify. When he got up, it was scarcely possible for the audience to divine whither he would carry them; but they were sure of hearing nothing trite or common-place, and generally were repaid for a patient attention, by striking and original sentiment, or deep and ingenious observation. From his speeches may be collected masterly discussions of almost every point interesting to human society, together with a great fund of historical narration and delineation of eminent characters. In argument he is often close and cogent, sometimes lax and sophistical. In praise and invective he is equally fervid and exuberant, exhausting all the tropes and epithets of language. In him feeling and fancy were alike potent, and daring vigour was allied with playful ingenuity. But oratory, as it was his forte, was also his foible. He loved too much to talk, and got the habit both of rising too often and staying up too long. His copiousness degenerated into prolixity: and after charming and convincing hearers with the beginning of his speech, he would tire them with the end. His vivacity and irritability rendered him not enough master of

himself for a senatorial debator. He was sometimes hurried into violations of prudence and decorum, and said rash things in heat which he could not recal, and which could not be forgotten. His own party trembled to see him rise, and on many occasions would have preferred his silence to his aid. On the whole, he was not the most effective speaker of the House, though certainly the greatest genius. It may be added, that his manner was little in his favour; his voice was harsh, his tone national, his action forcible, but strained and inelegant.

Mr. Burke's principles were supposed so favourable to liberty, that in 1774 he was chosen member for Bristol, by the zealous and spontaneous efforts of the whigs and dissenters of that opulent city. It does not appear, however, that, even in the great American contest, he ever explicitly declared himself concerning the fundamental rights of men in society. He was accustomed expressly to shun all such abstract questions, which he seemed to think dangerous and incapable of positive decision; and his attacks upon the measures of ministers were chiefly directed against their inexpediency, severity, and partial injustice. He very early proposed conciliation on the ground of renouncing future taxation, without discussing the question of right; though indeed he argued strongly against the assumed right of taxing *British subjects* who were unrepresented. It is needless here to say, that all the efforts of Burke and his friends were ineffectual. The war even became popular, and Burke seemed to lose ground in the public esteem by his opposition to it. He further gave offence to many, particularly his Bristol constituents, by his support of the Irish petitions for a free trade, and of a bill for taking off some hardships and penalties to which the Roman-catholics were exposed. He however recovered a large share of popularity by his famous bill of reform in the national expenditure, introduced in February, 1780. In the framing of this bill, it was wonderful what minute accuracy of research he had employed; thus usefully proving, as he also did by the general tenor of his life, that the most brilliant imagination is not in the least incompatible with plodding industry. His speech on the bill was likewise remarkable by an extraordinary mixture of wit and humour with financial detail; an alliance no one but himself could or would have made. But though the idea of retrenchment was very grateful to the nation, it was not likely to be so to ministers

and courtiers; and Burke's proposed bills were rejected.

In March, 1782, an end was put to the ministry of lord North, which was succeeded by the return of the marquis of Rockingham and his party to power. Burke in this change obtained the lucrative post of paymaster to the forces, and a seat at the council-board. One of the first measures was the re-introduction of his reform-bill, which passed, though not without considerable modifications. The death of the marquis, however, very soon put a period to this ministry; for upon the appointment of lord Shelburne to succeed him as head of the treasury, instead of the duke of Portland, several of the duke's friends resigned, and among them Mr. Burke. The Shelburne administration did not long survive the peace; and it was succeeded by that known by the name of the *Coalition*, as being composed in part of those former ministers who had been the objects of such a long and violent opposition, and in part of that opposition itself. The coalition was projected by Burke, who appears little to have calculated the effect upon the public mind of such a violent shock to all ideas of sincerity and consistency. It was, however, conformable enough to his old notion of governing by *great families*, and certainly still further absolves him from the charge of democratical principles. This association of power was dissolved by Mr. Fox's India bill, which had the warm support of Burke, but united against it both king and people. Mr. Pitt succeeded to the helm, and dissolved the parliament. This measure was attacked by Burke with great acrimony, and he moved a set of representations to the crown on the subject, one of which seems to go further in asserting the right of innovating upon established constitutions, than his usual latitude. He says, "Necessary reformatations may hereafter require, as they have frequently done in former times, limitations and abridgments, and, in some cases, *an entire extinction of some branch of prerogative.*" The grand desideratum of so many friends of freedom, parliamentary reform, was not however a species of alteration which he approved; and he opposed the plan for that purpose introduced by Mr. Pitt in 1785. Such a conduct was consistent enough with the partisan of an aristocracy of borough-holding nobles.

The impeachment of the celebrated East India governor, Mr. Hastings, was one of the great events of Burke's public life. He was the original promoter of it; and private

motives of resentment were thought to have united with a regard to public justice in his pursuit of that national cause. He employed uncommon industry in collecting and arranging the materials of the charge, and followed it up with distinguished perseverance and ardour. His principal speech in support of the charge, was remarkable for violence and exaggeration; and upon the whole he was no gainer in the public estimation by this memorable impeachment, though perhaps the enormous length of the proceedings contributed more to render it unpopular than any well-grounded conviction of the innocence of the culprit.

The settling of the regency on the king's malady in 1788 was another subject in which Burke took a warm and active part. He contended vigorously against the minister's purpose of limiting the powers of the regent (the prince of Wales), and his principle that the regency was elective and not hereditary. It is well known that the efforts of the opposition on this occasion were neither successful nor popular; and Burke exposed himself to particular censure in consequence of some very unfeeling and irreverent expressions concerning the king, which escaped him in the vehemence of debate.

The last great act of Burke's political life was the part he took with respect to that mighty event, the French revolution. Though it might be supposed that one who had so long acted with the avowed friends of liberty at home, and had shewn such countenance to subjects whom oppression had driven into actual rebellion, would applaud the efforts of a great nation to found a free constitution out of the wrecks of absolute monarchy; yet, on the other hand, his constant unwillingness to resort to first principles, his reverence for established forms, and all the honours and splendors of civilised society, his contempt for the vulgar, and, it may be fairly added, his strong feelings of justice and humanity, might reasonably be expected to cause him to regard first with suspicion, and then with detestation, a revolution which soon betrayed symptoms of violence and a profligate spirit. He early manifested his dislike to it; and in February, 1790, on a debate in the House of Commons concerning the reduction of the army, in which Mr. Fox recommended a generous confidence of this country towards the new rulers of France, he broke out into a virulent declamation against the original principles and the conduct of the French revolutionists, renounced personal friendship with

Mr. Fox and those who supported the same opinions, and took his decided stand of hostility against every thing connected with the new order of things. From that time he sat down to the composition of his famous "Reflections on the Revolution in France;" on which he bent the utmost powers of his mind. It appeared in October, and no work perhaps ever excited more attention, or produced more effect. It is, in reality, a performance of wonderful vigour, displaying every characteristic excellence of the writer, and not a few of his defects. A liberal antagonist will not deny that it contains much justness of argument, much profundity of observation, with extraordinary beauties of language; while a judicious advocate will confess that it is not free from sophism and misrepresentation, and betrays a heated and ungoverned imagination. The most reprehensible circumstance is, that the writer, in his zeal to deviate as far as possible from principles which he thinks hurtful, uses arguments which would be applicable to the defence of the most tyrannical establishment, and to the condemnation of every struggle in favour of liberty. This work had a sale almost unprecedented; and its author received the most unbounded praise from all who were engaged in the support of establishments, and from many others, who were convinced by his arguments, and with him were shocked by the character the French revolution was daily assuming. On the other hand, it met with severe and formidable critics, and affixed, in the opinion of a numerous party, the stain of *apostacy* on the writer. It produced, among other replies, Paine's celebrated Rights of Man, which, for a time, seemed fully to balance its effects; but in the end, events, and the efforts of power and property, threw the preponderance in the scale of Burke; and it is not doubted that the turn he gave to the national opinions was an efficacious preparative to the ensuing war. He followed up his attack on the French principles, with "A Letter to a Member of the National Assembly," in 1791; "An Appeal from the New Whigs to the Old;" "Letter to a noble Lord on the Subject in Discussion with the Duke of Bedford;" and "Thoughts on a Regicide Peace;" with several Memorials, &c. privately circulated; in all of which he displayed unabated powers of mind, together with such an earnest and inflamed zeal in the cause, as must remove all doubts of his sincerity. Indeed, enmity to the French revolution became the leading passion of his soul. He could not

hear it named without violent irritation, and its successes certainly embittered and disquieted all the concluding years of his life. Yet it must be allowed that his zeal was also invigorated by emolument. His hospitable disposition, and carelessness with regard to expence, had always rendered him a needy man; and the large pensions which were conferred upon him by the crown doubtless animated his love of royalty. These pensions were made a subject of severe animadversion in parliament, but he defended himself on their account with great vigour and spirit in his "Letter to a noble Lord," above mentioned. The only other political object which occupied him during this period, was the emancipation of the Roman catholics in Ireland from the disabilities they lay under, which he urged in "A Letter to Sir Hercules Langrishe, on the Propriety of admitting the Roman Catholics to the Elective Franchise," 1792. He withdrew from parliament in 1794, and his seat for New Malton was occupied by his only son, a rising young man, whom his father viewed with the highest admiration as well as affection. The death of that son soon after, was a most severe stroke upon him, and hastened the decline of nature he was beginning to feel. This, by gradual approaches, brought on a tranquil termination of his life on July 8, 1797, in the sixty-eighth year of his age. He preserved his senses to the last, and a few hours before his death caused to be read to him Addison's paper in the *Spectator*, on the immortality of the soul.

Mr. Burke was a very amiable man in private life, exemplary in his domestic and social relations, and greatly beloved by his friends, from several of whom he received substantial tokens of regard. His conversation was delightful, when not exasperated by inflammatory topics. He loved praise to a degree of weakness, and was not sparing in returning it. He had a very elegant taste for the fine arts, and was much attached to rural improvements, and the pursuits of agriculture. He was highly charitable and benevolent in his private capacity, and promoted many beneficent plans in his neighbourhood. The stream of his bounty latterly was directed to the relief of the sufferers from the French revolution, and he founded a school for the children of emigrants, the permanent support of which seems to have been one of his latest cares.

In addition to his literary exertions, it should be mentioned, that one of his biographers has asserted with the greatest confidence, that he was the real writer of sir Joshua Reynolds's

Academical Discourses, that great artist having only contributed the general plan, and the professional observations; and indeed the finished excellence of the composition, together with the great pecuniary favours he received from this friend, might render the supposition probable; yet it is as strenuously denied by other authority. It is more certain that he had a great share in the composition of an admired account of the European settlements in America, undertaken by his cousin William Burke. The celebrated Letters of Junius were by many ascribed to Edmund Burke, at least as a leading associate in the design, and plausible arguments have been adduced for the opinion: but this literary mystery is yet unravelled. Other anonymous pieces of the political kind are known to have employed the masterly pen of Burke, as a principal or an auxiliary. *McCormic's Memoirs of Burke. Bisset's Life of Burke.*—A.

BURLAMAQUI, JOHN-JAMES, an eminent lawyer, descended from a noble family originally from Lucca, was born at Geneva in 1694. After passing through his general studies with distinction, he attached himself to jurisprudence, in which he made such proficiency as to obtain the title of honorary professor in 1720. He then travelled into France, Holland, and England, acquiring the esteem of the eminent men to whom he was introduced, particularly that of the celebrated Barbeyrac. On his return to Geneva he commenced in 1723 his functions as professor of law, and by his method of instruction rendered his school famous and flourishing. Prince Frederic of Hesse-Cassel, one of his pupils, was so attached to him, that he carried him to his residence, where he detained him a considerable time. In 1740 he obtained his dismissal from his professorship, and entered into the Grand Council. Here he continued to employ himself in the service of his fellow-citizens till his death in 1750. Burlamaqui was a writer of eminence, and his works are distinguished by that clearness and precision which characterise a solid understanding. If not an inventor, he has the merit of presenting the ideas and principles of such men as Grotius, Puffendorff, and Barbeyrac, in a luminous and striking point of view. His works are: "Principles of Natural Law," 4to. *Genev.* 1747. This has been several times reprinted, and translated into various languages; and was long used as a text book at Cambridge. "Political Law," 4to. *Genev.* 1751. This posthumous work was compiled from the notes of his pupils; his family not allowing the use of his own papers. Burlamaqui was a very amiable and estimable

man in private life, and was beloved by all who knew him. He was fond of the fine arts, and was a friend and patron of artists. He had a valuable cabinet of pictures, and a fine collection of prints. Dassiè executed a medal of him in a style of superior excellence. *Sennebier, Hist. Lit. de Geneve. Nouv. Dict. Hist.—A.*

BURMANN, FRANCIS, an eminent theological professor, was born at Leyden in 1628. He was educated at the college of that place; and after having resided some time as a minister at Hanau, and occupied the post of regent of the college at Leyden, he was invited to the chair of theology in the university of Utrecht. He rendered this school very flourishing by his lectures and writings, and distinguished himself equally as a philosopher, a divine, and a preacher. He died in 1679. His publications are; "Commentaries on the Pentateuch and the historical Books of the Old Testament," written in Dutch, and printed at different times: "An Abridgment of Theology," 2 vols. 4to. in Latin: "Exercitationes Academicæ," 2 vols. 4to.; and some controversial pieces, &c. *Moreri.—A.*

BURMANN, PETER, son of the preceding, a very eminent philologist, was born at Utrecht in 1668. He received his education first at the public school, and then at the university of that place, where for several years he attended the lectures of the learned Grævius. Adopting the profession of law, he studied for a time at Leyden, and took his degree of doctor of laws in his twentieth year. After spending some time in travel, he returned, and pleaded causes with distinction. In 1696 he was appointed professor of eloquence and history at Utrecht, and afterwards of Greek and politics. He devoted himself from that time to literature, and became one of the most laborious editors and commentators of the age. He published with his own notes and those of other critics, Velleius Paterculus, Quintilian, Valerius Flaccus, Virgil, Ovid, Suetonius, Lucan, Phædrus, and Petronius, and also a collection of the minor Latin poets, in 2 vols. 4to. He wrote a treatise "On the Taxes of the Romans," and was likewise the editor of various learned works, to which he supplied prefaces and notes. Several dissertations, discourses, and pieces of Latin poetry, proceeded from his fertile pen. He ranks among those men of letters who had more industry and erudition than taste and genius; and he frequently rather buries under a quantity of extraneous matter, than elucidates, the passages on which he comments. Yet the grammarian and critic will always find con-

siderable advantage from consulting his accumulations. Burmann was twice rector of the university, and thrice private secretary of the academical senate. The professorship of the history of the United States was added to his other honours. He died in 1741. *Moreri.—A.*

BURMANN, JOHN, a member of the same learned family, was a physician and botanical professor at Amsterdam. He promoted botanical knowledge by expending much labour and money in editing various works of cost and value, particularly relative to the plants of India. He published in 1737 the "Thesaurum Ceylanicum," *Amst.* 4to. being a catalogue of the plants of Ceylon, taken from various authors, and illustrated by plates and new descriptions. In the composition of this he had the assistance of Linnæus, then a young man, to whom he was one of the early patrons on the recommendation of Boerhaave, and whom for some time he entertained in his house. Burmann published in 1738-9 "Decades X rariorum plantarum Africanarum," *Amst.* 4to., from the papers of Witsen and Vanderstell. He improved the great work of Rumphius; and published at his own expence the posthumous plates of Plumier, with descriptions and synonymes. He likewise gave methodical indexes to the Flora Amboinensis, and Flora Malabarica. He was a man of various erudition, and maintained a friendship and correspondence with many distinguished persons, among whom was the illustrious Haller. *Nouv. Dict. Hist. Stoecker's Life of Linnaeus. Haller Bibl. Botan.—A.*

BURNET, GILBERT, the celebrated bishop of Sarum, was born at Edinburgh in 1643. His father was a respectable lawyer, and a moderate episcopalian: he became a lord of session after the restoration. His mother was exemplary for virtue and piety, and zealously attached to the presbyterian discipline. Gilbert was educated first at home, and afterwards at the college of Aberdeen, where he made such early proficiency in his studies, that he commenced M.A. at fourteen. He was first a student of civil law, but his inclination soon led him to divinity; and at eighteen he was put upon trial as a probationer preacher. At that period a good living was offered him; but thinking himself too young to undertake the cure of souls, he completed his education by reading under the direction of some of the most eminent Scotch divines, and he paid a visit to both the English universities. In 1664 he travelled into Holland, and resided for some time at Amsterdam. Thence he visited the Netherlands and

France, making some stay at Paris. It seems to have been a permanent effect of what he observed abroad, particularly in Holland, to inspire him with true catholicism respecting religious differences; and to convince him, that as there were truly good men in all communions, all compulsory means to produce uniformity were deserving of detestation. On his return in 1665 he was ordained a priest by the bishop of Edinburgh, and was presented to the living of Saltoun by sir Robert Fletcher. At this time he was the only clergyman in Scotland who read the church of England liturgy; yet so exemplary was he in the discharge of his parochial duty, that he gained the esteem even of the presbyterians. It was, indeed, a radical part of his character to spare no pains in the performance of every function that devolved upon him; and few men ever surpassed him in zeal and industry. He ventured at this time upon a step which exposed him to much odium, and, doubtless, was considered by his enemies as a proof of a forward pragmatism spirit. This was a memorial of the abuses practised by the Scotch bishops, of which he wrote out some copies signed with his own hand, and sent them to all the bishops of his acquaintance. He was then but twenty-three years of age. Archbishop Sharp considered this attack as a high indignity, and proposed his deprivation and excommunication; but Burnet defended himself with spirit, and Sharp, not being supported by his brethren, passed the matter over. In 1669 Burnet was made professor of divinity in the university of Glasgow, in which office he continued four years and a half, teaching and studying with extraordinary assiduity; and, through his moderation, exposed to the ill-will of bigots in both the parties which then divided the Scotch church. A work which at this time he published, entitled "A Modest and free Conference between a Conformist and Nonconformist," gained him great credit among all who were capable of candid considerations. He was entrusted at this period with the papers of the Hamilton family, from which he compiled "Memoirs of the Dukes of Hamilton;" and having occasion to visit London, he mediated a reconciliation between the earl of Lauderdale and the duke of Hamilton. During this visit he was offered a Scotch bishopric, which he refused. On his return to Glasgow, he married the lady Margaret Kennedy, daughter of the earl of Cassilis. She was inclined to presbyterianism, but had given strong and imprudent proof of her loyalty during Cromwell's usurpation. It was probably through the influence of

his noble connexions that Burnet, who certainly was not very consistent in his political opinions at different periods of his life, published, in 1672, "A Vindication of the Authority, Constitution, and Laws, of the Church and State of Scotland." This was a defence of the prerogatives of the crown of Scotland against the principles of Buchanan and his followers. It was dedicated to that arbitrary minister the earl of Lauderdale, and was extremely well received at court. A bishopric was again offered, and refused; but on another journey to London in 1673, he was appointed one of the king's chaplains in ordinary, and became in high favour both with his majesty and the duke of York. This court sunshine did not last long. The machinations in favour of popery, and the disposition to violent measures, which he thought he discovered, caused him to incline to the opposition-party in the Scotch parliament, and brought upon him the enmity of Lauderdale. For personal security he resigned his professorship at Glasgow, and removed to London, where he was coldly received by the king, who struck him out of the list of his chaplains. He was now considered as a sufferer for his principles, and he obtained the appointment of preacher at the Rolls chapel, and was chosen lecturer of St. Clement's. In the same year, 1675, he was repeatedly examined at the bar of the House of Commons respecting the designs of Lauderdale, and was obliged to disclose some things that passed between them in private conversation. The nation was about this time full of alarm on account of the progress of popery, whence Dr. Burnet thought he could not perform a more useful and acceptable service than by writing a protestant history of the "Reformation in England." This work he undertook, and the first volume of it, in folio, appeared in 1679, when the affair of the popish plot was in agitation. It was received with great applause, and procured the writer the unprecedented honour of the thanks of both Houses of Parliament, with their request that he would bring his design to completion. Accordingly, within two years, he published the second volume. The third, which was supplementary, did not appear till 1714. This great and elaborate performance is usually esteemed the most valuable of all the author's writings, and most contributed to raise his reputation at home and abroad. As might be expected, it met with critics and antagonists; but upon the whole it is regarded as the fullest and most correct account of the transactions to which it relates. Dr. Burnet's character as a divine had

caused him to be sent for by the witty and profligate earl of Rochester, who, in his last illness, began to be alarmed at those future consequences of a licentious life which he had once treated as chimeras. Many conferences were held between them, which ended in the earl's entire conversion to the belief of Christianity, and his sincere repentance. Dr. Burnet, in 1680, gave the result to the world, in "An Account of the Life and Death of the earl of Rochester," a piece which he wrote with uncommon care, and which was read with great satisfaction by the friends of religion. It has lately been mentioned by Dr. Johnson, in his life of Rochester (Lives of the Poets), in terms of extraordinary commendation, as well for its elegance, as its arguments and piety. About this time Burnet gave a remarkable proof of the conscientious sincerity, and, as some might think, of the forwardness of his character, by writing a letter to the king, in which he censured with the utmost freedom, and in the plainest terms, the faults of his government, and his private vices. The occasion arose from his attendance at the death-bed of Mrs. Roberts, one of the king's mistresses. The effect seems to shew a want of judgment or delicacy in the manner of reproof. The king read the letter twice over, threw it into the fire, and afterwards spoke of the writer with great displeasure. His behaviour during the national inflammation respecting the popish plot was moderate and candid; and he proposed to secure the protestant religion by a temperate medium instead of the exclusion of the duke of York. His connections, however, were with the opposition party; and he was upon terms of familiarity with lord Russel, whose speech on the scaffold he was suspected of having penned. In 1683 he retired a while from the stormy scenes at home, by making a visit to Paris, where he was well received by persons of both religions. Such, however, was the resentment against him at the English court, that in 1684 he was discharged from his lectureship of St. Clement's by the king's mandate, and forbidden to preach any longer at the Rolls chapel. He published about this period several works favourable to liberty and protestantism, among which were a life of that upright judge, sir Matthew Hale, and of that excellent prelate, Dr. Bedell, bishop of Kilmore. On the accession of James II. he went to Paris, and lived for a time in great privacy. He was, however, prevailed upon by a protestant officer in the French service to accompany him in a tour through Italy, Switzerland, part of Germany, and the

south of France, of which he has given a relation in his "Travels," published in 1687. When at Geneva, he displayed his liberality by very warmly recommending to its clergy some relaxation in the subscription required for orders, the rigour of which caused the expatriation of many worthy men, and the insincere compliance of others. At the close of his travels he was invited to the Hague by the prince and princess of Orange, and had a great share in their councils relative to England. This excited the displeasure of James so much, that by his ambassador he insisted on his dismissal from court, which was formally complied with, though his influence remained the same. The king also caused a prosecution for high treason to be instituted against Dr. Burnet both in England and Scotland, and demanded him of the States, who refused to deliver him up. He had obtained naturalisation in that country, previously to his second marriage with a Dutch lady of large fortune and noble family, originally descended from the Scotts of Buccleugh in Scotland.

In the great event of the revolution he took an active part by his writings and negotiations; and he accompanied the prince of Orange in his expedition to England, as his chaplain. He was rewarded for his services by promotion to the see of Salisbury or Sarum, to which he was consecrated in March, 1689. Immediately on taking his seat in the House of Lords, he displayed his usual liberality of sentiment in recommending moderate measures with respect to the nonjuring clergy, and the toleration of protestant dissenters. He was the person appointed by king William to propose naming the duchess of Brunswick, Sophia, as next in succession to the princess Anne and her issue. In a "Pastoral Letter," addressed this year to the clergy of his diocese, concerning the oaths of allegiance to the new government, he unfortunately stumbled upon the *right of conquest* as the ground of their majesty's title to the crown, which gave such offence to some members of parliament, that three years afterwards they procured an order for burning the Letter by the hands of the common hangman, together with one of a similar tendency by Charles Blount. [See his life.] This seems, however, at the time, to have been a mere party manoeuvre. In the discharge of his episcopal functions, bishop Burnet greatly distinguished himself by his fervour and assiduity, and perhaps no prelate of his time equalled him in that respect. Preaching, lecturing, catechising, confirming, and examining for orders, were all ob-

jects of his constant diligence; and he even instituted a small nursery of students of divinity at Salisbury, maintained at his own expence, which he supported till it was suggested to him that such an institution might be represented as a censure upon the education at the universities. He published in 1693, "Four Discourses to the Clergy of his Diocese," which were the substance of conferences at his visitations, and turned upon doctrinal points. In 1694 he preached the funeral sermon of his friend archbishop Tillotson, and vindicated his memory from the attacks made upon it. The death of queen Mary drew from him an "Essay on her Character," in a high strain of eulogy. In 1698 he was appointed preceptor to the duke of Gloucester, for whose education he laid down an extensive plan, which was pursued till the death of that prince. Having lost his wife this year, he soon supplied her place by a third, the widow Berkley, a lady of great respectability, and authoress of a "Method of Devotion." His principal theological work, an "Exposition of the Thirty-nine Articles of the Church of England," appeared in 1699; which, though it underwent censure from various quarters, has ever been considered as one of the most learned and judicious performances on the subject. The scheme for the augmentation of poor livings out of the first-fruits and tenths due to the crown, was projected by bishop Burnet, and passed into a law in 1704. Several more professional works came from his pen during the remainder of his life, which was terminated by a pleuritic fever on March 17, 1715, in the seventy-second year of his age. He left behind him for publication, "The History of his own Time," with an "Account of his Life," which was published by his son Thomas, in two volumes folio, 1723 and 1734. This, which is one of his most remarkable works, excited severe strictures from the high party, and gave great offence to many individuals from the freedom of its anecdotes and characters. It is still very differently thought of by different persons; but after proper deductions for some inaccuracies, and some instances of party prejudice and credulity, it appears rather to have risen in credit, especially since the confirmation, from other authorities, of some facts which were doubted or disbelieved, as stated in his narration. Bishop Burnet was the author of a number of smaller tracts, which it would be tedious and unnecessary to enumerate. Those already mentioned, determine his rank as a writer. If neither his style nor matter will raise him to the first class of composers, he deserves the praise

of strength, vigour, depth and variety of knowledge. As a theologian he stands high in the estimation of his church. As an historian, he is concisely and ably characterised in the following lines from the elegant pen of Mr. Hayley:

Yet Burnet's page may lasting glory hope,
Howe'er insulted by the spleen of Pope:
Though his rough language haste and warmth denote,
With ardent honesty of soul he wrote;
Though critic censures on his work may shower,
Like faith, his freedom has a saving power.

Essay on History.

This testimony from a poet is the more honourable, as Burnet was by no means partial to poets, and has exposed himself to obloquy for what he has said of Dryden, and "*one* Prior." Indeed he appears to have been little conversant with the amenities of literature. The bishop's character as a man has been almost sufficiently displayed in the anecdotes of him already mentioned. He had the virtues, and the defects, of an ardent, active, and open character. No man seems to have been more honestly zealous in promoting what he thought conducive to the public good; and he had a great fund of benevolence, liberality, and disinterestedness. His failings were vanity, credulity, self-importance, over-officiousness, and a kind of gossiping garrulity. He appears to have been a real lover of truth, though his foibles occasionally misled him, and exposed him to the charge of misrepresentation. He lived in times when it was impossible that a conspicuous public character should escape party abuse; but his name has lost none of its honour in its descent to posterity.

Bishop Burnet left three sons, all of whom were, or were likely to have been, conspicuous characters. *William*, the eldest, originally bred to the law, became governor, first of New York and the Jerseys, and then of Massachusetts and New Hampshire. He died at Boston in 1729. *Gilbert* was brought up to the church, was made a king's chaplain, and distinguished himself as a writer on the side of Hoadly in the famous Bangorian controversy. He died at an early age. *Thomas*, destined to the profession of the law, passed a dissipated youth, and gave his father great uneasiness. He, however, allied letters with pleasure, and was a copious writer of pamphlets in favour of the whig party. At length he reformed his conduct, and engaged seriously in the study of the law, in which he attained great proficiency. He was for a time consul at Lisbon. On his return he rose in his profession to the office of one of the justices of the court of Common Pleas. He

was knighted, and died in 1753. *Biogr. Britan.*—A.

BURNET, THOMAS, LL.D. a learned and ingenious divine, was born in 1635, at Croft in Yorkshire. He was entered at Clare-hall, Cambridge, in 1651; and on the removal of Dr. Cudworth from the mastership of that house, to that of Christ-college, Burnet accompanied him. He became fellow of his college; and, in 1661, senior proctor of the university. He travelled with his pupil, the earl of Wiltshire; and had also under his care the duke of Bolton, and the earl of Ossory, afterwards duke of Ormond. In 1680 he made himself known by his celebrated work "*Telluris sacra Theoria*," which gave him high reputation both as an elegant scholar, and as a philosopher. The duke of Ormond's interest obtained for him in 1685 the valuable mastership of the Charter-house in London. Soon after his appointment, he displayed great firmness in resisting the illegal attempt of James II. to fix one Andrew Popham, a papist, as a pensioner on that house. In this opposition he was supported by all the governors except chancellor Jeffries, and the king thought fit to give up the point. After the revolution, he was appointed chaplain in ordinary to king William, and clerk of the closet; the latter, through the influence of archbishop Tillotson, who had been his tutor. In 1692 he published his "*Archeologia Philosophica*;" the doctrine of which, proving offensive to the clergy, occasioned his being deprived of the clerkship of the closet. The strain of scepticism which he had contracted by his free enquiries, also prevented his promotion to the episcopal bench, which is said to have been intended. He died in September, 1715, and was interred in the Charter-house chapel. After his death two posthumous works of his were published, "*De Fide & Officiis Christianorum*," and "*De statu Mortuorum & Resurgentium*." Dr. Thomas Burnet was one of those writers whose fame, founded rather on ingenious speculation than solid truth, is more brilliant than lasting. His "*Theory of the Earth*," written first in Latin with remarkable purity and elegance, and afterwards translated by himself into English, is a cosmogony formed upon the Mosaic account of the creation and deluge. This account, however, as has been the case in other instances, only serves as a basis for the erection of his own hypothesis. He supposes several intermediate periods between the beginning and end of the world, in which nature undergoes various changes. With respect to our globe, he conceives that it rose out of chaos in a dif-

ferent form and structure from those it now possesses. As it was first in a fluid state, it acquired by its rotation an oval form and a smooth superficies. As the plane of the ecliptic was then, according to his supposition, coincident with that of the equator, the seasons were always the same all over the whole globe, and a perpetual spring ever reigned, with a serene and cloudless atmosphere. This was the paradisaical state; but in process of time the heat of the sun occasioned vast fissures in the surface of the earth, through which the waters of the great abyss burst forth, so as to occasion the deluge; and from its violent concussion and laceration were produced those inequalities and roughnesses in the surface of the earth which we now perceive. From the same cause the poles of the earth were changed, and the globe assumed its oblique position. The destruction of the globe by fire is again to produce the original state of things, and to remove all the deformities and inequalities which now are the causes of so much natural evil and imperfection. This theory the author set off with great ingenuity, and uncommon eloquence and sublimity of description, so that it was a favourite with poets, if not with philosophers. It has given occasion to Addison's finest Latin poem, in which he has caught the fancy and sublimity of the original. In the *Spectator*, No. 146, is also a rapturous eulogy of Burnet's theory, closed by a quotation from one of the most splendid passages of the English edition. The mathematicians, however, did not suffer it to pass so triumphantly. Several home attacks were made upon it, particularly a severe one by Dr. Keil; and the celebrated Flamstead declared that he was able to overthrow Burnet's Theory in one sheet of paper. It is now reckoned no better than a philosophical romance. Dr. Burnet's "*Archeologia Philosophica, sive Doctrina antiqua de Rerum Originibus*," is an enquiry into the opinions of the ancients concerning the origin and nature of things, in which he finds traces of his own theory in their theogonies and cosmogonies, and hence is induced to give them more credit than perhaps they deserve. In this learned work several free opinions are given concerning the scriptural accounts of the origin of the world, the fall, and the deluge; and he particularly calls in question the literal history of the fall, as, indeed, many of the early fathers had done. He introduces an imaginary dialogue between Eve and the serpent, which gave peculiar offence, and which he himself expunged from the after-editions of the book. His treatise, "*De Fide &*

officiis Christianorum," is a compendium of christian doctrine and duty, written with great liberality and spirit, and designed to give the chief importance, not to matters of doubtful disputation, but to those which influence life and conduct. It has been translated both into English and French. His work "*De Statu Mortuorum & Resurgentium*" takes a bolder flight, attacking the doctrine of the eternity of hell-torments, and contending for the final salvation of all mankind. This could not but be looked upon as heretical; and he himself was so apprehensive of an ill use being made of the doctrine of the temporary duration of future punishments, that he earnestly protests against the translating of his work. This, however, did not prevent Dennis from publishing a translation of it. Dr. Burnet also published anonymously three small tracts against Locke's *Essay on the Human Understanding*. They were all answered by Mrs. Cockburn. *Biogr. Britan. Brucker's Hist. of Philos.*—A.

BURNS, ROBERT. Scarcely any of the *self-taught* poets in any country have displayed so much real genius, or attained so much excellence, as the subject of the present article, who was the son of a gardener and small farmer, a native of the northern part of Scotland, but finally settled in the county of Ayr. Near the town of Ayr Robert was born on January 29, 1759. He was brought up to rustic labour; but such a destination was not thought incompatible with that degree of literary education which is so general among the natives of Scotland. It appears that his father, a man of superior understanding, as well as of uncommon worth, exerted himself extraordinarily to procure instruction for his children; for, joining with some other heads of families of his own station, they engaged a master of considerable ability, under whom Robert became a very good English scholar, well grounded in the grammar, and possessed of a remarkable copiousness of words and expressions. His memory was retentive; and his love of reading, in proportion as proper objects were presented to him, became ardent. There was no great variety or choice among the books he first procured, nor does it appear that poetry was his earliest taste. *The Life of Hannibal*, and the *History of Sir William Wallace*, were his first favourites; and even polemical divinity, a topic of peculiar interest among his countrymen, was not without its attractions to him. In the mean time his imagination received a vigorous though homely food, from the conversation of an old woman resident in the family, who was plentifully

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stocked with the popular stories of fairies, witches, ghosts, and goblins, all which she piously believed. His father's circumstances did not permit Robert to enjoy a regular and unbroken course of instruction. It was interrupted by the necessity of early and hard labour; which, with poor diet, and melancholy prospects, fixed upon him a hypochondriacal tendency, that found its speediest cure in society and dissipation. The sum of direct instruction he received, included a smattering of the French language, and some lessons in practical mathematics; but his own strong sense, with the aid of observation and casual reading, was continually making important additions to his mental stock. As he grew towards manhood, some of the best English poets came under his perusal; and he derived very essential benefit from a collection of letters by the most eminent writers, which by a lucky mistake fell into his hands, instead of a common introduction to the art of letter-writing.

His first poetical inspirer was Love, a passion of which he was ever singularly susceptible, and which formed much of the pleasure and pain of his life. A harvest companion gave him at fifteen the earliest impressions of this delicious emotion. She had several successors; but for a considerable time no other consequences ensued than the change of a topic for his verses. As he began to be known in the neighbourhood for strength of understanding and powers of conversation, his company was courted, and he too soon became initiated into riotous conviviality, though the love of company was long more prevalent over him than the love of drink. He has justly remarked that his great misfortune at this period was the want of a fixed aim in life. His spirit rose above the meanness of his station. Though active in body, he could not submit to the thought of passing his whole existence in corporeal labour; yet no mode of elevating his condition presented itself. He made a trial at manufacture, and associated himself with a flax-dresser in the neighbouring town of Irvine, but the scheme ended in nothing but giving him a stronger relish for a town life. His reception among the fraternity of free-masons was an additional step towards his acquisition of convivial habits. After his father's death he joined his second brother in a small farm; but a course of bad seasons caused it to prove a losing concern, and they were obliged to give it up with the loss of their stock. During this period, he formed a connection with a young woman, which his circumstances, or his roving disposition, prevented him from improving into a le-

gal union. When consequences ensued which could not be concealed, he endeavoured to ease his partner's mind by giving her an acknowledgment of a private marriage, which, upon information of his ruined condition, her parents induced her to resign. Poor Burns, now driven to utter despair, and having in prospect the horrors of a gaol, resolved to quit his native country, and actually engaged himself as assistant-overseer to a plantation in Jamaica. But he had for a considerable time been known in his neighbourhood as a maker of verses, and his compositions had become popular. Of these, some of the first were satirical effusions against the rigid calvinistical clergy of the district, which, while they rendered the writer suspicious to the godly, were favourably received by those of a freer cast. Other pieces, humorous, descriptive, tender, and bacchanalian, were handed about and admired, and Burns himself began to think that he might lay some claim to the envied title of a poet. With the double view, therefore, of obtaining fame, and some pecuniary supply for his necessities, he resolved before his departure to publish a collection of such of his poems as he most approved; and in 1786 he printed a small volume at Kilmarnock, of which about 350 copies were subscribed for. When it is known that "Halloween," the "Address to the De'el," the "Field Mouse," "Mountain Daisy," and, above all, the "Cotter's Saturday Night," were in this collection, it will not be wondered at, that they not only excited rustic admiration, but were perused with wondering applause by persons of the most refined taste. Their local success was prodigious. The Ayrshire plowman became the pride of the country; and the labourer and maid-servant were impatient to convert a portion of their hard-earned gains into a copy of the delightful productions of the Scottish muse. Burns, however, persisted in his purpose of quitting his native land; and with part of the sum his publication yielded, actually paid for his passage to the West Indies in a ship from the Clyde. "I had taken," says he, "the last farewell of my few friends; my chest was on the road to Greenock; I had composed the last song I should ever measure in Caledonia, 'The gloomy night is gathering fast;' when a letter from Dr. Blacklock to a friend of mine, overthrew all my schemes, by opening new prospects to my poetic ambition." That amiable poet, in common with some other persons of taste in Edinburgh, had been struck with the extraordinary merit of Burns, and had given his opinion that a visit to that capital would

prove highly advantageous to him. Burns embraced the proposal with rapture, and posted to Edinburgh in November, 1786, relying solely on his fame, as he did not possess a single acquaintance in the place. His reception surpassed his most sanguine hopes. He was introduced to men of the first rank in letters, and to others of title and fortune; he was invited to all parties, praised, caressed, feasted, and more solidly encouraged by large subscriptions for a new edition of his poems. An ingenious periodical paper entitled *The Lounger* being about to conclude, one of its last numbers was devoted to a critique of the poetry of Burns, in which their peculiar excellencies were amply displayed. In this new scene Burns exhibited a fund of manly sense and enlarged understanding, which rendered the *man* as much the object of admiration, as his *works* had been. The strength, purity, and fluency of his language in conversation, were thought particularly remarkable in one of his rank and education. His manners were simple and independent; he was above all the affected singularities of pretenders to genius; and though he sufficiently displayed a consciousness of his value, he was neither vain nor assuming. Nature had given him a countenance expressive and dignified, and a free cast of sentiment had taught him to hold up his head in the presence of his fellow-men; so that strangers who thought they were going to confer an honour on the peasant by their notice, were involuntarily awed by the first interview. The firmness of his mind, however, was not proof against the temptations to excess which assailed him from every quarter at Edinburgh. His social propensities were under continual stimulation, and the worst of company obtained as easy a possession of him as the best. He passed the bounds of moderation in all his enjoyments, and his abode of two winters in the Scotch metropolis irretrievably fixed his unfortunate habits.

In February, 1788, he found himself master of 500*l.* the fruits of that extraordinary encouragement which his new edition of poems had met with. Of this sum he advanced 200*l.* to his brother, the farmer; and with the remainder he took a considerable farm of a gentleman in Dumfries-shire, upon terms intended to be much in his favour. But it is evident that he himself at this time suspected that he should be unequal to the constant attention and industry which are absolutely requisite to produce success in the laborious and anxious occupation of agriculture. As a kind of *dernier resort*, he had employed all his interest to procure an appointment to the humble post of an ex-

ciseman, the highest, it seems, which the favour of the great could obtain for him. We may be surprised that a man of his character should be ambitious of an office which could not but hurt his generous feelings in its exercise, and completely destroyed his independence; and the fact can only be attributed to his melancholy forebodings with respect to the other plan. But his proposed union of the two employments was an absurdity which so obviously led to ruin, that his friends should have interfered to prevent it. Before settling, he took the honourable step of legalising, by a declaration of marriage, his connection with the female above mentioned, who had been absolutely turned out of doors by her father.

Burns for a time seemed to enjoy his rural and domestic pleasures, and worked cheerfully at his plough; but his fame and his habits drew him too often from his solitude to convivial company, and the unhappy excise business gave him too good a plea to quit his farm, and take up his abode at ale-houses. After three years and a half, he found it necessary to resign his lease into his landlord's hands, and remove to a small house in the town of Dumfries as a mere exciseman. One of the first troubles that followed him was a charge of disloyalty. Like most other ardent and ingenuous spirits, he had been warmed to admiration of the beginnings of the French revolution, and to concurrence in the principles on which it was founded. These he expressed with his usual freedom of speech, and his incautious language was reported to the *board*. This offence was much more heinous than the jacobitism of his younger days, which, indeed, was no more than a harmless play of romantic sentiment. A supervisor was appointed to enquire into his delinquency; and it was not without the intercession of a respectable friend, and promise of more guarded behaviour, that he was suffered to retain his situation. He afterwards wiped off all stain of disloyalty, so as to be placed on the list of expecting supervisors, though he did not live to attain his advancement. It would be painful to dwell upon the poor remnant of his life, in which he sunk into the habitual sot, forgetful of reputation, health, virtue, and the claims of those who ought to have been dearest to him. Even in this state of degradation, however, he exhibited admirable powers of the imagination, and his mind was vigorous while his body was daily becoming more feeble and diseased. He retained, too, a principle of honour in pecuniary matters, which preserved him from meanness even when oppressed with poverty. He

was jealous of all offers of assistance, and long declined even the fair recompence of literary services. The latter years of his life were much occupied in lyric compositions, which he undertook at the request of a Mr. Thomson in Edinburgh, who was making an ample collection of Scotch song tunes, to many of which there existed either no words, or poor and improper ones. Burns engaged with ardour in this national work, waving all proposals of remuneration; and he poured forth a surprising number of pieces, many of them exquisite specimens of descriptive and sentimental beauty, clothed in language of touching simplicity and delicacy. He continued also to write to his correspondents letters full of fancy and energy. Several of these contain expressions of the keenest remorse for the faults he was daily committing; though neither that compunction, nor the religious sentiments with which he was permanently imbued, had power to overcome the force of habits, now become part of his nature. With respect to religion, though his mind had been early shocked with the horrors of the calvinistic faith, and he had been thrown into a state of doubt concerning revelation, yet he always cherished the hope and belief of a future life, as the only true solace under poverty and adversity; and many noble and pathetic declarations to this purpose are to be found in his letters. After much suffering from pain and depression, he died of the consequences of his irregularities, in July, 1796, in his thirty-eighth year. He left his wife and four children with no other provision than the interest inspired by a name endeared to the lovers of poetry, by performances never to be forgotten. This provision has proved not unfruitful. A considerable sum was raised for his family by subscription soon after his death; and Dr. Currie, an eminent physician at Liverpool, generously undertook to prepare for their benefit a complete edition of his works, which has appeared this year (1800) in 4 vols. 8vo. enriched with an ample account of his life, and a criticism on his writings, with some observations on the character and condition of the Scottish peasantry; the whole forming a highly valuable addition to English literature.

The poems of Burns consist of pieces, none of considerable length, upon a great variety of subjects, and in very different styles. Most of them are written in the old Scottish dialect, and in singular measures, of which he found the examples in Allan Ramsay's works. The best of them possess a vigour of imagination, a warmth of feeling, a happy simplicity and force of expression,

that render them irresistibly engaging. It is difficult to determine whether he excels most in the sublime, the tender, or the humourous. In fact, in all these modes he drew his ideas immediately from nature, and animated them with the fire of genius. Though he can only rank among the minor poets, he will continue to be read and admired as long as poetry is relished, unless his productions should be prematurely hurried into oblivion by the use of an obscure and decaying dialect. His letters will by many be thought as extraordinary proofs of literary talents, superior to his situation, as his poems. They are in general written with a purity and command of language which would be admired in any condition; and they abound with passages of elegance, vivacity, and vigour, which genius alone could produce. With one of these, which may serve as a sketch of his own character drawn by himself, we shall conclude this article: "Take a being of our kind, give him a stronger imagination and a more delicate sensibility, which between them will ever engender a more ungovernable set of passions, than are the usual lot of man; implant in him an irresistible impulse to some idle vagary, such as, arranging wild flowers in fantastical nosegays, tracing the grasshopper to his haunt by his chirping song, watching the frisks of the little minnows in the sunny pool, or hunting after the intrigues of butterflies; in short, send him adrift after some pursuit which shall eternally mislead him from the paths of lucre, and yet curse him with a keener relish than any man living for the pleasures that lucre can bestow; lastly, fill up the measure of his woes by bestowing on him a spurning sense of his own dignity;—and you have created a wight nearly as miserable as a poet." *Life of Burns prefixed to his Works.*—A.

BURRHUS, AFRANIUS, a Roman, eminent for military talents, and strictness of morals, was raised under the emperor Claudius to the command of the prætorian cohorts, through the influence of Agrippina, to whose interest he was devoted. On the death of Claudius, he accompanied Nero to the cohort on guard, and procured its acknowledgement of him as emperor. In conjunction with Seneca, he was appointed governor of the young prince, his particular office being to instruct him in military arts. He acted in perfect unanimity with his associate, and by their exertions Agrippina was checked in those cruelties to which she was inclined. They had, however, a very difficult task to perform, between the ambition of the mother and the opening vices of the

son; and they were obliged to connive at some of the irregularities of the latter. In proportion as Nero gave his confidence to his freedmen, and the vile ministers of his vices, the influence of his governors was shaken, and when the quarrel took place between the emperor and his mother, it was in agitation to remove Burrhus from his command, as a creature of Agrippina. He was obliged to promise Nero to concur in the punishment of Agrippina, in case she should be found legally guilty; but on a conference with her, both Seneca and Burrhus were convinced of her innocence, and they promoted a reconciliation with her son. Burrhus was afterwards accused by an informer of high-treason, but was acquitted. When Nero at length had resolved upon the murder of his mother, and had made an unsuccessful attempt for the purpose, in great alarm he summoned Seneca and Burrhus to consult what farther was to be done, and it is said that these unhappy counsellors of a tyrant, sensible that either the son or mother must perish, no longer opposed his designs. It was Anicetus, however, who took upon himself the perpetration of the villany. Burrhus was one of the first to console Nero under the remorse from his mother's death, by procuring the congratulations of the officers under his command, on his supposed escape from her treason. He still, however, was solicitous about the true glory of his prince; and when obliged by his office to attend him in his theatrical exhibitions, he looked on (says Tacitus) "grieving and praising." It was, therefore, with the universal regret of good men that he died in the eighth year of Nero's reign, A.D. 62, of a quinsey, supposed by some, but improbably, to have been rendered mortal by a poisonous application sent from the emperor. His character was enhanced by the contrast of his infamous successors; and though not perfectly pure, it appears to have been as good as a high office under a vicious prince would admit. His death left Seneca without support, and the detestable inclinations of Nero were thenceforth uncontrolled. *Taciti Annal. Univers. Hist.*—A.

BURROUGH, EDWARD, one of the earliest preachers among the quakers, was born at or near Kendal in Westmoreland, about the year 1634. His parents were of the church of England. From his childhood he was impressed with a serious regard for religion, and never was addicted to vice of any kind. His disposition was manly and resolute, yet kind and courteous. As early as his twelfth year he shewed how much the purity of worship had been an

object of his attention, by voluntarily adopting that of the presbyterians, which he conceived most conformable to the truth of Scripture. At the age of seventeen, doubts began to assail him, which, however, as is not uncommon, terminated in overweening confidence; insomuch, that when George Fox preached in those parts, he thought himself able to refute his doctrines. But the result of his disputations was a conviction, that the principles of quakerism were true; and thenceforth, with all the earnestness of his character, he devoted himself to their propagation. His parents, who probably were not pleased with his former conversion to presbyterianism, now entirely cast him off, and turned him out of doors; a hardship which he bore without repining. At the age of twenty, he came, with his intimate friend Francis Howgill, to the metropolis, which was the chief place of his abode during the rest of his life. At that time the society of Friends was scarcely known in London, and probably it did not possess any place for stated religious meetings. Burrough appears to have made use of any occasion that offered of addressing an assemblage of people. It is related of him, that once observing a crowd collected in one of the fields near the city, he walked to the spot, where finding a wrestler, who had thrown three antagonists, waiting for a fourth, he entered the ring, and looking with a serious countenance upon the champion, began to preach. As he was naturally eloquent, and delivered himself with the fervour of real zeal, he attracted the attention of the multitude, and produced conviction in the minds of some of his hearers. From a publication of his in 1654, dated from prison, it appears, that he had drawn upon himself the animadversion of magistracy by some displays of his converting zeal. His confinement, however, could not be long, since within about a year from his coming to London, he visited Ireland, where he remained more than six months. In that country he wrote a book entitled, "The Trumpet of the Lord sounded out of Zion, which sounds forth the Controversy of the Lord of Hosts." This is an address to the several classes and conditions of society, successively enumerating the faults and vices of each. Among the rest, the protector Cromwell comes in for a large share of accusation, for setting himself up to be worshipped, and suffering oppression to be practised in his name. In 1657 he wrote several private letters to Cromwell, firmly, but affectionately, warning him against the pride of an elevated situation,

and remonstrating with him on the persecutions to which his brethren were subjected. In one of these letters is the following passage, which may deserve attention from those who are so unreasonable as to expect cordial allegiance from persecuted subjects. "How can we mention thee in our prayers, except it be to be delivered from thee? How can we be friends to that government under which we daily suffer?" Cromwell, however, personally disclaimed to Burrough any disposition to persecute; and it is known that, on many occasions, he interfered as much as he dared, to mitigate the fierce intolerance of the religious party then in power. On the accession of Richard Cromwell, he renewed his remonstrances to him and his council, and in pretty explicit terms predicted the instability of the new government. In 1659 Burrough accompanied Samuel Fisher on a visit to Dunkirk, then under the English dominion, for the purpose of disputing in the convents and monasteries, and endeavouring to convert their inhabitants. The attempt was attended with some danger; and it will readily be conceived, by one who has studied the genius of the Roman-catholic religion, that so plain and direct an attack upon its doctrines and ceremonies must have had no other effect than to excite horror and aversion.

The news of the bloody persecutions of the Quakers, by the Presbyterians of New England, was an adequate cause to kindle the zeal of Burrough. Accordingly, he obtained admission to Charles II. soon after the restoration, and said to him, "There is a vein of blood opened in thy dominions, which, if it be not stopt, will overrun all." "But I will stop that vein," replied the king. Burrough desired him to do it speedily. "As speedily as you will (said Charles); call the secretary, and I will do it presently." The mandamus was made out, and Burrough did not remit his vigilance, till he got an appointment for one Samuel Shattock, a New England Quaker, who had been banished on pain of death, to carry it out to the colony. Charles was doubtless sincere in this matter. He was not a man of blood, nor did he love the source whence this sanguinary exertion of authority had proceeded. Yet in 1662 the persecution against the Friends raged in his own metropolis, without his interference to prevent it. Burrough, who was at Bristol at this time, felt a disposition to return, and confront the storm in London, though from what he said to his friends on parting, he seems to have had a presentiment that his life would

be the sacrifice. Soon after his arrival, while preaching at a meeting-house of the society, he was pulled down by some soldiers, and committed to Newgate. At the ensuing sessions, a fine was imposed upon him, which, from conscientious motives, he refused to pay. He was remanded to Newgate, where he lay eight months, with about 150 more, confined on the same account. The bad air caused a fever to break out among them, of which many died, and among the rest Edward Burrough. Sewel affirms, that an order had been sent by the king for the release of him and some others, but that the enmity of some of the city magistrates prevented its being carried into execution. During his illness, his mind retained its usual vigour, and he derived great consolation from the conviction, that he had passed his life in performing the will of his Maker. He retained no animosity against his enemies, but prayed, by name, for Richard Brown, the alderman who had committed him. He expired on the 14th of February, 1662-3, in his 28th year. Though deeply tinged with the enthusiasm of a new sect, Burrough appears to have been a truly estimable character; and his persevering efforts against the spirit of persecution are much to his honour. He wrote a number of works, of which a collection was made in 1672 in one volume, small folio. *From MS. Memoirs communicated.*—A.

BURTON, WILLIAM, a topographer and antiquary, was born of a good family, at Lindley in Leicestershire, in 1575. He was educated at Brazen-nose-college, Oxford, and removed thence to the Inner Temple, where he pursued the study of the law, and was called to the bar. An easy fortune and delicate health, however, caused him to retire into the country, where he devoted himself to his favourite study, that of antiquities, and the branches of knowledge connected with them. He became known to the world by publishing, in 1622, his "Description of Leicestershire," small folio, which was one of the earliest of the county histories, being preceded only by four others. To this circumstance, indeed, it principally owes its reputation; since it is little more than an alphabetical list of genealogies, written in a loose style, and abounding with digressions. After suffering much loss in the civil wars, Burton died at his seat of Falde in Staffordshire, in 1645. He left several MS. collections of arms, monuments, and other antiquarian matters. The Description of Leicestershire was republished by William Whittingham of Lynn, in

1777. Burton had a son, to whom, like a true antiquarian, he gave the name of Cassibilan, and who published a translation in verse of Martial's epigrams.

Another *William Burton*, a native of London, distinguished himself as an antiquary and scholar, by publishing "A Commentary on Antoninus's Itinerary, or Journeys of the Roman Empire, so far as it concerneth Britain," 1658, fol. He was master of the grammar-school at Kingston-upon-Thames. *Biogr. Britan.*—A.

BURTON, ROBERT, brother of the Leicestershire antiquary, is noted as the author of a once popular book, the "Anatomy of Melancholy." He was born at Lindley in 1576, and studied for the church, first at Brazen-nose-college, then at Christ-church, Oxford. In 1616 he was presented to the vicarage of St. Thomas in Oxford, and he had also the rectory of Segrave in Leicestershire, both which preferments he held till his death. He was a close and general student, addicted to judicial astrology, and well versed in all the school learning of the times. He was a man of great integrity and benevolence, but of a humourous and melancholic temper, which gave an oddity to his conduct. When in his melancholy fits, nothing would divert him but going to listen to the ribaldry of the bargemen, at which he would burst into loud peals of laughter. At other times he was one of the most facetious companions in the university. It was to soothe his melancholic disposition that he composed his "Anatomy of Melancholy," a singular work, treating on the causes, effects, and cure of that morbid affection, chiefly by quotations from all the authors of antiquity, which abound in every page, and are thinly interspersed with thoughts of his own. These, however, are often very striking, and display much depth and originality of reflection. The work was first printed in quarto, and afterwards went through several editions in folio, to the great emolument of the bookseller. It is now become very scarce, having been recalled to notice by an ingenious essay of Dr. Ferrier of Manchester, who, in detecting many other plagiarisms of the celebrated Sterne, has pointed out various passages copied verbatim from Burton. The author was not cured by his own remedy. He died at Christ-church in 1639, and the following inscription of his own writing was put upon his monument: "Paucis notus, paucioribus ignotus, hic jacet Democritus junior, cui vitam dedit & mortem melancholia." (Known to few, unknown to fewer, here lies Democritus junior, to whom me-

lancholy gave life and death). *Biogr. Britan.*—A.

BURTON, JOHN, a learned critic and divine, was born in 1696 at Wembworth in Devonshire, of which parish his father was rector. He was admitted a scholar of Corpus Christi-college, Oxford, in 1713, of which he at length became a tutor. In the exercise of this office he greatly distinguished himself by his assiduity in promoting the improvement of his pupils, and by other exertions for the advancement of learning. In 1725 he was made pro-proctor of the university and master of the schools; and in this situation he published an oration and four Latin sermons on the subject of academical discipline. He much improved the discussion of philosophical questions in the schools, and introduced the study of Locke and other modern philosophers. In 1733 he was elected a fellow of Eton-college; and about the same time he was presented to the vicarage of Maple Derham in Oxfordshire. He married the widow of his predecessor in that living, and passed several years of his life in the station of a country clergyman. After his wife's death in 1748, he chiefly resided on his fellowship at Eton, occupied in literary pursuits and the company of the learned. He took the degree of doctor in divinity in 1752. He continued to appear occasionally as a writer and preacher, esteemed and beloved both by the higher and lower classes of his order, and amusing his leisure with poetical exercises, till his death in 1771. Dr. Burton's works are chiefly collected in two volumes of sermons, a volume of "*Opuscula Miscellanea Theologica*," and another of "*Opuscula Metricoprosæica*." The sermons are long and laboured, include a variety of matter, and are somewhat formal in the manner. The Latin theological dissertations display much curious learning; the poetical works in Greek, Latin, and English, shew industry rather than genius. He is perhaps best known as the critical editor of five select Greek tragedies under the title of "*Pentalogia*." This task he first recommended to a pupil of promising talents, Joseph Bingham, who had printed most of the text and notes when he was cut off by an untimely death. Dr. Burton subjoined a preface, dissertations, and additional notes, and published the work in 1758, 8vo. It has been reprinted at the Clarendon press, and is in much esteem as a book for students in Greek. The style of Dr. Burton in his compositions has been censured as pedantic and affected, and Churchill in one of his poems has exercised all

the uncandid severity of his pen to expose it to ridicule. *Biogr. Britan.*—A.

BUS, CÆSAR DE, founder of the society called Fathers of the christian doctrine, was born at Cavaillon in 1544. Accompanying one of his brothers, who followed the court, to Paris, he fell into a licentious course of life, which he continued some time after his return home. At length he came to a sense of his misconduct, entered into the church, and was provided by the bishop with a canonry of his cathedral. He performed the duties of his function with great assiduity, adopted a rigorous and penitentiary mode of living, and went about through the country instructing the ignorant, and exhorting sinners to repentance. His zeal caused him to be joined by several disciples, whom he formed into a society of secular priests, whose principal duty was to teach the principles of the christian religion. The new institution had its first abode at Avignon. It was approved at Rome in 1598 by pope Clement III., and its founder was appointed general. All the rule Cæsar de Bus enjoined upon his disciples, was obedience to the gospel and the canons, adding only some statutes by way of explanation. He lost his sight some years before his death, but did not cease to fulfil the duties of his office. He died at Avignon in 1607. The establishment of the Ursulines in France was also his work. This order of nuns was destined to the instruction of the female sex. He published a set of "*Familiar Instructions on the Christian Doctrine*," written in a very simple style, and still read by pious persons. *Moreri. Nouv. Dict. Hist.*—A.

BUSBEC or BOESBEC, AUGER-GHISLEN (in Latin, *Augerius Gisleinius Busbequius*), a celebrated traveller and ambassador, born at Commines in Flanders, in 1522, was the natural son of Ghislen, lord of Boesbec, a village on the Lys. His father educated him with great care, and obtained his legitimation by a rescript from the emperor Charles V. He studied at some of the most celebrated universities in Europe with great improvement. He was in England at the marriage of Philip and Mary, having accompanied the ambassador sent by Ferdinand king of the Romans on that occasion. This prince, when emperor, called Busbec to Vienna, and appointed him ambassador to sultan Solymán II. He followed Solymán from Constantinople to Amasia, and having concluded a truce with him, returned to Vienna for fresh orders. With these he went back to the Turkish dominions, in which he resided seven

years; and he employed this period in obtaining the most exact information respecting the state of that country, its political and natural history, and every thing which might be useful both to his court, and to science and letters. He collected inscriptions, purchased manuscripts, sought for curious plants and animals, and caused drawings of them to be made. On his return he published a narration of his two journies, and the results of his observations, agreeably written in Latin, and replete with valuable information. Some time afterwards, the education of the sons of Maximilian II. was confided to him; and in 1570 that emperor appointed him to conduct into France his daughter, espoused to king Charles IX., and to remain there as his resident. He continued in that country after the death of Charles as minister for the queen-dowager; and he exercised the same office for the emperor Rodolph till the year 1592. Having then obtained permission to make a journey to the Low-countries, as well for the purpose of avoiding the impending disturbances in France, as of taking care of his private concerns, he had the misfortune on his journey through Normandy to fall in with a party of soldiers of the garrison of Rouen, who robbed and ill-treated him. Though they did not venture to detain him, and restored most of his effects, the agitation he underwent threw him into a fever, of which he died at the house of a lady near Rouen in October, 1592, in his seventieth year. He was a man of great learning, and is said to have spoken well seven languages. It was he who brought to Europe the first copy of the famous Monumentum Ancyranum, which he caused to be transcribed on passing through Ancyra. Besides his "Travels in the East," he wrote "Letters from France to the Emperor Rodolph," which are much valued for the interesting and natural picture they give of the French court at that period. An edition of all his works was published by Elzevir at Leyden in 1633, and Amsterdam 1660, in 24to. *Thuani Hist. Moreri. Bayle.*—A.

BUSBY, RICHARD, a schoolmaster of proverbial fame for the success and severity of his discipline, was born at Lutton in Lincolnshire in 1606. He received his classical education at Westminster-school as a king's scholar, and was elected student of Christ-church, Oxford, in 1624. He acquired great reputation at the university as a classical scholar and orator, and took his degree of M.A. in 1631. Entering into orders, he obtained the prebend and rectory

of Cudworth in the church of Wells in 1639; but in 1640 he engaged in his proper scene of action, being appointed master of Westminster school, which post he held with the highest reputation above fifty-five years. It does not clearly appear at this distance of time what peculiar excellence distinguished him from his pedagogic brethren, so as bestow on him such exclusive renown. Perhaps the length of his reign, and the vigour with which he exercised it, were the principal causes of his celebrity. We are told, indeed, in his epitaph, that he was sagacious in discovering the peculiar genius of his scholars; but where one uniform method of instruction is adopted, it would seem that there is little room for consulting peculiarity of talent or disposition. In general, this sagacity only leads masters to select favourites from the quick and intelligent among the boys, and to bestow particular attention upon them, to the neglect of the rest. Busby is said to have been much taken with any displays of wit, and to have pardoned the exercise of it, even upon himself. He was not naturally an ill-natured man, and his severity was chiefly the result of habit and system. As a man of learning, he is only known by the books which he published for the use of his school, and which exhibit him as an accurate grammarian. At the restoration he was made a prebendary of Westminster, and treasurer and canon-residentiary of Wells, and about that time he took the degree of doctor in divinity. He was zealously attached to the church and monarchy, and infused his principles into his scholars, who filled many of the highest offices in the state. He was eminently charitable both on private and public occasions. Dr. Busby died in 1695, at the advanced age of eighty-nine, and was buried in Westminster abbey, where a monument has been erected to his memory. At the view of his effigies, sir Roger de Coverley is made very characteristically to exclaim, "Dr. Busby; a great man! he whipped my grandfather; a very great man!" (Spect. No. 329). We shall conclude this article with Pope's lively description of a master of the Busbeian class, or rather, the Genius of the public schools:

When lo! a spectre rose, whose index-hand
Held forth the virtue of the dreadful wand;
His beaver'd brow a birchen garland wears,
Dropping with infant's blood, and mother's tears.
O'er every vein a shudd'ring horror runs;
Eton and Winton shake through all their sons.
All flesh is humbled; Westminster's bold race
Shrink, and confess the genius of the place:
The pale boy-senator yet tingling stands,
And holds his breeches close with both his hands.

—A.

Dunciad, B. IV.

BUSCHE, HERMAN VON DEM (Latin, *Buschius*), one of those men of letters, who, towards the close of the 15th century, contributed to the revival of literature, and to the improvement of taste, in Germany, was descended from a noble family in Westphalia, and born at the castle of Sassenborg, in the bishopric of Minden, in 1468. He studied some time under Rodolphus Agricola; made a tour afterwards to Italy, and, on his return, took the degree of master of arts at Heidelberg. He then settled at Cologne, but on account of a quarrel which he had with James Hogstrat and Arnold de Tungris, he quitted that city and travelled through the greater part of Germany. The bishop of Munster invited him to his court, but Busche refused this invitation, and proceeded to France; from which, after some stay, he returned to Germany, and exerted himself with the utmost assiduity to excite among his countrymen a taste for pure latinity. Being patronised by Herman count von Nuenar, he established a school at Cologne, but the hatred of the monks obliged him to give it up. He then visited a number of towns in Germany, in which he employed some time in expounding the ancient classical authors. In the year 1506 he went to Leipsic, where he endeavoured to banish the barbarous Latin which at that time prevailed, and to inspire his numerous auditors with the principles of true taste. In 1510 he was invited to be professor in the high school at Wittenberg, but having quarrelled with Sbrulius, an Italian poet, he returned to Leipsic, from which he was expelled by the influence of Hieronymus Emserus. He attempted to give lectures at Magdeburg, but was prevented by a prohibition, the ecclesiastics being much incensed against him because he despised their latinity, and maintained that he could speak and write the Latin language with greater correctness and purity than had been usual in the schools and monasteries for some centuries. After another course of travels in Germany and the Low-countries, being again invited to Cologne by count von Nuenar, he published "*Pemptades Decimationum Plautinarum*," and a "*Commentary on Claudian de Raptu Proserpinæ*." The clergy, however, did not suffer him to remain long in that city: he had assisted Ulric von Hutten in composing the celebrated "*Epistola Obscurorum Virorum*," in which the monastic Latin of that period is happily ridiculed; and this, in the eyes of ignorance and superstition, was an unpardonable crime. After this he went to Wesel, where he was appointed rector of the Latin school, and where he

read the works of Luther, Melancthon and Pomeranus, which had been just published. From Wesel he removed to Wittenberg, where he explained the poems of Prudentius and Boethius. On the recommendation of Luther and others, the langrave of Hesse appointed him to be professor of history at Marburg, where, in order to assist Luther, he published "*A Treatise on the Authority of the Word of God*." He embraced the doctrines of Luther, and married in the year 1527. A quarrel in which he was involved with the anabaptists induced him to undertake a journey to Dulen, in the bishopric of Munster, where he had some property; and being invited to Munster to a conference with the heads of that sect, the fatigue he underwent in discoursing with them on certain contested points, and the uneasiness excited in his mind by the ridicule they threw out against him, had such an effect on his constitution, enfeebled by years, that he died soon after, in 1534. His principal works are; "*Commentar. in Donatum*; *Annotat. in Silium Italicum*; *Commentar. in prim. librum Martialis*; *Scholia in Æneid. Annotat. ad Juvenalem*; *Epigrammatum libri tres*; *Commentar. in satyr. Persii*," Paris, 1644. He published also a great many Latin poems. We are told by Erasmus, that his writings, which are nervous, lively, and animated, display great acuteness of judgment, and that his style approaches nearer to that of Quintilian than to the style of Cicero. His brother Burchard von dem Busche, dean of the cathedral of Minden, made a present of his beautiful library to the chapter of the cathedral of Munster. Professor Meiners, speaking of Herman von dem Busche, says: "Like many others whose minds have been illuminated by the pure light of truth, he boldly expressed his ideas and opinions, and declared, that men must have religion, not merely in their mouths, but also in their hearts, and that they must prove it by their actions. As a writer and teacher he was of great benefit; and his services, in the latter capacity, were the more valuable on account of the number of eminent schools and cities in which he displayed his learning, and explained the ancient languages and writers. At that period all men of letters attracted great notice wherever they appeared, and the attention excited among young men by Herman von dem Busche must have been greater, as, besides being descended from a noble family, he not only was well acquainted with the Latin language, but had a readiness in Latin poetry, which no German possessed before him, and to which only a very

few attained after him. The great ease with which Herman von dem Busche delivered his sentiments at all times and on every subject, and the still more uncommon facility with which he composed elegant Latin verses, on the spur of the occasion, filled both old and young at Rostock, Leipsic, and most of the other places which he visited, with the utmost astonishment at his talents as an orator and a poet, and at the same time excited in them a happy taste for the languages and authors which he explained. The first and chief object of his exertions was to banish the old school books, particularly the grammar of Alexander Gallus, and the gloss which had been added to this wretched work at Cologne; and indeed he was so fortunate as to introduce in its stead either that of Donatus, or some other compendium. In regard to language, Herman von dem Busche's poems are to be preferred to his prose works. In his poems we find the ease, harmony, richness, and sometimes also the licentiousness, of Ovid, whom he chiefly imitated, or to whom he had the greatest similitude by nature. He followed the example of Rodolphus von Lange and Rodolphus von Agricola in devoting his muse chiefly to religion, and, therefore, a great part of his poems are addressed either to Jesus Christ, the Virgin Mary, or some of the saints. His prose is neither so pure nor so correct as that of Agricola, and from it alone one would not believe that by incessant reading of the works of Cicero, as he himself declares, he attained to his astonishing readiness in Latin poetry. If I except the 'Vallum Humanitatis,' all Herman von dem Busche's works are literary rarities, though the greater part of them went through two or three editions in his life-time." *General Hist. Dictionary by Luis-cius. Meiners's Lives of eminent Men who flourished about the Time of the Revival of Letters.*—J.

BUSCHETTO, DA DULICHIO, a celebrated Greek architect at the beginning of the eleventh century, was a native of the Isle of Dulichio. The republic of Pisa, then very flourishing, sent for him in 1016, to build their dome or cathedral church, which has ever since been reckoned one of the most sumptuous edifices in Italy. It was enriched with many columns and ornaments of marble, for the most part antique, but disposed by Buschetto with great art and science. He died at Pisa, where a tomb was erected to his memory. From an inscription it appears, that he was a great master of the mechanic powers. He left several disciples, who were employed in public works at Pisa, Pistoia, and Lucca; so that he may be regarded as a

principal founder of architectural science in modern Italy. *Felibien, Vies des Archit.*—A.

BUSCHING, ANTHONY FREDERICK, a learned German clergyman, well known by his valuable work on geography, was the son of an advocate at Stadthagen, a man of talents, but of a hot and violent temper. Young Busching, who was born on the 27th of September, 1724, received the first part of his education at the common school of the town, where he was under great obligations to E. D. Hauber, afterwards pastor of a German congregation at Copenhagen, who observing the bad state of the seminary, taught in it gratis the languages as well as different branches of science, and endeavoured to excite in the pupils a desire for study. During several years, Busching and two other young men were instructed by him in the Greek, Chaldaic, and Syriac languages, and in astronomy, algebra, and other branches of the mathematics. In the year 1744 he entered as a student of theology at Halle, where he was soon patronised by the celebrated professor S. J. Baumgarten. Here he studied philosophy under Meier, mathematics and natural philosophy under Krüger, and the Old Testament under Knapp; and at the same time attended Baumgarten, who allowed him the free use of his library. On account of the low state of his finances, he was obliged to teach in the Orphan-house, and to correct for the press. In the year 1746 his first work, "An Introduction to the Epistle of Paul to the Philippians," was printed with a preface by Baumgarten. When he had finished his academical studies, and published his disputation, he began exegetical lectures on Isaiah, and afterwards on the New Testament. Having become acquainted with the family of count Reuss at Kostritz, by means of his friend Barkhausen, count Lynar, who was son-in-law of count Reuss, invited him in the year 1748 to superintend the education of his eldest son, who was brought up under the inspection of his grandfather and grandmother. This offer Busching accepted with great pleasure, as it afforded him an opportunity of quitting an academic life, and of freeing himself from the care of providing for his maintenance. After having been a year at Kostritz, during which he employed himself on a German edition of Vitringa on Isaiah, and entered into an extensive epistolary correspondence with men of eminence in the literary world, the father of his pupil, count Lynar, received a commission from the Danish court to go as ambassador to Petersburg. In consequence of this appointment, count Lynar

resolved to leave his family, and to carry with him only his eldest son and his tutor. They set out on the 1st of December, 1749, and on their arrival at Petersburg, Busching continued to labour on his *Vitringa*, and preached several times, with much applause, in some of the German churches of that city. It deserves to be particularly remarked, that it was during his journey to Petersburg and his residence there that Busching first became sensible of the imperfection of Hubner's and Hager's works on geography, and determined to give a new description of the earth; a plan which he afterwards carried into execution, and by which he rendered great service to science. His stay at Petersburg continued only from January to August, 1750. In that month he returned with his pupil to the count's house at Itzchoe. Busching spent the greater part of his time here in writing his *Geography*; but the work was rejected by several of the booksellers, till Bohn of Hamburg, by the advice of the poet Hagedorn, agreed to publish it, and as a specimen printed, in 1752, Busching's short description of Holstein and Schleswig. This extensive undertaking induced Busching to wish to get rid of his tutorship; but he was obliged to retain it till towards the end of 1752, and to attend his pupil at the academy of Soroe, where he was enabled to collect geographical information respecting that and the neighbouring districts. During this time he had made several excursions to Copenhagen to see his old preceptor Hauber, and Hauber had invited him to that capital to complete his *Geography*. In the month of October, 1752, having obtained count Lynar's leave to quit his service, he accepted Hauber's offer and repaired to Copenhagen, where he remained almost two years totally occupied with the continuation of his work. To assist him in this undertaking, he had free access to Hauber's library and collection of maps, and also to the libraries of count Berkentheim, and of the Russian ambassador, John Albert Baron von Korff. At the same time he undertook a monthly publication, in which he gave an account of the state of the arts and sciences in Denmark. In the year 1754, that he might have a better opportunity of completing that part of his work which related to Germany, he resolved to return to his native country. With this view he proceeded to Halle, where he wrote a dissertation entitled, "*Vindiciæ Septentrionis*," and announced a course of lectures on the constitution of the principal states of Europe; but he had scarcely begun his lectures when he received an offer from Munchhausen, the Hano-

verian minister, of being extraordinary-professor of philosophy at Gottingen, with a salary of 200 rix-dollars to enable him to finish his *Geography*. This he accepted, and arrived at Gottingen in August, 1754. In the spring of the year following he married Miss Christina Diltthey, a lady of considerable talents, with whom he had carried on an epistolary correspondence for several years. In 1750, having gone to pay her a visit from Itzchoe, he saw a few sheets of her poetry, which he published without her knowledge. This specimen was favourably received by the public, and Miss Diltthey was soon after elected an honorary member of the German Society at Gottingen, and about the same time she was named Imperial poetess laureat by Haberlein, pro-rector of the university of Helmstadt. In 1752 Busching published several more of her poetical pieces, in a small volume with her name affixed to them, and under the title of "*Poetical Essays*." These pieces, though not of the first-rate kind, possess some merit, and evidently shew that the authoress possessed a well cultivated mind. In the year 1755, some of Busching's friends advised him to become a candidate for the professorship of theology in the university of Gottingen, then expected to be vacant by the death of Mosheim. Busching, however, had adopted notions which were likely to be a bar to his promotion in this line; for when delivering his opinion on theological subjects he used to say, that "it was necessary to search out in the Bible those passages which contained, in express words, the fundamental truths of religion, and to separate carefully from them the theology of the schools, or those deductions respecting which the most eminent men were of different opinions, as being problematic and of much less importance." His friends advised him to suppress these ideas till he should obtain the professor's chair; but Busching thought it more honourable to make his opinion known respecting the theology of the schools before he undertook the office of a public teacher of divinity. Having applied to the theological faculty of Gottingen to obtain the degree of doctor, he delivered to them, in manuscript, his "*Epitome Theologiæ e solis sacris literis concinnatæ & ab omnibus rebus & verbis scholasticis purgatæ*," which he intended to print as an inaugural dissertation. After some little opposition from the Gottingen divines, Busching disputed publicly on the 7th of August, 1756, on his *Epitome*, which had been printed as a dissertation, and obtained the degree of doctor of theology. Immediately after, he printed a new edition of his *Dissertation*

in octavo, in which he inserted some passages omitted in the former, and added, by way of appendix, several problematic propositions, among which he included some that had been considered as established points of doctrine in the theological system. Munckhausen, the Hanoverian minister, had at first no idea of any bad effect arising from Busching's opinions, and congratulated him on his promotion; but soon after counsellor Götten of Hanover, who was Munckhausen's director, and whose advice he followed in all theological matters respecting the university, began to accuse Busching of heterodoxy, and of having classed some of the most important points of Christianity among those considered as uncertain and of little utility. Munckhausen, apprehensive of disagreeable consequences to the university, gave way to the representations of Götten, and, on the 14th of January, 1757, Busching received a rescript, in which he was ordered, as he had deviated in his *Epitome* from the doctrines admitted in the lutheran church, to publish nothing in future on theology until it had been submitted to the inspection of the privy-council of Hanover: he was commanded also to abstain from giving theological lectures, and particularly on disputed subjects. The minister, at the same time, sent him a publication of Götten, which, as Busching says, contained weak and groundless criticisms on the *Epitome*. Busching sent back the pamphlet with some apposite remarks on the margin, and complained, in a letter to the privy-council, and in another to the minister, written with great boldness and freedom, of the manner in which he had been treated, and the impropriety of listening to the insinuations of his enemies. In his letter to Munckhausen, he added: "And if your excellency should make me chancellor of the university, with a salary of a thousand dollars, on condition of my teaching nothing but the usual theology of the schools, I would respectfully refuse your offer." He declared, however, that in his situation, as he then stood, he would neither write nor print a single word more of theology; but that the friends of truth would still approve his exertions, as he had done nothing else than collected the divine truths, arranged them according to their natural connection, and pursued that path which Luther had opened, but which had been soon after abandoned by his scholars, who had thereby given occasion to the complaints of more enlightened searchers after truth. This affair made great noise in Hanover for some time; but in the years 1756 and 1757 it began to be forgotten, and to excite no more

attention. Busching at this time had a salary of 400 dollars at Gottingen, but the minister often sent him presents in money, and he was exempted from the post duty throughout the Hanoverian dominions, which, considering his extensive correspondence on geographical subjects relating to his work, was a great saving in his annual expenditure. In the year 1759 he was appointed public professor of philosophy, and the first part of his *Geography* had already gone through three editions. He was now able to labour without interruption on the continuation of it, and he refused several advantageous offers, one of which, that of being rector of the school at Riga, would otherwise have been highly agreeable to him. By his book on the education of tutors and teachers, a subject on which he read lectures at Gottingen, he had acquired great reputation as a man well acquainted with every thing that related to education. In the month of December, 1760, he was attacked with a violent fever, during the most dangerous crisis of which a letter arrived with a call for him to be pastor of a lutheran congregation at Petersburg. Busching accepted this offer, and in the month of June, 1761, quitted Gottingen and proceeded to Petersburg. One of the most interesting events of his life during his second residence at Petersburg was his founding a school, where girls as well as boys were to be taught the German, Russian, French, and some of them also the Latin language, and to be instructed in every thing that relates to practical life. On the 1st of October, 1762, the school was opened with from fifty to sixty boys; and during the first half year Busching attended regularly himself, both in the forenoon and afternoon. In April, 1763, this seminary was in such a flourishing state that it contained upwards of three hundred scholars; including boys and girls of various nations and sects—Germans, Russians, Calmucs, Armenians, Italians, French, English, Swiss, Swedes, Esthonians, &c. The celebrated technologist professor Beckmann of Gottingen received part of his education in this school. Old field-marshal count Munich, who had been recalled from Siberia ever since the accession of Peter III. and who was patron of the congregation of which Busching was pastor, lived in the most intimate friendship with him, and recommended him to the notice of Catharine II. from whom he obtained several privileges for his new seminary. Some dispute, however, having afterwards arisen between Busching and his congregation respecting this new institution, he resigned the di-

rectorship of it; and soon after formed a resolution of returning to Germany. The empress Catharine was exceedingly desirous to retain Busching in Russia; and with that view made him an offer of a place in the academy, with liberty to name his own salary; but this offer he declined, as he had already refused the solicitations of his congregation made for the like purpose. By his beneficence and liberality he had incurred a debt of about 500 roubles, but the countess of Lestocq, during a visit, left this sum in his apartment; and he received other presents which were more than sufficient to defray his expences back to Germany. During his stay at Petersburg, he had lived on terms of intimacy with the most respectable characters of that period—count Munich, Bestuchef, Woronzow, Panin, Romanzow, Lestocq, and many others. Muller, the celebrated historian and traveller, was his intimate friend; and the consequence of this connection was the highly interesting information respecting Russia, which he published in his "Historical Magazine." He made choice of Altona as the place of his future residence for the purpose of continuing his literary labours, and waiting till he might be able to obtain a permanent situation. Munckhausen was desirous that he should return to Gottingen, and offered him a pension of 400 rix-dollars if he would undertake to give private lectures in that city instead of Altona; but this offer Busching refused, as he had resolved never to accept a pension. He lived at Altona in great happiness till the year 1766, when he was appointed director of a gymnasium at Berlin. In the year 1777 he lost his wife, with whom he had lived in the closest bonds of union; and in the month of December the same year, espoused as his second, Margaret Catharine Eleonora Reinbec, the daughter of a clergyman of Berlin. In this capital, Busching met with a very flattering reception, and was treated with the utmost respect. He employed himself chiefly in promoting the interest of the seminary entrusted to his management, and in writing various elementary treatises for the use of the different classes on the Latin and French languages, natural history, the history of religion, the fine arts, &c. which were favourably received by the public. His assiduous application to business having contributed to derange his health, he began in the year 1788 to be afflicted with a disorder in his lungs and breast. His complaint for the five following years was subject to great variation, and in the spring of 1793, hopes were entertained of his recovery; but a relapse taking place, these hopes

soon vanished, and he expired on the night between the 27th and 28th of May, in the sixty-ninth year of his age, after having been director of the gymnasium at Berlin twenty-six years. He was buried in his garden at midnight, without pomp or ceremony, according to his own desire expressed in his will. Busching's character is thus drawn by himself. "Though candid and open-hearted, affable, ready to assist others, and of a compassionate disposition, I have been compelled by long experience to behave with harshness to many persons and on various occasions. Sincerely devoted to God through gratitude, and to the Saviour of the world whom I acknowledge without hypocrisy, and without superstitious fear, I am fully convinced by what I have seen and felt that it is by these alone that real and complete happiness can be obtained. I confide in the Supreme Being, and am satisfied with his dispensations. Being of a warm and lively temper, I am subject to momentary passion, but on many occasions I have been accused of passion where I only displayed my usual animation. I am active and quick in my operations, but in some cases suffer myself by these means to be hurried into precipitation. I am firm in my purpose, and even to such a degree, that my resolution has the appearance of obstinacy. I am moderate in all things; contented with little, and master of my appetites. In my intercourse with the world I expect too much from myself; I am therefore often dissatisfied with my own conduct; and on that account wish to confine my intercourse within a very narrow circle, and to shun society. I am free from pride, but not void of ambition, though I often struggle with this passion, and on reflection endeavour to suppress it. I am so much attached to labour, that it seems to me a requisite to life, and that my impulse to it is greater than to any sensual pleasure whatever."

Busching was a ready writer, and if we include individual treatises, his literary productions will be found to amount to more than a hundred. They may be divided into the four following classes: elementary books, and such as relate to schools and education; theological, historico-geographical, and biographical. These works in general possess considerable merit, but Busching's style is never elegant, and his historical productions, his voyages, and biography, are exceedingly diffuse, and abound with repetitions. It may be easily seen by all his writings, that they proceeded from a man engaged in a multiplicity of pursuits, who employed no time or care in polishing and re-

vising them. The department in which he deserves the greatest praise as a writer is without doubt that of geography. Till his book on that science appeared, neither Germany nor any other country possessed a complete work on the subject. Busching therefore is entitled to a distinguished place among modern geographers, and his *Geography*, which after the year 1754 was published at different periods in single volumes, and which went through eight editions during the author's life-time, is the first classical work of the kind. Though it comprehends only Europe and the Russian part of Asia, the variety of the information collected from the most authentic sources which it contains, renders it highly useful and interesting. His "*Magazine for modern History and Geography*," making twenty-two parts quarto, and published between the years 1767 and 1783, contains many important papers and documents, and could be the work only of a man who was a spectator of great events, and who lived in habits of intimacy with eminent statesmen. His "*Weekly Account of new Maps*," another periodical work which he published for fifteen years, from 1773 to 1787, abounds with useful information on the subject of maps and geographical charts. Busching's services as a biographer deserve also to be mentioned. His biographical memoirs of several eminent persons, among whom are his friends Muller and Hauber, on account of the author's fidelity, and the opportunities he had of collecting information, are of great importance to modern history, and contain many curious particulars not to be met with perhaps in any other work. *Busching's Collections towards the Biography of eminent Persons. Oratio funebris de Buschingio a G. L. Spalding. Schlichtegroll's Necrology.*—J.

BUSLEIDEN, JEROM, was born at Arlon in Luxemburg, towards the close of the fifteenth century, and being introduced by a brother to the court of Charles V. became master of the requests, and counsellor to the sovereign council of Mechlin. He was employed also in embassies to pope Julius II. and the kings Francis I. and Henry VIII. He was a man of distinguished literature, and an intimate friend of several learned men, particularly Erasmus and sir Thomas More. He founded in the university of Louvain the college of the Three Tongues, for the teaching of Latin, Greek, and Hebrew. Being sent by the emperor into Spain in 1517, he fell ill on the journey, and died at Bourdeaux. The only writing of his remaining is a letter prefixed to More's *Utopia*. *Moreri. Bayle.*—A.

BUSSIERSE, JOHN DE, born in 1607 at

Ville-franche, in Beaujolois, entered among the Jesuits, and distinguished himself as a writer. His French poems soon sunk into oblivion; but his Latin poems, first printed at Lyons, 1658, 12mo. are still read. Though unequal and incorrect in their style, they are reckoned to possess the true poetical spirit. The principal of them is "*Scanderbeg*," an heroic poem in eight books: there are also, "*Rhæa delivered*;" some Idylls and Eclogues. Bussieres likewise wrote a "*History of France*," 2 vols. 4to. and an abridgment of universal history, under the title of "*Flosculi Historiarum*." He died in 1678. *Baillet. Moreri.*—A.

BUTLER, JAMES, duke of Ormond, an eminent statesman in the reigns of Charles I. and his sons, was the son of Thomas Butler, eldest son of sir Walter Butler of Kilcash, a branch of the Ormond family. The affairs of this part of the family were extremely disordered at the time of his birth, which happened in London in 1610, at the house of his grandfather, sir John Poyntz. This branch, however, succeeded to the title of Ormond, and his father, who was drowned in coming to England in 1619, was then called viscount Thurles, which title devolved to his son James. The youth was placed first under the care of a popish schoolmaster at Finchley (his parents and kindred being all of that persuasion), but through the authority of king James, who claimed the wardship of the young lord, he was removed and sent to Lambeth, to be brought up under the inspection of archbishop Abbot. His education in this place seems to have been little attended to, except that care was taken to impress him with the principles of the protestant religion, to which he was ever after a steady adherent. After the death of king James, his grandfather the earl of Ormond took him home; but we are not told that any pains were taken for his instruction. In 1629 he married his cousin Lady Elizabeth Preston, by which union an end was happily put to the contentions which had long prevailed between the two families. In the year after this event, he went over to Ireland, where he purchased a troop of horse. His grandfather dying in 1632, he succeeded to the earldom of Ormond with its great estates, and thenceforth assumed his station among the people of first consequence in the kingdom of Ireland. Lord Wentworth, afterwards earl of Strafford, became governor of that country in 1633, and soon distinguished the young earl of Ormond by particular marks of favour. A good understanding prevailed between them during the

whole of Strafford's administration. Ormond was sworn of the privy-council at the age of twenty-four; and when the troubles in Scotland caused an army to be levied in Ireland, he was appointed to the command of it under the lord-lieutenant. He adhered to the cause of Strafford to the last; and that unfortunate nobleman, among his final requests to the king, desired that his garter might be bestowed upon his friend Ormond. On the breaking out of the great rebellion in Ireland, in 1641, the earl of Ormond was appointed lieutenant-general and commander of the army, at that time amounting only to 3000 men. With this force he was unable to do more than keep the rebels in check, which service he performed by dislodging them from Naas near Dublin, raising their blockade of Drogheda, and routing them at Kilrush. His exertions were impeded by the jealousies of the lords justices, and afterwards of the earl of Leicester, lord-lieutenant; as a remedy for which, the king gave him an independent commission from himself, and, in testimony of his approbation, created him marquis of Ormond. In 1643 he obtained a considerable victory with very inferior forces over the Irish general Preston; but being unable, through the weakness of the government, to improve his victory, he concluded a cessation of hostilities with the rebels, for which step he was much blamed in England. But besides the necessity of the case, he was induced to it by the desire of sending over troops to the assistance of the king, then at war with the parliament. In the beginning of 1644, his majesty created him lord-lieutenant of Ireland, a post at that time of peculiar difficulty in consequence of the rebellious spirit of the old Irish, and the machinations of the English parliament. After struggling for three years, he was obliged to sign a treaty with the parliamentary commissioners in 1647, when he came over to England, and waited on the king at Hampton-court (then in the hands of his enemies), who fully approved of all he had done. He then embarked for France, where he carried on a correspondence with the Irish, in order to induce them to take part with the king; and having engaged lord Inchiquin to receive him in Munster, he landed at Cork in 1648, with fair hopes of reviving the royal authority in that kingdom. The general assembly of catholics at Kilkenny signed a peace with him, and received him as governor; but the old Irish, under Owen O'Neale, instigated by the pope's nuncio, would not submit to the treaty. In order to put an end to his difficulties by a bold

enterprise, the marquis resolved to attack Dublin, then held for the parliament by the governor Jones. He arrived before the city with a considerable force; but Jones, who had received succours from England, sallied out, and entirely defeated the marquis at Rathmines, taking all his baggage and artillery, and destroying a great number of men. This fatal event, which some attributed to treachery on the part of the Irish, seems to have been the natural consequence of superior valour and military skill in the parliamentary army. Soon after, Cromwell arrived in Ireland, and stormed Drogheda, which he gave up to the severity of military execution, and thereby struck such terror into the Irish, that they could not be brought to stand against him. In this state of things, the Irish grew dissatisfied with their lord-lieutenant, and at length insisted on his leaving the kingdom. He embarked in December, 1650, for France, where he attended on the exiled family. His own affairs were in such a ruinous state, that it was thought proper for the marchioness to go over to Ireland, and try if she could not get her own estate exempted from forfeiture; in which, after long delays, she, in some measure, succeeded, and took up her residence in Ireland, never seeing her husband till after the restoration. She sent her two sons to Holland. The marquis, meantime, continued his attendance about the king's person, and was employed in various important commissions; one of which was taking the duke of Gloucester out of the hands of the queen-mother, who was attempting, by severe usage, to make him embrace the catholic religion. He afterwards was a considerable instrument in drawing over the Irish catholic regiments from the service of France to that of Spain. The command of one of these was conferred upon him; and, by his interest, he obtained the delivery of the town of St. Ghilain, near Brussels, to the Spaniards. He undertook a secret mission into England for the purpose of obtaining exact intelligence of the state of the royal party there, and underwent great hazards of discovery from the spies of Cromwell. After several fruitless negotiations with France, Spain, and Holland, for the re-establishment of Charles II. in which the marquis had a great share, it was effected by means of Monk, and the king was quietly seated on the throne of his ancestors. The marquis of Ormond accompanied him, and was rewarded for his faithful services by large accessions to his honours, and the restoration and augmentation of his great estates in the county of Tip-

perary. A little before the king's coronation he was raised to the dignity of duke of Ormond, and officiated at that solemnity as lord high steward of England. In 1662 he was again appointed lord-lieutenant of Ireland, which country, with some difficulty, he reduced to a state of tolerable tranquillity. He was a true benefactor to it, by promoting various improvements, on which its prosperity has since greatly depended; particularly the growth of flax and manufacture of linen, for which purposes he procured many skilful artists from the Low-countries in order to instruct the Irish, and set them examples of industry. The duke's attachment to lord Clarendon, however, involved him in much of the odium which pursued that great man; and though, on his recal to England in 1668, no matter of censure was found against him after a rigorous enquiry, he was deprived of his government through the machinations of the duke of Buckingham in 1669. This disgrace was, in some degree, compensated with respect to honour in the same year, by his election to the office of chancellor of the university of Oxford. A very remarkable circumstance occurred in 1670, which brought his life into imminent danger. The notorious colonel Blood, whom the duke had imprisoned in Ireland, on the discovery of a plot formed by him for the surprisal of Dublin castle, and who had made his escape, being now in London, formed a desperate design of seizing the duke's person as he returned, one evening in December, from an entertainment in the city given to the prince of Orange. The project so far succeeded, that the duke was taken out of his coach in St. James's-street, and placed behind one of the horsemen in company, who was carrying him off towards Tyburn, where, it is said, Blood intended to hang him on the common gallows; though others assert, the purpose was to take him beyond sea, and compel him to sign certain papers relative to a forfeited estate of Blood's. In the conveyance, however, the duke by his struggles threw the man and himself from the horse, and assistance came to his relief before he could be replaced. The king at first expressed high resentment against the perpetrators of such a daring act of violence; but certain reasons afterwards inducing him to take Blood into favour, he sent the earl of Arlington to the duke to desire him to forgive the insult. The duke of Ormond replied, "That if the king could forgive Blood for attempting to steal his crown, he might easily forgive him for an attempt on his life; and that he would obey his majesty's pleasure, without enquiring into his reasons."

During seven years, Ormond was out of favour at court and employment, though his enemies could procure no censure on his conduct. His high spirit seems to have unfitted him for stooping to the mean cabals, headed by mistresses and persons void of honour, which had so much political sway during this reign. At length, in 1677, he was surprised with a message, announcing an intended visit to him from the king. The business of this was to acquaint him with the determination of again appointing him to the government of Ireland; and the cause of so sudden a change seems to have been a suspicion entertained by the duke of York, that the duke of Monmouth was intended to occupy this high post, in place of the earl of Essex, who was recalled. He, therefore, exerted himself to persuade the king to confer it on the duke of Ormond, as the only man in the nation likely to keep the parties there in due subjection. The duke accordingly went over to Ireland, and by his vigour in disarming the papists, kept all quiet there, while the popish plot occasioned so great an alarm in England. He had the misfortune at this period of losing his eldest son, the earl of Ossory, with whom he lived on terms of the most affectionate confidence. It was greatly his wish to have called a parliament in Ireland in order to settle affairs, but to this the king would not consent. In 1682, coming over to acquaint the king with the state of his government, he was raised to the dignity of an English dukedom. His importunity, however, with respect to an Irish parliament, so injured his interest, that he had scarcely returned before he was apprised of an intention to remove him. Meantime Charles II. died, and was succeeded by his brother James, whom the duke caused to be proclaimed; soon after which he resigned his office, and came to England. He was now far advanced in years, and his principles did not suit the projects of the new reign; yet he was treated with much respect by James, who twice visited him while ill of the gout in his chamber. He died at Kingston-hall, Dorsetshire, in July, 1688, in the seventy-eighth year of his age, and was buried in Westminster-abbey.

The character of the duke of Ormond was that of a generous and high-spirited nobleman, upright in his intentions, and constant to his political principles, which were those of monarchy with large prerogatives, but not beyond the law. He was a steady friend to the church of England, and bred in his family several men of learning who attained to eminence, among whom were Dr. Hough, the excellent bishop

of Worcester, and the very ingenious Dr. Burnet of the Charter-house. From a low, though honourable beginning, he arrived at great rank and prosperity, and left a numerous progeny, of which he lived to see the third generation. He was active and well-versed in business; and his talents, though not of the first class, enabled him to appear with reputation in several difficult conjunctures. *Biogr. Britan.*—A.

BUTLER, JOSEPH, an English prelate of great distinction, was born in 1692, at Wantage in Berkshire, where his father was a respectable shopkeeper, of the dissenting persuasion. His early disposition for learning caused him to be destined to the profession of divinity; whence, after a preparatory education at the grammar-school in Wantage, he was sent to the dissenting academy, kept by Mr. Jones, first at Gloucester, and afterwards at Tewksbury. Here he gave proof of the ardour with which he pursued his professional studies, by venturing, though a stranger, to address to Dr. Samuel Clarke some letters, stating his doubts as to the conclusiveness of certain arguments advanced by that great divine in his *Demonstration of the Being and Attributes of God*. These, by their depth of research, attracted the doctor's notice. He answered them with candour and condescension, and when he afterwards discovered the author, he honoured him with his friendship. Another subject, that of the grounds of non-conformity, engaged Mr. Butler's enquiries during his stay at Tewksbury, and they terminated in a resolution of conforming to the established church. His father at first attempted to divert him from it; but finding him stedfast in his purpose, he wisely suffered him to remove to Oxford, where he was admitted a commoner of Oriel college in 1714. Here he formed an intimate friendship with Mr. Edward Talbot, second son of bishop Talbot, which laid the foundation of all his preferment in the church. He took orders not long after his admission at Oxford; and in 1718, at the recommendation of Mr. Talbot and Dr. Clarke, he was appointed by sir Joseph Jekyll to the respectable office of preacher at the Rolls chapel. He continued in this station till 1726, when he published a volume consisting of fifteen sermons delivered in that chapel, which raised him to a high degree of reputation as an acute and solid reasoner. The sermons are rather deep disquisitions than popular discourses, suited solely to a learned and attentive audience, but surely not requiring apology on that account. Their subjects are the foundation of moral obligation in general, and the na-

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ture and reason of particular moral duties; and the mode of treating them is purely argumentative and didactic. Eloquence of style was not to be looked for in such compositions; but more facility and perspicuity might justly have been desired, qualities which Butler was never able fully to attain. His intimate friend and fellow-student Secker is said to have taken pains to familiarise the language of these and his other works. The sermons soon came to a second edition, and they still rank among the standard pieces of this kind. His promotion, in the mean time, had not been neglected by his friends. Dr. Talbot, then bishop of Durham, had, at his son's request, presented him first to the rectory of Haughton, and afterwards to the very valuable one of Stanhope. At this latter place Mr. Butler, resigning the Rolls chapel in 1726, altogether resided for seven years. But although he engaged assiduously in the duties of a parish priest, the situation was not suitable to him. His natural disposition was somewhat gloomy, and he felt the want of that select society of friends to which he had been accustomed in the metropolis. At length, Secker, being appointed king's chaplain, took occasion to mention his friend Butler to queen Caroline, who thought, so completely had he been buried in retirement, that he was dead. By Secker's means, lord chancellor Talbot was induced to nominate him his chaplain. Butler accepted the nomination, and coming up to town in 1733, took Oxford in his way, where he was created doctor of laws. The chancellor gave him a prebend in the church of Rochester, and it was agreed that he should continue to reside half the year at Stanhope. In 1736 Dr. Butler was appointed clerk of the closet to queen Caroline, and in that year he gave to the world his celebrated work entitled, "*The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature.*" The reasoning in this book is founded on a topic which he had treated in the last of his sermons, "the ignorance of man," considered as an answer to many of the objections brought against religion. A general idea of the train of argumentation pursued in it may be derived from the following passage of the introduction. After some remarks on the nature of probability, he says, "Hence, namely from analogical reasoning, Origen has with singular sagacity observed, that 'he who believes the scripture to have proceeded from him who is the Author of Nature, may well expect to find the same sort of difficulties in it, as are found in the constitution of Nature.' And in a like way of reflection

it may be added, that he who denies the scripture to be from God upon account of these difficulties, may, for the very reason, deny the world to have been formed by him. On the other hand, if there be an analogy or likeness between that system of things and dispensation of Providence which revelation informs us of, and that system of things and dispensation of Providence, which experience, together with reason, informs us of, i. e. the known course of Nature; this is a presumption that they have both the same author and cause; at least so far as to answer objections against the former's being from God, drawn from any thing which is analogical or similar to the latter, which is acknowledged to be from him: for an Author of Nature is here supposed." This work was received with high applause by all who were accustomed to employ reason and argument in topics of religion. It went through many editions, and "Butler's Analogy" is to this day regarded as a master-piece of the kind, and is recommended to students of divinity in the universities and dissenting academies, as the best exercise of their reasoning powers. It has, indeed, been remarked, that its effect often is rather to silence than to convince; that its arguments attach rather upon those who maintain a particular system, than those who sit loose to all; and that by dwelling so much upon the doubts and imperfections attending all the inferences of reason, it is apt to give a bias towards general scepticism. Perhaps it was better adapted to the state of opinion which prevailed at the time of its appearance, than that which is at present predominant.

During the short remainder of queen Caroline's life, Dr. Butler was ordered to attend upon her for two hours every evening; and her warm recommendation to the king caused him, in 1738, to be raised to the episcopal bench, by promotion to the see of Bristol. To this preferment was added in 1740 the deanry of St. Paul's. He now resigned his living of Stanhope, and devoted himself to his new duties. He displayed great munificence in his improvements of the episcopal palace at Bristol, on which he is said to have expended more than the revenues of the see amounted to while he held it. At this period he preached several sermons in the metropolis on particular occasions, which were printed, and afterwards added to the editions of his former sermons. In 1750 Dr. Butler was translated to the rich see of Durham. At his primary visitation he delivered a charge to his clergy on the subject of "External Religion." In this, he insisted strongly

on the utility of outward forms and ceremonials in keeping up a sense of religion among the people at large, and counteracting the prevailing indifference of the times. The manner in which he urged this point, joined to the circumstance of his having put up a plain marble cross in his chapel at Bristol, subjected him to the imputation of a leaning towards superstition; and it is admitted that his piety was of the gloomy and ascetic kind. A pamphlet was published in 1752, containing some remarks on the bishop's charge; which was the only attack his writings ever underwent. The charge itself, printed at Durham, was never annexed to his other works, and is now extremely scarce. He enjoyed but a short time his splendid situation at Durham. He fell into a declining state of health, and died at Bath in June, 1752. His body was interred in the cathedral of Bristol. Bishop Butler was never married. An anonymous slander which was published several years after his death, that he died in the communion of the church of Rome, appears to have been wholly unsupported, and undeserving of refutation. Had any Roman-catholic priest been privy to such a fact, there is no doubt that the conversion of so eminent a protestant prelate would have been loudly boasted of. *Biogr. Brit.—A.*

BUTLER, SAMUEL, author of the most celebrated burlesque poem in the English, or perhaps in any other language, was the son of a reputable farmer at Strensham in Worcestershire, where he was born, according to one account in 1600, according to another in 1612. After a grammar education at the free school in Worcester, he was sent to Cambridge, where he resided six or seven years. On his return to his own county, he lived some years as clerk to Mr. Jefferys of Earl's Croom, an eminent justice of the peace, where he had leisure enough to prosecute his literary studies, particularly those to which he was most attached, history and poetry. He likewise amused himself with music and drawing. He afterwards lived under the patronage of Elizabeth countess of Kent, where he had access to a well furnished library, and enjoyed the advantage of acquaintance with the learned Selden, who employed him as a secretary or amanuensis. His next residence was with sir Samuel Luke, a gentleman of ancient family at Cople in Bedfordshire, and a distinguished commander under Cromwell. The manners and principles to which Butler was witness in this place, gave him the hint, and supplied him with the materials of his famous "Hudibras." A caricature of

sir Samuel himself serves for the portraiture of the hero, and perhaps some of the knight's actions are ludicrously sketched in the adventures of Hudibras. Whether the poet, in this indulgence of his wit, was guilty of ingratitude, could only be determined by a more particular knowledge of the nature of their connection than we possess. After the restoration, Butler was made secretary to Richard earl of Carberry, lord president of Wales, who appointed him steward to the court held at Ludlow castle. About this period he married Mrs. Herbert, a lady of good family and some fortune. The first part of Hudibras was printed in 1663, and no poem was ever more popular, especially with the prevailing party in church and state. It was brought into the notice of the court by that patron of polite literature, the earl of Dorset. Its remarkable passages were got by heart, and served as common-place for quotation, and the king himself was perpetually answering his courtiers out of Hudibras. Yet with all his literary and party merits, the author obtained little more than praise and barren promises; and though it seems to have been a misrepresentation that he was ever reduced to absolute indigence, yet he passed his days in an obscure and narrow condition. An attempt to obtain him the patronage of the witty and profligate Villiers duke of Buckingham failed through the volatility of that nobleman; and Charles II. had too little feeling and too much prodigality to be a munificent rewarder of the humble merit of a man of letters. He is said, indeed, once to have ordered him a gratuity of 300l. which the poet honourably devoted to the payment of some debts he had been obliged to contract. Respected for his integrity, and beloved by his few intimates for his social qualities, he died in 1680, and was buried in St. Paul's church, Covent-garden (the parish in which he latterly resided), at the expence of his friend Mr. Longueville of the Temple. A monument was erected to his memory among the poets in Westminster-abbey, in 1721, by Alderman Barber, the printer. Its inscription gives credit to the common opinion of his poverty, by these words: "ne cui vivo deerant ferè omnia, deesset etiam mortuo tumulus:"—"lest he who when living wanted almost every thing, should, when dead, also want a tomb."

Hudibras is one of the most original works, in its style and matter, that was ever written. Its leading purpose is to throw ridicule upon the religious and political principles of the puritans, as they appeared after the civil war which overthrew church and state in the

reign of Charles I. This is effected by means of the characters of a fanatical knight and his squire, obviously the Don Quixote and Sancho of the piece, who are engaged in a variety of comic adventures, and hold still more comic dialogues. There are three parts of the poem, but it is left unfinished as to the story; its great end, however, of giving vent to inexhaustible wit, keen satire, and learning of the most uncommon and recondite kind, is fully answered; and the reader, who is perpetually amused in the progress, cares little for the catastrophe of the work. The diction and versification are often coarse and negligent, yet on the whole they are such as add to the humorous effect; and few will probably agree in opinion with Dryden, that the heroic style and measure would better have suited the author's purpose. The frequent double rhymes, though often very imperfect, give a sort of comic tone to the whole, and sometimes really improve the wit, by coercively bringing together the most incongruous ideas. But besides his powers of diverting by odd and whimsical notions and associations, Butler had much solid knowledge of human life. "He had watched," says Dr. Johnson, "with great diligence the operations of human nature, and traced the effects of opinion, humour, interest, and passion. From such remarks proceeded that great number of sententious distichs which have passed into conversation, and are added as proverbial axioms to the general stock of practical knowledge." (*Life of Butler, in Lives of the Poets.*) There have been numerous editions of this poem. The most valued is that of Dr. Grey, published in 1744, with large and learned annotations, which the depth of erudition in some of the author's allusions, and the obsolescence of fact in others, rendered extremely necessary for a full comprehension of his meaning.

It is this work alone which has made Butler famous. After his death was published, under the title of his "Posthumous Works," a collection of pieces, most of them falsely ascribed to him, and none of much value. A much more respectable publication appeared in 1759, entitled "Genuine Remains in prose and verse of Mr. Butler, from the original Manuscripts, formerly in the Possession of W. Longueville Esq." 2 vols. 8vo. The editor was Mr. Thyer of the Manchester library, and the authenticity of the pieces is indubitably established. The verse, besides a satire on the Royal Society, and other pieces scarcely equal to the author's reputation, contains in a detached form many of

the similes and thoughts made use of in Hudibras; which is a proof of the care and attention he bestowed upon the embellishment of that work. The prose consists of characters, and of thoughts on various subjects. The first are drawn with much force and humour. They are not personal, but generical, describing various ranks, professions, and designations in society. *Biogr. Britan.—A.*

BUXTORF, JOHN, a man of great eminence in Hebrew literature, was born in 1564 at Camen in Westphalia. He was of the calvinist persuasion; and having married and settled at Basil, he was engaged by the magistrates in the professorship of the Chaldaic and Hebrew languages, which he taught during life with high reputation. In order to acquire a thorough knowledge of these tongues, he obtained the assistance of many learned Jews, which probably gave him a peculiar attachment to the rabbinical writings. He published many works of great utility to students. These are, his "Lexicon Chaldaicum, Thalmudicum, & Rabbinicum," Basil, fol. 1639: a small "Hebrew and Chaldaic Dictionary," composed of words from the Bible only, 12mo.: "Thesaurus Linguae Hebraicae," 2 vols. 8vo.: a small "Hebrew Grammar," much esteemed; an edition of it was published at Leyden, revised by Leusden: a large "Hebrew Bible, with the Rabbinical and Chaldaic Paraphrases, the Massora, &c." 4 vols. fol. Basil, 1618 and 19: "Synagoge Judaica," a collection of jewish modes and ceremonies; the author is accused of having inserted too many puerilities in this work, through complaisance for the rabbins: "Institutio Epistolaris Hebraica," 8vo. 1629; a collection of Hebrew letters: "Concordantiae Hebraicae," 8vo. 1632: "Bibliotheca Rabbinica;" in this work is a treatise "De Abbreviaturis Hebraeorum." This very industrious and useful man died at Basil in 1629. *Moreri. Nouv. Dict. Hist.—A.*

BUXTORF, JOHN, son of the preceding, born at Basil in 1599, trod in his father's steps, and was likewise professor of the oriental languages at that city. He translated some works of the rabbins; and published "A Chaldaic and Syriac Lexicon," 4to. 1621. As he had adopted his father's sentiments concerning the Hebrew vowel points, he defended them against Lewis Cappel in a work entitled, "Tractatus de punctorum vocalium & accentuum in libris veteris Testamenti Hebraicis origine, antiquitate, & auctoritate," Basil, 1648; and afterwards in a more considerable work entitled, "Anti-critica, seu vindiciae veritatis Hebraicae,"

&c. Basil, 1653. He published likewise, "Dissertations on the Old and New Testament;" "Exercitationes Philologico-criticae;" "Florilegium Hebraicum," and other works. He died at Basil in 1664.

There were two other Buxtorfs, John-James, and John, successively professors in the same chair at Basil, and both writers on subjects of Hebrew literature. In general, the school of the Buxtorfs has been reproached with too great predilection for the rabbinical doctrines; and their decisions respecting the authority of the Hebrew points have since been gradually losing ground, after having been very generally received through Germany and other protestant countries. *Moreri. Nouv. Dict. Hist.—A.*

BUZANVAL, NICHOLAS CHOART DE, an exemplary French prelate, born at Paris in 1611, was brought up to the profession of the law, and was successively counsellor in the parliament of Brittany, and in the great council, master of requests, and counsellor of state. He was also sent ambassador to Switzerland. On the resignation of the bishopric of Beauvais by Potier, his maternal uncle, he was nominated to succeed him, and obtained consecration in 1652. He immediately devoted himself to the duties of his function, and though his diocese extended within six leagues of Paris, he laid it down as a rule to himself, never to visit either the capital or the court. He zealously promoted the spiritual and temporal good of his flock by all possible means. He founded hospitals in several parts of his diocese, the principal of which was at Beauvais. At his own expence he supported a seminary for the education of the clergy destined to serve his numerous parishes, as well as an inferior seminary for children selected from the various districts within his see. His modesty was equal to his munificence and pastoral zeal. In a synod he caused it to be publicly proclaimed, that it was his particular request, that no one in speaking or writing to him would use the title of *your grandeur*, though by his office he was a count and peer of France. He was one of the four bishops who refused to sign the formulary, but he was also one of the first of them who yielded to the accommodation which produced the peace of Clement IX. He died in 1679. *Moreri. Nouv. Dict. Hist.—A.*

BYNG, GEORGE, lord viscount Torrington, an eminent English naval commander, descended from an ancient family in Kent, was born in 1663. He entered young into the sea-service, which he quitted for some time in order to serve under general Kirk in the garrison at

Tangier, where he rose to a lieutenantcy. He resumed the naval line in 1684; and going as a lieutenant of a king's ship to the East Indies, he was very near losing his life in boarding a Zinganian pirate. In 1688 he was in the fleet fitted out to oppose the landing of the prince of Orange, and was confidentially employed in some negotiations to bring it over to the prince's party. Soon after, he was raised to the post of captain in the navy, and served under admirals Rooke and Russel in the Channel and Mediterranean. In 1703 he was made a rear-admiral, in which capacity he acted under sir Cloudesly Shovel, and distinguished himself on various occasions, particularly in the battle of Malaga, for his services in which he was knighted by queen Anne. He was very successful in annoying the trade of the enemy, and taking their privateers; and having been created a vice-admiral, he was sent in 1706 with a squadron of twenty ships to the relief of Barcelona, then closely besieged by the duke of Anjou. He happily effected this service by means of uncommon dispatch; and remaining on those coasts, he assisted in the various operations carried on during the course of the succession war. In 1708, being admiral of the blue, he had the command of the fleet designed to prevent an invasion by the pretender, assisted by the French from Dunkirk. The French fleet, notwithstanding his vigilance, getting out of that port, sir George Byng pursued it to the coast of Scotland, and forced it to return without landing any of the troops. In the same year he convoyed the queen of Portugal to Lisbon; and in 1709 commanded the English squadron in the Mediterranean, where various circumstances prevented the success of some important enterprises he had planned. On his return he was made a lord of the admiralty, but not concurring with the political measures of the latter end of queen Anne's reign, he was removed. On the accession of George I. he was reinstated in his employment, and created a baronet. In 1717, a discovery being made of an intended invasion of Great Britain, by Charles XII. of Sweden, sir George was sent with a fleet to the Baltic, where he acted in concert with the Danes, and remained till the Swedes had entirely abandoned their design.

The most brilliant and important action in the life of this admiral occurred in 1718, when he was sent with a fleet for the protection of the island of Sicily against the Spaniards, who had landed an army in it, and were making a great progress. He arrived in the bay of

Naples on August 1, and found that the Spaniards were then engaged in the siege of the citadel of Messina, after having made themselves masters of the town. As England and Spain were not at war, attempts were made by the admiral to induce the Spanish commander to agree to a cessation of hostilities against the Sicilians, whom the English were bound, in consequence of their treaties with the emperor, to defend. His proposals not being complied with, he proceeded, according to his instructions, to make use of force. Going in search of the Spanish fleet, he descried it, consisting of twenty-seven sail of ships of the line and frigates, on August 10th, and giving chase, he came up with the foremost ships in the morning of the 11th, off Cape Passaro in Sicily, and began the attack. In the running fight which ensued, seven Spanish ships, among which was the admiral's, were taken, and several more were afterwards taken and destroyed by a detachment under captain Walton. The English fleet suffered very little. It was indeed much superior in appointments, and somewhat in force; and the Spaniards heavily complained of being taken by surprise, and without suspicion of designed hostilities. Sir George Byng's conduct, however, as an officer acting under orders, was not censurable; and the action was highly important to the state of political affairs at that time. He staid with his fleet in the Mediterranean, and gave great assistance to the German troops in recovering Sicily, particularly in retaking the town of Messina, where he destroyed several more Spanish men-of-war. Nor would he suffer the Spanish troops to quit the island, till all affairs were settled, and the court of Spain had acceded to the quadruple alliance. In these transactions he displayed as much ability in the capacity of a negotiator as he had done in that of a commander; and his honourable and manly conduct acquired him much confidence with all parties. His services were rewarded by making him treasurer of the navy, and rear-admiral of Great Britain; and in 1721 he was raised to the English peerage by the title of viscount Torrington and baron Byng of Southill, Bedfordshire. He was also created a knight of the Bath. George II. placed him at the head of the admiralty, in which station he died in January, 1733, in the seventieth year of his age. He left several children, one of whom was the unfortunate admiral John Byng, executed upon a rigorous sentence, for defect of duty, in 1757. *Biogr. Britan.—A.*

BZOVIVS, or BZOWSKI, ABRAHAM, a writer of extraordinary industry and fertility,

was a native of Poland, born in 1567. He studied at Cracow, where he entered into the order of Dominicans. Being sent by his superiors into Italy, he read lectures in philosophy at Milan, and in divinity at Bologna. On his return to Poland he preached and taught with great applause, and was made principal of a college of his order. He was very active in promoting the aggrandisement of the Dominicans, by the erection of churches and convents, the furnishing of their libraries, and the reforming of their constitutions. Returning to Rome, he became librarian to the duke of Bracciano; and having composed an "Abridgment of Ecclesiastical History," taken chiefly from the annals of cardinal Baronius, it was recommended to him by some learned men to undertake the continuation of that author's great work. In this he engaged, and the pope gave him lodgings in the Vatican for the purpose. Commencing from the year 1198, where Baronius had left off, he brought the history down to his own times. It was comprised in twelve volumes folio, of which nine have been printed, viz. eight at Cologne, from 1616 to 1630, and the ninth at Rome in 1672. It is a performance of great labour; and the spirit of

his predecessor is fully maintained in arrogating plenary power to the papal see, and pleading its cause on all occasions; but the general merit of the work is much inferior. The history of his own order occupies so much of his attention, that he has been said rather to have written its annals, than those of the church. He is accused of great partialities, falsifications, and weak credulity. By his violent abuse of the emperor, Lewis of Bavaria, he excited the legal complaints of the duke of Bavaria, a descendant of the same house, who obliged him to make a public retractation. He mortally offended the Franciscans by stigmatising the memory of their great hero Scotus, the *subtle doctor*, as well as by other instances of hostility to them; and he also gave displeasure to the potent order of the Jesuits. On the whole, his work is in little esteem. Bzovius also wrote the lives of the popes in three volumes, and a vast number of other works, which are completely sunk into oblivion. He quitted the Vatican before his death on account of the murder of one of his servants by a robber; and retired to the Dominican convent of Minerva, where he died in 1637. *Bayle. Moreri.*
—A.

C.

CAAB, or CAB BEN-ZOHAIK, an eminent Arabian poet, was also a rabbin. When Mahomet made war upon the tribes which had embraced Judaism, Caab wrote some bitter satirical verses against him. After the successes of the prophet, Caab, desirous of appeasing him, became a convert, and presented him with a copy of verses in his praise. Mahomet granted him his pardon, and received him to favour. He even honoured him with the present of his mantle, which the caliph Moavias afterwards purchased at a great price from his heirs. Caab is said to have had a large share in the composition of the Koran. He died in the first year of the Hejira, A.D. 622. *D'Herbelot. Marigny Hist. des Arabes.*—A.

CABADES, **CAVADES**, or **COBAD**, king of Persia, son of Peroses, or Firouz, succeeded his brother, or uncle, Balasch or Obalas about the year 486. He was a prince of splendid qualities, and began by subduing the Euthalite Huns, who molested Persia by continual invasions. His tyranny and dissolute manners, however, soon rendered him obnoxious to his own subjects; and by adopting the principles of the fanatical impostor Mazdak, and issuing an edict for the community of women, he so offended his nobles, that they deposed him, and appointed a regent or king in his stead. Cabades was doomed to perpetual imprisonment; but by means of an amorous connection between his wife and the keeper of the castle where he was confined, he made his escape after four years' imprisonment, and took refuge in the country of the Euthalites. By the assistance of their king, and a correspondence with some of his own nobility, he recovered his crown in 501. In order to repay his allies the sums due for their services, he made war in 502 upon the Romans, then governed by Anastasius emperor of the East, and took Amida. He defeated several Roman generals sent against him, but was at length recalled to his own country by an irruption of the Huns. Meantime the Romans invested Amida; and both nations, tired of the

war, made a truce in 505, Cabades selling his conquests at a vast price. The reign of this monarch, though on the whole fortunate, was disturbed by the fanaticism of Mazdak, to which he was himself inclined, and also by disputes between his sons concerning the succession. He disinherited Caoses, the eldest, and fixed all his hopes upon his favourite Chosroes. In order to secure the young prince on the throne, Cabades negotiated his adoption by the emperor Justin, who had succeeded Anastasius. This proposal was at first listened to by the Constantinopolitan court; but in consequence of some scruples, it was at length rejected. A renewal of the war on the frontiers soon followed, and was attended with various fortune. Justinian had now succeeded to the empire, and the renowned Belisarius gathered his first laurels in the Persian war, though not without experiencing some reverses. Before its conclusion, Cabades, oppressed with years and infirmities, closed his life and reign in 531, after having taken proper measures to secure the succession to his son Chosroes. *Univers. Hist. Moreri. Gibbon.*—A.

CABASILAS, **NILUS**, a Greek, archbishop of Thessalonica, flourished in the 14th century. He wrote two treatises against the Latins; the first, to shew that the cause of the division between the Greek and Latin churches is, that the popes have refused to submit the decision of any controverted question to an œcumenical council, and have arrogated the decision to themselves; the second relates to the pope's supremacy, and attempts to prove, that though he holds his episcopacy of Rome from St. Peter, yet that he is indebted for his primacy to laws, councils, and princes; he also denies his infallibility, and asserts that he has no jurisdiction over other patriarchs. Both these works are written with clearness, method, and learning. They were first printed in Greek at London without date; in Greek and Latin at Basil in 1544, at Francfort in 1555, and at Hainault with the notes of Sal-

masius in 1608, and at Amsterdam in 1645. Nilus also composed a large work of the procession of the Holy Spirit. *Du Pin, Hist. Eccles.*—A.

CABASILAS, NICHOLAS, nephew to the preceding, succeeded him as archbishop of Thessalonica. He was employed in negotiations by the emperor Cantacuzenus. He was a vehement opposer of the Latins, and composed against them a work "On the Procession of the Holy Ghost," and an "Accusation of the Latins." He also wrote an "Exposition of the Liturgy," in which he treats on the mass, and gives the doctrine of the Greek church concerning it. This was printed in Latin at Venice in 1545, and at Antwerp in 1560; and in Greek and Latin in the *Biblioth. Patrum. Paris*, 1624. He composed likewise, "A Life of Jesus Christ," which has been translated into Latin, and printed at Ingolstadt in 1604, and since in the *Biblioth. Patrum*. He wrote, further, a work "Against Usury," which is also translated in the *Biblioth. Patrum*. This author is a clear, methodical, and instructive writer. *Du Pin. Moreri.*—A.

CABASSOLE, PHILIP DU, a gentleman of Cavaillon in Provence, became bishop of that city in 1334. He was afterwards made chancellor to Sanche queen of Sicily, and conjointly with her governed that kingdom during the minority of her granddaughter Joan. In 1366 he was nominated patriarch of Jerusalem; and was raised to the cardinalate by Urban V. who created him his vicar-general in the diocese of Avignon. Gregory XI. conferred upon him the government of the estates of the church in Italy during the residence of the popes at Avignon. He was also bishop of Sabina. He died in 1372. To Philip de Cabassole are attributed a treatise, "De Nugis Curialium," and two books of the "Life and Miracles of St. Mary Magdalene," in the library of St. Victor at Paris. He is best known as a friend and frequent correspondent of Petrarch, who became acquainted with him while he resided at Vacluse, which is in the neighbourhood of Cavaillon. *Du Pin. Moreri. Tiraboschi.*—A.

CABASSUT, JOHN, born at Aix in 1604, entered young into the congregation of the Oratory, of which he became a priest. His exemplary piety caused him to be chosen by cardinal Grimaldi for his director. He took Cabassut with him to Rome, and persuaded him to give several works to the public. He was very assiduous in his studies, which he only interrupted when any one came to consult him respecting difficulties or cases of con-

science; and he admitted equally the lowest and the highest. He was professor of canon law at Avignon, and died at Aix in 1685. The works of this writer are "Juris canonici theoria & praxis," *Lyons*, 1660. It has been several times reprinted: the best edition is of Poitiers, 1738, fol. augmented with the summaries and notes of the celebrated canonist Gilbert. "Notitia Ecclesiastica consiliorum, canonum, veterumque ecclesie rituum," 1670, folio. He also composed a treatise "On Usury," and left some decisions on divers questions under the title of "Horæ subcesivæ." *Moreri.*—A.

CABESTAN, or CABESTAING, WILLIAM DE, a celebrated Provençal poet, of the 13th century, was of the ancient family of Servieres, and passed the first years of his life in the castle of the lord of Cabestan. Becoming enamoured of a lady of the house of Baux, he wrote verses in her praise, which were very popular. The lady, in order to secure his fidelity, caused an herb to be administered to him by way of philtre, which had the effect of depriving him of understanding. He was recovered by an antidote, but his love was turned to hatred in the process. He then served Tricline Carbonal, wife of Raymond de Seillans. He rendered himself so pleasing to this lady as to excite the jealousy of the husband; who, meeting with him in the country, killed him, and barbarously tore out his heart. This he caused to be dressed, and served up in a dish to his wife. She partook of it, and being told what she had eaten, died of grief. This happened about 1213. Petrarch mentions William de Cabestan in his *Trionfo d'Amore.* *Moreri.*—A.

CABOT, SEBASTIAN, a navigator of great eminence and abilities, was born at Bristol about the year 1477. He was the son of John Cabot, a Venetian Pilot who resided much in England, particularly at Bristol, and was greatly esteemed for his skill in navigation. The younger Cabot was early instructed in the mathematical knowledge requisite for a seaman; and at the age of seventeen had already made several trips to sea, in order to add practice to his theoretical knowledge. The first voyage of any importance in which he was engaged, appears to have been made by his father for the discovery of unknown lands; and as it is said, of a north-west passage; to which enterprise he was stimulated by the discoveries of Columbus. It was in 1493 that Columbus returned from his first expedition; and in 1495 John Cabot obtained from Henry the Seventh letters patent, empowering him and his three sons, Lewis,

Sebastian, and Sanctius, to discover unknown lands, and conquer and settle them; for which they were to be admitted to many privileges, the king reserving to himself one fifth of the profits, and with this single restraint, that the ships they fitted out should be obliged to return to the port of Bristol. No preparations were made till a year afterwards; when John Cabot had his majesty's permission to take up six English ships in any haven of the realm, of the burthen of two hundred tons and under. One ship was accordingly equipped at Bristol at the king's expence, and to this the merchants of that city and of London added three or four small vessels properly fitted out.

With this fleet John Cabot and his son Sebastian sailed to the north-west till the 24th of June, when at five in the morning they discovered the island of Baccalos, first called by him Prima Vista, but at present much better known by the name of Newfoundland. Another island which lies out before the land, he called the island of St. John, probably because it was discovered on that saint's day. This supposed island was the south-west part of Newfoundland. The inhabitants wore the skins of beasts, and used bows, arrows, pikes, darts, wooden clubs, and slings. Three of these natives were brought to England. The industrious and intelligent Dr. Campbell observes, that the accounts of this voyage are attended with much obscurity, and that Sebastian is supposed to have made some voyages of discovery without his father, in the reign of Henry VII. of which no narrations have been preserved, though it is most probable that he did keep regular records of his transactions. In some of these it appears that he sailed as far north as 67° , and would have sailed farther if he had not been prevented by his people.

On the return of John Cabot with his son, who, after his discovery of Newfoundland, had sailed southward as far as Cape Florida, he was well received in England. He was in truth the first who had actually seen the main land of America.

Records are wanting to ascertain the events of Sebastian Cabot's life for twenty years subsequent to the discovery of Newfoundland, though he probably performed several voyages in that time; neither is there any account when nor where his father died. The next transaction of which we possess any account was in the reign of Henry VIII. It seems that he was at that time connected with sir Thomas Pert, then vice-admiral of England, who procured him a good ship of the king's, in order

to make discoveries. It is supposed that he had now adopted the intention of proceeding to the East Indies by the south; for he sailed first to Brazil, at which place, not finding the desired passage, he directed his course to the islands Hispaniola and Porto Rico, where he carried on some traffic, but returned without effecting any part of his intention, chiefly, as Hakulyt asserts, through the want of courage on the part of sir Thomas Pert.

This disappointment is supposed to have been the cause of his quitting England and going over to Spain, where he was treated with great respect, and appointed pilot-major, with power to examine all projects of discovery, of which at that period there were many of considerable importance. A company of opulent merchants entered into an agreement with him in the year 1524, by which they undertook to defray the charges of an expedition to the Spice Islands through the newly-discovered straits of Magellan; and accordingly he sailed from Cadiz with four ships, first to the Canaries, thence to the Cape Verd Islands, and to Cape St. Augustus, and the island of Paros or of Geese. At the bay of All-saints, being in great want of provisions, he received a friendly supply and assistance from the inhabitants of the place; which he most ungratefully repaid, by seizing and carrying off four sons of the principal persons of the island. He then proceeded to the river of Plate, having left on a desert island Martin Mendez his vice-admiral, with captain Francis de Rojas, and Michael de Rojas, because they censured his conduct. His original purpose of visiting the Spice Islands was now frustrated by want of provisions, and a mutiny among his men. He sailed however up the river of Plate, and about thirty leagues from its mouth discovered an island which he called St. Gabriel, where he anchored; and rowing his boats three leagues farther, discovered a river he called St. Salvador, which afforded a safe harbour for his ships. Here he built a fort, and unloaded his vessels; and thence proceeded in a float, together with his boats, up the river, in hopes of some benefit by trade, to compensate for his want of success with regard to the Spice Islands. At the distance of thirty leagues farther, he came to a river called Zacarana, where he erected another fort. He then discovered the shores of the river Parana, where he found several islands and rivers, and at length came to the river Paraguay, where he found the inhabitants tilling the ground, a circumstance which he had not before seen in

that part of the world. The opposition of the natives was here so great that twenty-five of his men were slain and three taken.

During these events, James Garcia had entered the river of Plate, on the same business of making discoveries, without any knowledge that the other had been there before him. He had been sent from Galicia with two vessels, and came to anchor in the same place where Cabot's ship lay, about the beginning of 1527. From one of Cabot's forts they sent messengers to Spain, who gave a very favourable account of the countries discovered on the river of Plate, and produced gold, silver, and other valuable commodities, as evidences in favour of their commander's conduct. They demanded a supply of provisions, ammunition, merchandize, and men; but the merchants, disappointed at his not having reached the Spice Islands, chose rather to give up their rights to the crown of Castile. The king took the whole upon himself, but was so tardy in sending supplies, that Cabot, who had been five years out, determined to return, which he accordingly did; embarking the remainder of his men and all his effects on board the largest of his ships, and leaving the rest behind him. He arrived in Spain in the spring of the year 1531, where he was not well received, partly on account of his bad success, and likewise because the rigour with which he had treated his Spanish mutineers had raised a number of enemies against him.

Notwithstanding these unfavourable circumstances, he continued in the service of Spain many years afterwards, when at length he returned to England; but on what account is not known. It is supposed that he returned to Bristol at the latter end of the reign of Henry VIII. At the beginning of the following reign he was introduced to the duke of Somerset, the lord-protector, who received him with great favour, and made him known to the king. That young prince took great pleasure in Cabot's conversation, to whom a pension was granted of 166l. 13s. 4d. a year, as grand-pilot of England, according to Hakulyt. From this time he continued in high favour with the king, and was consulted on all affairs relative to trade, particularly in the great case of the merchants of the steel-yard in 1551, in which those rich aliens, under the encouragement and privileges granted by our kings, had exerted themselves to gain the advantages of monopoly by covering other merchants.

In the year 1552, the king granted his licence

to such persons as should embark on board three ships to be employed in exploring a passage to the East Indies by the north. Sebastian Cabot, who was at that time governor of the company of the merchant adventurers, gave instructions for their conduct, which are preserved in Hakulyt's Collection of Voyages, and afford a high proof of his sagacity and penetration. The king made him a present of 200l. for his trouble in this affair. It has been supposed that there were two expeditions of this kind; but no distinct account is extant of any other expedition to the northern seas but that in which sir Hugh Willoughby commanded, which produced the important discovery of the trade to Archangel. Cabot was also governor of the Russian company, to which he was appointed for life by their charter. He was very active in their affairs; and the last remarkable circumstance concerning him was, that on the 27th of April, 1556, he went on board a vessel at Gravesend, commanded by Mr. Burroughs, for Russia, and gave a great entertainment on shore upon this occasion. He is supposed to have died some time in the following year, when he was probably near eighty. He was a very able and skilful navigator, and possessed a high reputation in his own time. His discoveries and instructions tended greatly to the advantage of society. He was the first who took notice of the variation of the compass. Besides the ordinances before mentioned, which are extant in Hakulyt, he published a large map, which was engraved by Clement Adams, and hung in the privy-gallery at Whitehall; and also a work under the title of "*Navigazione nelle parte Settentrionali; per Sebastiano Cabota:*" printed in folio at Venice, 1583. *Campbell's Lives of the Admirals. Lediard's Naval History. Biogr. Brit.—W. N.*

CABRAL, or CABRERA, PEDRO ALVARES, an eminent navigator, son of a Portuguese gentleman, commanded the second fleet fitted out for the East Indies by Emanuel king of Portugal, in 1500. This admiral, having stood out to sea off the coast of Africa, in order to avoid the variable winds near the land, was thrown by a tempest after a month's sailing on the shore of an unknown country, which was that part of South America since named Brazil. He landed on April 24th, 1500, at a place to which he gave the name of Santa Cruz; and took possession of the country for the crown of Portugal, of which it still continues to be the most valuable foreign settlement. Thus it ap-

pears that even without the expedition of Columbus, which was the fruit of scientific deduction, an accident would soon have given the old world a knowledge of the new, which, in the improved state of navigation and spirit of adventure, could not have long remained concealed. Cabral proceeded from this new coast to Sofala in Africa, where he arrived after the loss of six out of his thirteen ships, and thence sailed to Calicut. Here he obtained permission from the king or zamorin to make a commercial establishment. A war soon succeeded, the natural consequence of mutual jealousies. Cabral burnt several ships in the port, battered the town, and forced the zamorin to comply with his terms. He thence proceeded to Cananor, where he made a treaty with the prince; and in 1501 he returned to Portugal with a rich lading. He published an account of this voyage, printed in an Italian translation by Ramusio at Venice, with several others. Cabral died in his own country, after having established a lasting name by his discoveries and exploits. *Moreri. Robertson's Amer. Nouv. Dict. Hist.*—A.

CADEMOSTO, LEWIS, properly ALVISE DA CA DE MOSTO, a celebrated Venetian navigator, was born about 1432, and in his youth made several voyages in the Mediterranean. At length, desirous to extend his adventures, he left Venice in 1454, with the intention of proceeding by sea to Bruges in Flanders; and being driven by a storm on the coast of Portugal near the residence of the infant don Henry, he was sent for by that prince, and engaged by him in a voyage of discovery. A caravel was fitted out, and laden, chiefly at the expence of de Mosto, who embarked in March, 1455, with Vincenzo Diaz, to whom the command of the vessel was entrusted, and proceeded to the coast of Africa. Cape Verd had not long before been discovered by the Portuguese, but no ship (according to de Mosto) had yet ventured to pass it. This vessel, however, together with two others which it fell in with at sea, sailed to some distance beyond the Cape; but through fear of the negroes, the crews refused to proceed further, and the ships returned to Portugal. In the next year, Cademosto, with Usomare, a Genoese, undertook a second voyage with three ships to the same parts. After passing Cape Blanco, they were driven by a tempest to the Cape Verd islands, as yet undiscovered. On one of these they landed, whence they descried a few others; but the complete survey of this group was not made till the researches of succeeding navigators.

Thence they sailed to Cape Verd, which they passed, and proceeded as far as the mouth of the river St. Domingo. Here they found negroes whose language their interpreters could not understand; whence they thought it useless to pursue their discoveries further, and returned to Portugal. Of these voyages Cademosto wrote an account, which is valuable as the earliest relation extant of the Portuguese navigations on the coast of Africa. It contains some errors, into which he was led by false information from the native merchants; but it has a very good account of the gold trade of Tombut and its principal branches. Cademosto's Voyage was first published at Vicenza in 1507, afterwards translated into Latin and French, inserted by Grinæus in his collection entitled *Novus Orbis*, and by Ramusio in his *Collection of Voyages*, and since in several others. The author resided some years at Lagos in general esteem. He returned to Venice in 1464, but we have no further account of him. *Tiraboschi. Nouv. Dict. Hist.*—A.

CADMUS, the founder of Thebes in Bœotia, is one of the semifabulous heroes of antiquity, whose real history it is so difficult to separate from fiction. All that appears certain is, that a person so named, a native either of Egypt or Phœnicia (the name *Cadmus* imports a man from the east), came over to Greece, and founded a colony; and that he was the first introducer of letters into that country. These letters were the Phœnician; and the alphabet at first consisted only of sixteen, four others being added by Palamedes, and four by Simonides. The arrival of Cadmus, and the foundation of Thebes, is dated in the Arundelian marbles the 64th year of the Attic era, 1519 B.C. As to the poetical history of Cadmus, son of Agenor, and brother of Europa, it may be found related in a very entertaining manner in Ovid's *Metamorph. Univers. Hist. Moreri.*—A.

CADMUS the Milesian, son of Pandion, was the first Greek who wrote history in prose. He is supposed to have lived at the time when Halyattes reigned in Lydia; at least it is certain that he was somewhat earlier than Pherecydes, who was cotemporary with Cyrus. Cadmus composed "The Antiquities of Miletus and of all Ionia," in four books. Dionysius of Halicarnassus relates, that in his time a work on this subject, attributed to this historian, was current, but that the best judges thought it supposititious. Another *Cadmus*, son of Archelaus, who wrote the "History of Athens," in sixteen books, is mentioned by Suidas. *Vossius Hist. Græc.*—A.

CÆCILIANUS, bishop of Carthage, is remarkable in the history of the church as having been the subject of a disgraceful schism among the African bishops. He was archdeacon of Carthage, when, on the death of Mensurius, bishop of that see, in 311, he was chosen by the neighbouring prelates to succeed him, without summoning to the election the bishops of Numidia. These, offended by the neglect, assembled to the number of seventy at Carthage, and pronounced the ordination of Cæcilian invalid, because it had been performed by Felix bishop of Aptungis, who was accused of having been a *traditor*, or a deliverer up of the sacred books in time of persecution. They summoned Cæcilian before them, and as he was advised not to trust himself among his enemies, they proceeded to depose him, and ordained Majorinus in his stead. He was still, however, acknowledged by many of the African bishops, and in general by those in other parts of the world. When the emperor Constantine became master of Africa, both parties applied to him for a decision, and a council of prelates of Gaul and Italy was in consequence assembled at Rome, which absolved Cæcilian from all charges made against him, and condemned his principal opponent Donatus as a schismatic. Donatus and his party complaining of this judgment, the emperor sent a commission into Africa to enquire into facts on the spot, and assembled another council at Arles in 314 for a solemn decision of the dispute. This council confirmed the judgment given at Rome; and the Donatists appealing to the emperor himself, in the last resort, he declared Cæcilian innocent, and his adversaries calumniators. From that time, 316, Cæcilian remained in quiet possession of his see till his death. The African schism, however, continued near two centuries afterwards. *Du Pin. Moreri.*—A.

CÆCILIUS STATIUS, a Latin comic poet, was a native of Insubrian Gaul, or, as some say, of Milan, and lived at Rome in a servile condition, about 177 B.C. He was a contemporary and companion of Ennius. He attained to eminence as a writer of comedy, but Cicero finds fault with his latinity. Robert Stephens has collected some fragments of his works, which are published in the "*Corpus Poetarum*," *Lond.* 1714. *Vossius de Poet. Lat. Nouv. Dict. Hist.*—A.

CÆLIUS AURELIANUS, or ARIANUS, an ancient physician of the methodical sect, was a native of Sicca Veneria in Africa. Of his history we have no accounts, nor is it certainly known when he flourished, though it was

probably before the time of Galen, since, among all the eminent physicians whom he cites, he never mentions him. He wrote in a very harsh, impure Latin style; and a great part of his works consists in a version of Soranus, though he occasionally interposes his own opinion, and gives some observations from his own practice. His knowledge of Greek was by no means accurate, as appears from his etymological mistakes. No ancient writer on physic is so copious in practical matter; and, amid the wreck of old authors, he has acquired much incidental value by the numerous passages from them which are preserved in his works. He treats of a greater number of diseases than any other ancient writer extant; and in citing authorities he does not hesitate freely to expose what appeared to him to be errors. The pieces of his which remain are: "*Celerum vel Acutarum Passionum*, lib. III.;" and "*Chronicon, sive Tardarum Passionum*, lib. V." These have been published both separately and conjointly. The latest editions of the whole are Amman's, with Almeloveen's notes, *Amst.* 1709, 1722, 1755; and Haller's, with Reinesius's notes, among the *Artis Medicæ Principes*, *Lausan.* 1744. *Vander Linden. Haller Bibl. Med. Pract.*—A.

CÆSAR, CAIUS JULIUS. Among the personages whom history commemorates under the title of *great men*, none, perhaps, can claim a higher rank than the dictator Cæsar, the subverter of the republican, and the founder of the imperial, constitution of Rome. Descended from the noble Julian family, which referred its origin to the supposed Trojan founder of the Roman state, he was the son of Caius Julius Cæsar, who died suddenly in early life, after having passed through the office of prætor. His mother was named Aurelia. His aunt Julia was the wife of the celebrated Caius Marius, whose example might inspire him with the passion for military fame, as well as with the spirit of civil contention. His birth happened during the sixth consulate of his uncle Marius, having for his colleague Valerius Flaccus, in the year of Rome 654, B.C. 100. When in his sixteenth year, he lost his father; but such were his prospects and connections, that he did not want powerful supporters for his introduction into life. He had been betrothed while a boy to Cossutia, a rich heiress; but he broke through this engagement, to marry, in his seventeenth year, Cornelia, the daughter of the powerful Cornelius Cinna. At the same time he was destined to the dignity of *flamen dialis*, or high-priest of Jupiter,

The Marian party being afterwards overthrown by Sylla, this chief, who exercised absolute sway under the title of dictator, strongly urged Cæsar to divorce the daughter of his old enemy Cinna. But the spirited youth, who was now become a father, absolutely refused to comply with the imperious demand. In consequence, Sylla not only deprived him of the expected priesthood, but confiscated his wife's portion and his own hereditary estates, and even issued a decree of proscription against him. After being reduced to change almost nightly his place of concealment, by the intercession of the vestal virgins, and the relations of his family, he was exempted from the proscription; but Sylla, when he very reluctantly yielded to the request of the petitioners, who were of his own party (the patrician), told them, that they would repent their interference, for he foresaw in Cæsar many Mariuses.

Though freed from present danger, Cæsar probably thought Rome no suitable residence for him at this period, he therefore made a campaign in Asia under the prætor Thermus; and being sent on business to the court of Nicomedes king of Bithynia, he passed some time with that prince, not without incurring the suspicion of having ingratiated himself with him by compliances of an infamous nature. In the storming of Mitylene, he gave the first proof of his military bravery, and obtained from his general a civic crown. He likewise served a short time in Cilicia, under Servilius Isauricus; but the death of Sylla recalled him to the great theatre of party politics, Rome, where Lepidus appeared likely to excite new tumults. This chief made him great offers to join in his designs, but Cæsar thought fit to decline them. About this time he began to signalise his talents for public speaking; and he obtained great reputation by an impeachment of Cornelius Dolabella for mal-administration in his province. In this cause he was opposed by the two greatest orators in Rome, Hortensius and Cotta; and though they were successful, he displayed powers which promised to raise him to as high a rank among pleaders at the bar, as he afterwards attained among warriors and statesmen. For the sake of further improvement, and the pleasures of a literary retreat, Cæsar then determined to go to Rhodes, and receive lessons in eloquence from a celebrated Greek professor, Apollonius Molon. In his passage he was taken, near the island Pharmacusa, by the Cilician pirates, who then infested all those seas. His conduct, on this occasion, was a striking proof of a charac-

ter formed for command. His ransom, which his captors had fixed at twenty talents, he voluntarily raised to fifty; and dispatching some of his domestics to levy the sum in the neighbouring cities, he remained with a friend and two attendants only, among these fierce banditti, living with them in perfect security thirty-eight days, and taking upon him the tone of a master rather than that of a prisoner. He spent his time in composing orations and verses, which he read to this barbarous audience; he conversed familiarly with them, threatened them with his displeasure when they interrupted his repose, and frequently, between jest and earnest, told them they should repent of their seizure. The people of Miletus raised among themselves the price of his ransom, and he was conducted to their city. The instant of his arrival he fitted out some ships, pursued the pirates, took a number of them, and inflicted upon them the punishment of crucifixion, with which he had threatened them. He had, indeed, the lenity first to strangle them. He afterwards proceeded to Rhodes, where he for some time pursued his studies. During his residence in this place, being informed that Mithridates was invading the neighbouring provinces in alliance with the Romans, he crossed over to the continent, though possessed of no public authority, collected troops, drove out the king's commander, and secured the cities in the Roman interest.

On his return to Rome, the chief object of his policy was to ingratiate himself with the people, from whom he expected that admission to the great offices of state, which his connections with the Marian party might otherwise render difficult. He secured the favour of Pompey by joining Cicero in promoting the Manilian law, which conferred such extensive, and, indeed, unconstitutional, powers on that commander; a precedent Cæsar was probably not displeased to see established. When raised to the rank of military tribune, the first dignity he obtained from the suffrages of his countrymen, he strenuously aided those who attempted to restore to the tribunes of the people all the authority which Sylla had taken from them. He served his party by procuring the return of his wife's brother, L. Cinna, and others who had fled with him to Sertorius, on being involved in the disturbances excited by Lepidus. Afterwards, when questor, he ventured, while pronouncing from the rostra the funeral eulogy of his aunt Julia, to produce the images of her brother Marius and the rest of the family, which had not been seen since the time of

Sylla; and though some exclamations were made against this liberty, they were drowned in the general plaudits of the people, who rejoiced at seeing again their old champions, and honoured the spirit of the orator. The wife of Cæsar dying about this time, he also delivered her eulogy from the rostra, though it was unusual to confer this honour on so young a woman; and he obtained the praise of the people for this instance of conjugal affection. In the course of public dignities, the edileship was the next step. In this expensive office, Cæsar exhibited a profusion of liberality, which, while it deeply involved his circumstances, made a great addition to his popularity. At his own expence he repaired the Appian-way; built porticoes with seats all round the forum, for the convenience of the spectators of the Megalesian games; and lavished great sums in donatives to the lower class of people. He also caused the statues and trophies of Marius to be replaced in the streets and squares, and thus gave high offence to the aristocratical party, who publicly accused him of tyrannical designs; but his own art, and the favour of the people, secured him from injury. The famous conspiracy of Catiline soon after followed, and Cæsar was suspected of secretly favouring it, though he took care that no proof of this kind should appear against him. After its suppression, however, when the senate consulted about the punishment of the conspirators, Cæsar ventured to make a studied oration in recommendation of clemency, the impression of which on the assembly, all the severe eloquence of Cato was required to counteract. In conclusion, Cæsar was left alone in his vote against the death of the criminals; and such was the indignation his interference in their favour excited, that the Roman knights upon guard are said to have waited only for a nod from Cicero to dispatch him. At this period, Cæsar, amid all his ambitious projects, lived like a man of pleasure, engaged in various schemes of gallantry, and was even intemperate in the use of wine. Servilia, sister to the stern Cato, was passionately attached to him, and he was supposed to be the real father of her son Marcus Brutus.

On the death of Metellus, the chief pontiff, Cæsar was a candidate for that high dignity, and obtained a majority of suffrages, notwithstanding he had two of the greatest men in Rome for his competitors. On the day of election, perceiving his mother in tears, he embraced her, and said, "My dear mother, you shall this day see me chief pontiff, or an exile." His success added greatly to the jealousy enter-

tained of him by the senatorian party. Notwithstanding the licentiousness of his own life, he had too much pride to submit to the base suspicion of domestic dishonour; whence, upon a discovery of an intrigue between the infamous Clodius and his wife Pompeia, daughter of Pompeius Rufus, whom he had married after the death of Cornelia, he instantly procured a divorce, though he refused to make any charge against the gallant. "Cæsar's wife (said he) must not even be suspected." When this happened, he was serving the office of prætor. At its expiration, the government of further Spain fell to his lot; but his creditors would have prevented him from going thither, had not Crassus been his security for a large sum of money. On his journey, a little incident gave him occasion to discover the ambition which characterised him. Passing through a wretched village in the Alps, some of his companions were jocularly enquiring, whether it was likely there could be any contentions for power and dignity in such a place. "I protest (answered Cæsar), I had rather be the first man here, than the second in Rome." Like most other of the Roman nobles, he considered his government only as a means of enriching himself. He found pretexts to quarrel with the natives, marched into countries which the Roman arms had never before reached, subdued and plundered all in his course, and the next year brought back to Rome money enough to discharge his debts, though they are said to have amounted to 1,600,000l. sterling.

His next object was to obtain the consulship, for which purpose it seemed necessary for him to join the party of one of the two great men who then divided the power of the state, Pompey and Crassus. With superior art, he avoided making an invidious choice, by reconciling the two competitors, and adding himself as a third; and this is called the first triumvirate. Its immediate consequence was the election of Cæsar to the consulship, which happened in his forty-first year, B.C. 59. Cato and many of the senators opposed this election, as forming a division of power dangerous to the state. They even employed Cæsar's own measure of bribing high; but all they could effect was the election of Bibulus for his colleague, who, though devoted to the republican party, was a man of no exertion. Cæsar's first step in office was to obtain a confirmation of Pompey's acts. He then proposed an agrarian law for the division of lands in Campania among the poor citizens. This was rejected by the senate, who were unwilling that Cæsar should obtain the credit of such an act;

but it was passed in a violent manner by the people, and the senate were at last obliged to confirm it. The marriage of Cæsar's daughter Julia with Pompey was a further bond of union between these two powerful men. In order still more to strengthen his interest, Cæsar procured the election of Clodius to the tribuneship, which was eventually the cause of Cicero's banishment. Before the expiration of his consulship, he married Calpurnia, daughter of L. Calpurnius Piso, one of the designated consuls of the next year, whose interest he thus secured in his favour; and he next procured, both from the senate and people, an appointment to the government of Transalpine and Cisalpine Gaul and Illyricum, for five successive years, with the command of four legions. So little had Bibulus found himself able to resist the overbearing influence of his colleague, that after a short struggle he had retired from all public business; and it was said by the wits of the time, that instead of dating any transaction of this year in the usual mode, "during the consulship of Cæsar and Bibulus," it would be more proper to put "the consulship of Cæsar and Julius."

In the year B.C. 58, Cæsar set out for the province which was the great theatre of those military exploits that raised him to the first rank among captains and conquerors, and put into his hands that power which he afterwards employed to subjugate his country. We shall not enter into details that properly belong to the profession of arms, and may be studied with such advantage in his own "Commentaries." It will be enough to give a short summary of the chief transactions of his several campaigns. In the first year he compelled the Helvetians, after great loss, to return to their own country, which they had left in a body, with their families and goods, in order to seek a better settlement in Gaul. He also defeated the German king Ariovistus, who had entered the Gallic frontier, and drove him back to his own territories. A confederation of all the nations of the Belgians for mutual defence against the Roman arms, sufficiently employed Cæsar in the second year of his government. He marched into their country, and, by superior generalship, broke up the combined army, and afterwards attacked and subdued them in detail. An unexpected attack from the warlike Nervians, however, reduced him to extreme danger; and it was not without the greatest personal exertions that Cæsar was able to turn the fortune of the day. It ended in almost the total destruction of that people; and this cam-

paign seems throughout to have been extremely bloody. The great successes of Cæsar were honoured at Rome with a *supplicatio*, or religious thanksgiving of fifteen successive days, a length hitherto unprecedented; and Pompey began to show manifest jealousy of a renown that promised to eclipse his own. During the third year, Cæsar pushed his arms to the ocean, defeated by sea the Veneti, a people of modern Brittany, reduced many tribes or nations in that part, and by his lieutenant Crassus subdued all Aquitain. At the approach of winter he re-passed the Alps, as usual, and took up his abode in Cisalpine Gaul, whence he directed the party movements in Rome. His instrument Clodius there committed the most atrocious acts of violence; and his brother triumvirs were occupied in maintaining their overgrown power against the friends of the old constitution.

The ensuing year, B.C. 55, was distinguished by new exploits. Some of the German tribes had crossed the Rhine, with a view of settling in Belgium. Cæsar drove them back with great slaughter; and, in order to strike a lasting terror into the Germans, he built a bridge over the Rhine in ten days, and marching his army across it, laid waste the circumjacent country of the Sicambri, and carried alarm into all those parts. After passing eighteen days on the German side of the river, he returned into Gaul, and broke down his bridge. The construction of such a work in so short a time, without any previous collection of materials, and in a place where the stream was broad and rapid (probably in the modern diocese of Cologne), is a proof of a degree of perfection in mechanics, and of vigour in exertion, scarcely comprehensible even in the present state of improved art and science. He next proceeded to the northern coast of Gaul, whence the great isle of Britain lay a tempting object to his love of glory and enterprise. He fitted out a fleet, crossed the channel, and dispersed the natives who opposed his landing. He seems, however, to have done little more in his first visit than explore the parts adjacent to the coast, and ravage the country; and he was probably satisfied with bringing back his troops in safety. His expedition into Britain the next year was of a more serious kind. It was attended with the military success almost constantly obtained by a disciplined army against barbarians; but the great injury his fleet received from a storm interrupted his progress, and obliged him to draw back his forces to the sea-coast. He, at length, however, pushed to the Thames, crossed it, and

ravaged the country on the other side; and having established connections in the island, and imposed a tribute on those nations whom he had reduced to submission, he returned to Gaul with his hostages, leaving behind him no forts or garrisons to attest and secure his conquests. He found Gaul greatly distressed by famine, the consequence of its wars. This obliged him to divide his troops throughout a great space of country for subsistence, and the natives took advantage of it to attack several of the winter stations in succession. One of these, by the aid of treachery, they completely cut off; but the rest held out till they obtained succour. Cæsar made incredible exertions on this occasion, and passed the winter in Gaul. During this year the death of Julia made a breach in that alliance between Cæsar and Pompey, which alone secured the peace of Rome, now verging to a revolution. Its effects, however, were not immediate; and Pompey spared to Cæsar two legions for recruiting the losses he had sustained.

The two next campaigns in Gaul were very busy ones, and gave full scope to the civil and military talents of Cæsar. The conquered nations in various parts of Gaul revolted, and obliged him to continual movements in order to anticipate or suppress their hostilities. He again threw a bridge across the Rhine, and passed into Germany, in order to intercept the assistance which was to be sent from that country to the Gallic tribes. He took some of the strongest towns in Gaul; and, after various partial actions, at length entirely defeated the united forces of the natives. In short, he finally reduced the whole country to the state of a Roman province, and extinguished every spark of its independence. The whole of the Gallic war lasted to the year B.C. 51; and it has been computed, that during his several campaigns there, Cæsar took 800 cities or towns, subdued 300 nations, and destroyed by the sword a million of men; titles sufficient to place him high on the list of conquerors! The quantity of wealth, public and private, of which he plundered Gaul, was also prodigious, and enabled him to purchase partisans in Rome, of whose assistance he yearly stood more in need. Crassus had lost his life in Parthia, and Pompey, who now entirely detached his interest from that of Cæsar, reigned supreme in the senate, and used all means to humble and mortify his rival. He prevented the prolongation of Cæsar's command in Gaul, raised his enemies to the chief offices in the state, and drew off from his army the legions he had lent him. Cæsar, meantime, was possessed of the favour of the people,

and the devoted attachment of the best troops belonging to the state. He therefore ran little hazard in affecting great moderation, and proposing to disband his army, provided Pompey should do the like. But this leader constantly refused all reasonable terms of accommodation, and was supported by the constitutional party, who feared him less than they did Cæsar. They continued Pompey in his government of Spain, but refused the like indulgence to Cæsar. The latter at length marched across the Alps with a legion, to Ravenna, to wait the event. The senate passed a decree, that unless Cæsar would give up his command within a limited time, he should be treated as an enemy of the republic. Three tribunes in his interest, Mark Antony, Curio, and Cassius Longinus, protested against the decree; but they were violently driven out of the senate-house. Either really or pretendedly fearing for their lives, they fled to Cæsar's camp, where, in order to inflame the soldiers' minds, they were led about in the slaves' habits in which they had made their escape. Meantime the fatal decree was issued in Rome, requiring the consuls, the proconsul Pompey, and the consular magistrates, to provide for the public safety; an act which was in effect declaring war. The year in which these important events took place was B.C. 49. With respect to the justice of the cause on either side, it would seem, that on both there were such violations of the true principles of the constitution, that neither Pompey nor Cæsar could properly be considered in any other light than as leaders of a faction; and in reality the period was arrived in which Rome could only be governed by the overbearing influence of one or more powerful men, supported by the people or soldiery. Pompey, however, had on his side the forms of the constitution, while Cæsar appeared to have the more equitable cause. The poet Lucan, attached as he was to the Pompeian party, does not venture to decide this question; yet, by saying that Cæsar could not bear a superior, nor Pompey an equal, he seems to give the advantage to the former.

*Nec quenquam jam ferre potest, Cæsare priorem,
Pompeiusve patrem.* *Phars. l. 125.*

The true republican party were equally jealous of both these overgrown chiefs, and they joined with Pompey, rather as fearing him less than Cæsar, than as trusting him more.

On receiving the hostile decree, Cæsar, assured of the devoted attachment of his soldiers, resolved to begin the war. He marched to the banks of the small river Rubicon, which sepa-

rated his government of Cisalpine Gaul from Italy. Here, the dangers to himself, and the incalculable misfortunes to his country, which the step he was about to take would occasion, rushing on his mind, kept him some time in a state of suspense. At length he cried, "The die is cast," and threw himself into the stream. He crossed it, and from that instant became the declared foe of his country; and this *passage of the Rubicon* has ever since furnished a phrase to denote a desperate decision. Immediately seizing the neighbouring town of Ariminum, he dispatched orders to his main army in Gaul to hasten forwards. He raised fresh troops in Cisalpine Gaul, sent his lieutenants to take possession of the circumjacent towns, and himself marched against Corfinium, which was held by Domitius Ahenobarbus with a considerable force. At his approach, however, the garrison delivered up their commander with several senators, and joined Cæsar; and this success gave him an opportunity of displaying that moderation and clemency which served his cause almost as much as the power of his arms.

Rome, meantime, was in a state of the utmost confusion and dismay. Pompey, notwithstanding his boasts, was unable to raise any force capable of facing that of his rival. With all the great magistrates of the state, he abandoned the city, and withdrew first to Capua, and then to Brundisium. Cæsar followed him thither, and invested the place, meaning to shut up the port by a mole. But before this could be constructed, Pompey secretly embarked, and escaped by night to Dyrrachium, leaving Italy entirely in the power of Cæsar. The consuls with their troops had before sailed to Dyrrachium. Cæsar sent his lieutenants to take possession of Sardinia and Sicily, and himself advanced to Rome. He entered the metropolis without his army, and under the forms of a general, coming peaceably to give an account of his conduct. The few remaining senators assembled to receive him, and the whole people crowded to view so famous a conqueror, after an absence of near ten years. He still affected great moderation, and a sincere desire of accommodating these unfortunate disputes; nor did he commit any other act of violence than the seizure of the public treasury in the temple of Saturn, which the senatorian party had unaccountably left behind them, content with carrying away the keys. Metellus, a tribune, had the boldness to oppose the sacrilege of breaking open the doors of this holy deposit; till Cæsar, kindled to

rage, threatened to cause him to be put to death; "which," said he, "young man, is, you know, harder for me to pronounce, than to effect." The tribune trembled and retired; and Cæsar, from the spoils of nations, was supplied with the means of subjugating the victor people.

The war soon spread through the various parts of the Roman empire. Cæsar left Antony to command in Italy, and sent lieutenants to several provinces, but himself undertook the campaign in Spain, possessed by Afranius and Petreius at the head of a powerful army. He was here reduced to great difficulties for want of provisions, but in the end, by masterly movements, he obliged his antagonists to capitulate without fighting. This success was followed by the submission of all Spain to his authority. In the mean time his lieutenants had nearly brought to a surrender the important city of Marseilles, which, after refusing admission to his troops, had received a Pompeian garrison. Cæsar arriving before it, granted the inhabitants more favourable terms than could have been expected, and then returned to Rome, where the prætor Lepidus (afterwards triumvir) nominated him dictator by his own authority. This dignity he exercised with great moderation, fully adhering to the generous maxim he had laid down for himself (the reverse of that followed by Pompey), of regarding all as friends who were not declared enemies. After presiding at the consular election, in which he easily procured the nomination of himself and one of his partisans, he quitted the dictatorial power for the more constitutional one of consul. He then resolved to pursue Pompey into Greece, where that chief was at the head of a very numerous army, and the flower of the Roman nobility. Cæsar landed in Chaonia with only five legions, and took some of the nearest towns. But the fleet, which he sent back to bring the remainder of his army, was in great part destroyed by a squadron of Pompey's, who was much the strongest by sea. This disaster, and the formidable force of his antagonist, induced him to send repeated proposals for an accommodation upon apparently reasonable terms, to which Pompey would not listen. Impatient for the junction of Antony with the other division of his army, Cæsar made an attempt, for the temerity of which he has incurred censure. Disguising himself like a slave, he went on board a fisherman's bark for the purpose of crossing over into Italy. The vessel, after long struggling with contrary winds, was obliged to return, notwithstanding the earnest-

ness with which Cæsar pressed the crew to make repeated trials at great hazard to get to sea. In one of these it is said that he discovered himself to the affrighted master, and bid him fear nothing, for that "he carried Cæsar and his fortune." This exploit, related by Plutarch, and dressed out in the most glaring colours of extravagant poetry by Lucan, is passed over in silence by Cæsar himself, in his Commentaries, probably as not obtaining the approbation of his cool reflection. Antony at length arrived with succours, and Cæsar followed Pompey, who marched to secure Dyrrachium, and encamped around it. Cæsar now formed a design, which discovered the vastness of his ideas, though perhaps it may subject him to the charge of undertaking what was beyond the limits of probability to compass. With an inferior army, he resolved to invest Pompey's camp and the town of Dyrrachium; and actually drew strong lines of circumvallation many miles in extent from sea to sea, including a space within which Pompey's whole army was confined. Infinite hardships were undergone by Cæsar's troops in forming this extraordinary siege, which their zeal for their leader caused them to bear with the most heroic patience. Pompey, though his communication with the sea was perfectly open, began in course of time to suffer for want of forage; and besides, his reputation was likely to be injured among foreign nations by submitting to be cooped up in such a nook of land. He therefore determined to break through the barrier; and after several ineffectual attempts, at length succeeded, with the great discomfiture of the enemy. Under some disgrace, Cæsar retired into Macedonia, whither Pompey followed him; and though this leader was inclined to pursue prudent rather than hazardous measures, the clamours of his officers, elated by their fancied superiority, forced him to take the chance of a general engagement. Cæsar joyfully accepted the offered combat; and in the plains of Pharsalia this great contest was decided, B.C. 48. With less resistance than might have been expected, the veteran legions of Cæsar, led by their adored commander, drove Pompey from the field, and following their success, made themselves masters of his camp, and entirely routed his army. Cæsar equally distinguished himself by his valour and conduct in the battle, and his magnanimity and clemency after the victory. He dismissed all the numerous Roman citizens who were made prisoners; and burned without perusal the letters found in Pompey's cabinet which fell into his hands.

This great commander, who has been justly characterised, as "thinking nothing done whilst any thing remained to do,"

Nil actum credens, dum quid superesset agendum,

Lucan Phars.

was not lulled into indolent security by his success, complete as it appeared. His object was, by following his blow, entirely to crush his rival, without giving him an opportunity of availing himself of the many resources which remained to him entire. On the third day from the battle he left the plains of Pharsalia, and proceeded with his cavalry in pursuit of Pompey. The melancholy adventures and tragical death of that chief are not subjects for this article. It suffices to say, that Cæsar, crossing into Asia, and receiving in the passage the submission of a superior fleet of Pompey's which he fell in with, hastened through that country to Rhodes, where he embarked for Egypt. He arrived at Alexandria just as the news of his rival's murder reached that city. The head of Pompey, wrapt in a veil, was soon after presented to him as a token of his final success. He turned his eyes from the bloody spectacle, and reflecting on the fate of so eminent a personage, once his friend and kinsman, burst into tears, which were probably sincere. He angrily commanded the messenger to be gone, and buried the head with due solemnity. He displayed his regard for the deceased more materially, by collecting and setting at liberty all his friends who had been taken on the inhospitable shore of Egypt, and imprisoned by order of king Ptolemy's ministers.

Cæsar was now with a small body of troops in the midst of a turbulent metropolis, the residence of a court governed by some of the basest and most perfidious of mankind. Confiding in the superiority of his handful of Romans over a degenerate crowd of Egyptians, he took up his residence in the royal palace, and began to exact with rigour the payment of a large sum pretended to be due to the Roman people for their services in restoring to his throne Ptolemy Auletes, father of the present minor king. He further undertook to reconcile young Ptolemy with his sister Cleopatra, who had been expelled the kingdom, in which, according to the will of Auletes, she was to have reigned jointly with her brother. With the lofty pretensions of a Roman commander, Cæsar declared himself the umpire of this difference in an independent state; but he had been corrupted by the beauty and art of this celebrated lady, to become her advocate rather

than judge. The Alexandrians, despicable as they were, could not bear this arbitrary conduct of a stranger; and spirited up by Pothinus the treasurer, and aided by the general Achilles, at the head of 20,000 regular troops, they besieged Cæsar, who with his men was quartered in the palace, and who had got possession of the person of Ptolemy. This is the *Alexandrian war*, one of the most extraordinary events in the life of Cæsar, though one that does the least honour to his prudence or justice. We shall not attempt to particularise all the circumstances of it. One of them was the accidental burning of the famous Alexandrian library, consisting of 400,000 volumes; an injury to literature that Cæsar must probably have deeply regretted. This accident happened in consequence of a conflagration of part of the Egyptian fleet; and it was the cause of Cæsar's safety, that though so inferior by land, he maintained the superiority by sea, and gained several victories over the Alexandrians on that element. An attempt to seize the town of Pharos, however, was near being fatal to him. He was repulsed; and the ship on which he was escaping being likely to sink, he threw himself into the water, and with much difficulty swam to the next ship, whence he saw the first vessel go to the bottom with all on board. Cæsar was so hard pressed, that in order to obtain a cessation of hostilities, he restored Ptolemy to his subjects; but the young king, influenced by his chief minister, continued the war. At length Cæsar was relieved by Mithridates king of Pergamus; who, with Antipater the Idumean, marched an army into Egypt, and defeated the Egyptians in two great actions, in the last of which Ptolemy was drowned while attempting to escape by the Nile. After this event, Cæsar settled the affairs of Egypt, by conferring the crown jointly on Cleopatra and a younger brother Ptolemy, then only eleven years of age. Fascinated by the allurements of this enchanting woman, by whom he had a son, Cæsar still lingered in Egypt, forgetful of the great interests he had yet at stake, till forcibly summoned away by the progress of Pharnaces, son of Mithridates the Great, who was expelling the Romans from Asia Minor.

When the news of Pompey's death arrived at Rome, the senate and people thought they could not be too profuse in heaping honours and prerogatives on the sole remaining master of the empire. Cæsar was proclaimed consul for five ensuing years, made tribune of the people, and created dictator for a whole year,

with all the supreme executive power vested in that charge. During his absence, he committed the government of Italy to Antony, his master of the horse; and himself, as before mentioned, finally left Egypt, and marched against Pharnaces. This prince was a very unequal adversary to Cæsar, who, not deigning to listen to his proposals for peace, directly sought him in the field, and entirely defeated him, with a celerity well expressed in his famous laconic epistle to a friend on the occasion: "*Veni, vidi, vici*"—"I came, I saw, I conquered." He then settled the affairs of Asia, and proceeded with one legion only through Greece to Rome. Fears were entertained by many of the vanquished party, that his victorious return would renew the bloody scenes acted by Marius and Sylla. But Cæsar had not only more enlightened political views, but a more humane disposition than those leaders. He pardoned even those of whose enmity he had the most cause to complain, and his entry into Rome did not cost one drop of blood. Praise-worthy as the clemency of Cæsar undoubtedly is, it would be wrong to compare it with that of a lawful sovereign who pardons rebellions or conspiracies formed against him as the acknowledged head of the state. The party opposite to Cæsar had on their side every thing that could constitute apparent right, all the dignities and magistracies of the ancient commonwealth; and whatever of real patriotic principle was left, enlisted under their banners. Cæsar could not but know himself to be little better than a successful usurper; and his *pardon* amounted to no more than abstaining from the abuse of a power acquired by violence, over men his equals in condition, and some of them his superiors in public virtue. Still he deserves credit for a degree of moderation and placability, of which few men in similar circumstances have showed themselves capable.

After remaining at Rome long enough to reward his friends, and settle some disputes which had arisen among them, and to secure the tranquillity of Italy by proper regulations, he thought it time to crush the remains of the Pompeian party, which still, under Cato, Scipio, and other leaders of renown, maintained a formidable strength in Africa. While preparing for an expedition into this quarter of the world, he was surprised by the intelligence of a furious mutiny in his favourite tenth legion. On no occasion did the commanding powers of his character appear in greater lustre. He ordered the legion to assemble in the Campus Martius with no other arms than their swords. They

obeyed, and he instantly went to hear their complaints. Struck with awe at his presence, after remaining some time silent, they began tumultuously to demand their discharge, with the rewards to which they were entitled. "Your demands," said he, "are just, you shall have your discharge; nor shall you be deprived of your rewards, as soon as I shall have subdued the rest of my enemies. Go then, *citizens* (*quirites*), return to your houses and families." Thunderstruck at an appellation which implied that they were no longer *soldiers*, they began supplicating in the most earnest manner that he would still accept of their services, and suffer them as formerly to be the companions of his victories. He long affected to be deaf to their entreaties; till at length, seeming to be overcome by the intercession of his friends, he re-ascended the tribunal which he had quitted, and in a speech properly tempered between severity and affection, brought them to a sense of the enormity of their crime, and concluded with again terming them *fellow-soldiers*, and pronouncing their pardon. This legion ever after distinguished itself by the ardour of its attachment to him.

The African war, which began B.C. 46, was attended with considerable hazard to Cæsar, and its success was for a time dubious. At length, by means of his usual celerity in action, he gave a complete defeat to the armies of Scipio, Labienus, and Juba, the consequence of which was the death of almost all the adverse leaders; and nothing Roman now remained in Africa that was not Cæsar's, but the town of Utica, defended by Cato and his "little senate."

Cuncta terrarum subacta
Prætor atrocem animum Catonis.
And all subdued beneath the pole
Except the stubborn Cato's soul.

Horat.

But this true patriot, seeing that it was impossible with his small force to stem the torrent of Cæsar's success, at his approach put an end to the useless contest by securing his own freedom with a voluntary death. Cæsar then reduced Numidia and Mauritania to the state of Roman provinces; and having settled the government of Africa, and consulted his glory by commanding the re-erection of Carthage, he returned triumphant to Rome. The adulation of the senate and people now was without bounds. His dictatorship was extended to ten years, and the censorial office was added to it. A double guard was assigned him, and his person was declared sacred and inviolable. A thanksgiving of forty successive days, and four distinct triumphs, were

decreed for his victories. He triumphed, therefore, with prodigious splendour, over Gaul, Egypt, king Pharnaces, and Juba. He treated the people with shews, feasts, and donatives, and conferred ample rewards on his soldiers. Turning his attention next to reformation of the government, he enacted various wholesome laws, but at the same time took care to keep in his own hand the nomination to all important offices and employments. Among other reforms, that of the Roman calendar procured him great reputation among men of science; and the *Julian year*, with some further correction, has ever since governed the computation of time in all the most civilised nations.

While he was thus employed, the two sons of Pompey had unexpectedly collected a large force in Spain, a country always much attached to their father. They had obliged the Cæsarean commanders to shut themselves up in the fortified cities; and the presence of the dictator himself was thought necessary to stop their progress. He accordingly, in his fourth consulship, departed for the Spanish war; and after having reduced several places, marched to the plains of Munda, where the elder Pompey was encamped. Notwithstanding the superior numbers of the enemy, Cæsar advanced to the attack; and a battle ensued, one of the most obstinate recorded in history, in which, as he confessed, he long fought for life, not for victory. He was at one time reduced to such despair, that he thought of killing himself; but recovering his presence of mind, he made such exertions of valour as turned the fortune of the day. An attack of the enemy's camp by his Mauritanian allies completed his success; and in this bloody field he finished his contest with the relics of Roman liberty. He staid in Spain to complete its reduction, which was not effected without much carnage, and then returned to Rome. His triumph on this occasion, being properly over his countrymen, offended the patriotic Romans more than any of the former; still, however, all parties concurred in bestowing new honours upon him; and the office of *dictator for life*, completely set him free from any appearance of being under the control of his country. The title of *imperator*, in the new sense of *head of the empire*, was also conferred upon him; and it has ever since denoted the highest monarchical rank, as derived through the *emperors* his successors. With all this elevation, Cæsar still preserved the affable manners of the first citizen of a republic, and studied to ingratiate himself with the nobles and people. He pleased the latter by dismissing

his guards, restoring the statues of their former favourite Pompey, and treating them with shows and largesses; and he attached the nobles by the multiplication of offices of profit and dignity. But by increasing the number of senators from 300 to 900, and admitting many persons of low origin to that class, he deeply offended that body; and he too much displayed the *master* in his deportment to them on public occasions. The base adulation of his profligate tool Mark Antony, who on the festival of the Lupercalia offered him a regal diadem, further awakened the prejudices of the Romans, although he refused the gift; since they could not doubt that it had been presented with his knowledge: and the resentment he showed against two tribunes who had taken the crowns from his statues confirmed their suspicions. Though they could submit to the most uncontrolled regal authority, they could not overcome that horror for the name of *king* which they had imbibed with their first breath. It appears that Cæsar had formed mighty schemes of conquest, comprehending an expedition against the Parthians, Hyrcanians, Scythians, and Germans; and he seems to have been desirous of emulating in his advanced years those exploits of Alexander, the extravagance of which could be palliated only by his youth. Already had he ordered sixteen legions and 10,000 horse to proceed towards Brundisium for embarkation; and it is said that his friends or himself thought the title of king a necessary ornament for the conductor of these vast designs, in order to inspire a suitable reverence in the minds of remote and barbarous nations.

The emotions of envy, jealousy, resentment, and surviving love of liberty, brought into action by these circumstances, at length produced a conspiracy against the life of Cæsar, headed by some of the first men in Rome, and comprehending as well some of his own partisans and favourites, as the republicans who had fought under Pompey. [See MARCUS and DECIMUS BRUTUS.] Its progress was not without obscure intimations, and the friends of the dictator endeavoured to put him upon his guard. But whether he thought himself above the reach of fortune, or whether his nature did not readily admit fear and suspicion, he would not descend to precautions. A great variety of ominous circumstances are recorded by historians as predicting the fatal event, many of them, doubtless, invented or applied after it happened, when adulation to the Cæsarean family gave them importance. But it appears certain, that an indistinct rumour both of the

persons engaged in the conspiracy, and of the time fixed for its execution, had got abroad; and Calpurnia, the wife of Cæsar, was so possessed with the reality of the danger, that she with great earnestness pressed him not to quit his house on the ides of March, the day appointed for the meeting of the senate. Though Cæsar had never in his actions been guided by those superstitious observances which so much swayed the Romans in general, yet he was moved with Calpurnia's conjugal apprehensions and bodings, and determined to remain at home. From this resolution he was diverted by the representations of Decimus Brutus respecting the importance of the matters to be proposed in the senate, and he set out with Brutus. In his way a paper was put into his hand by one Artemidorus, containing a discovery of the whole plot, and he was requested immediately to read it, but the crowd about him prevented him from doing it. On his arrival in the hall of the senate, a number of the conspirators got round him, pretending to join their supplications with those of Metellus Cimber, in behalf of his banished brother. Their importunity becoming troublesome, he angrily pushed them from him; when Cimber, by way of signal, took hold of his robe, and pulled it from his shoulders, and at the instant Casca stabbed him in the neck. Cæsar, turning round, caught Casca by the hand; but now the other conspirators drew their daggers and rushed against him. Cassius, flying upon him with peculiar rage, gave him a deep wound in the head; and he received stabs in his body on all sides. It is said that he still resisted, till he saw Brutus aiming at him with his dagger; when, crying out, "What, my son Brutus too!" he covered his face with his robe, and fell, pierced with twenty-three wounds, at the very pedestal of Pompey's statue. This event is dated in the forty-third year B.C. when Cæsar was fifty-six years of age.

The moral, political, and military character of this great man has been sufficiently displayed in the preceding sketch of his life; but somewhat remains to be said of his personal qualities and attainments. He seems to have been of that rare composition, which rendered him capable of excelling in any thing to which he should bend his mind; and to have been as well qualified for the pursuits of literature, as for those of ambition. Had oratory been his leading object, he would probably have rivalled Cicero; indeed Cicero himself represents him as scarcely inferior to any. There were few branches of the learning of the times into

which he had not carried his enquiries; and he published works in grammar, astronomy, religious polity, history, and poetry. Of his writings, nothing has come down to us entire except some "Epistles," in the collection of those of Cicero, and his "Commentaries on the Gallic and Civil Wars." The latter work is reckoned a model of the plain style. It is indeed a naked narrative of transactions, which, without rising to the dignity of history, is highly valuable as an authority, as well for facts, as for the proper use of the Latin language. Its accuracy and veracity were, however, called in question by Asinius Pollio when the events were recent; and there is little reason to doubt, that with all its apparent simplicity, it was in general accommodated to the interests of the writer's reputation. The best editions of "Cæsar's Commentaries" are the Variorum, by Elzevir, 1661; Grevius's, *Amsterd.* 1697; Davis's, *Cambr.* 1727; Clarke's, fol. *Lond.* 1712; Oudendorp's, *L. Bat.* 1737; Barbou's, *Paris*, 1755. Cæsar's parts were as quick as they were universal, and he is said frequently to have dictated dispatches to three secretaries at once. In person, he was tall, slender, and fair, with a physiognomy of great sense and expression. He seemed, from the delicacy of his form, rather made for his first character of a man of pleasure and gallantry, than for his later occupation of a warrior; but such was his force of mind, that he could bring all his faculties of soul and body to the service of the ruling passion—and that was *ambition*. No man ever ran a career of more uniform success; but he appears at last to have been, in some measure, dazzled with his own greatness, and when he had acquired the government of the Roman world, to have been in danger of losing the command over himself. Comparisons have frequently been made between Alexander and Cæsar; but setting aside a kind of romantic grandeur in the character of Alexander, principally derived from his original high rank, and the novelty and vastness of his exploits, there is no point of solid excellence, either in temper or understanding, in which the superiority of Cæsar is not manifest. His actions too, if judged of by the difficulty of execution, are of a superior nature. They more resemble those of the father of Alexander, without which this hero might never have been known to posterity.

Cæsar left behind him no direct lineage. His adopted heir was the grandson of his sister Julia: [see AUGUSTUS]. His death was amply revenged, and his memory was honoured among the tutelary deities of his country. *Suetonius. Plutarch. Cæsar's Comment. Univers Hist.—A.*

CÆSARIUS, bishop of Arles, an eminent French prelate, was born at Chalons-sur-Saone in 470. He was brought up in the monastery of Lerins, under the abbot Porchaire; and being sent for his health to Arles, he was made a priest and abbot, and at length bishop of that see about 502. He governed his diocese with great reputation; and though he was accused both before Alaric and Theodoric, with a design of giving up Arles to the Burgundians, he made his innocence apparent. Several popes honoured him with their letters, and constituted him their vicar, in which capacity he presided at various councils, and caused many excellent canons to be made. He founded a nunnery at Arles, and addressed rules for its government to his sister Cæsarea, the abbess. He composed a great number of homilies, or sermons to the people, which he not only preached in his own church, but sent to his brethren in different countries. Many of these are published in Baluze's *Bibliotheca Patrum*, and also among the sermons of St. Augustine. Indeed he appears often to have transcribed the discourses of that father, whose disciple he was. He died at his episcopal seat in 544. *Du Pin. Moreri. Nouv. Dict. Hist.—A.*

CAGLIARI, PAUL, usually called *Paul Veronese*, a painter of great celebrity, was the son of a sculptor at Verona, where he was born in 1532. His father wished to educate him in his own profession, but a decided love for painting in the youth caused him to be put to his uncle Badiglio, the principal artist in Verona. He displayed very early the force of his talents; and being carried to Mantua by cardinal Hercules Gonzaga, he distinguished himself by his performances above all his townsmen who worked with him. He obtained a greater triumph at Venice, where he was appointed to paint at the palace of the procurators of St. Mark, in concurrence with the best Venetian artists; and a gold chain was the reward of his victory, adjudged by Titian and Sansovino. He was employed in many country seats in the Venetian territory, where he chiefly executed light and rural subjects, fit to display the fertility of his invention, and the brilliancy of his pencil. Returning to Venice, and afterwards to Verona, he was engaged in larger works for churches, &c. which still advanced his reputation. In company with the procurator Grimani, he visited Rome, and improved himself by the study of the master-pieces with which that metropolis abounded. On his return to Venice the senate created him a knight of St. Mark; and such was his sense of the honour

showed him in his own country, that he refused an invitation from Philip II. to go and paint at the Escorial, and sent Zuccherò in his stead. His noble manner of exercising his art acquired him the esteem of persons of distinction and his brother artists. Titian is said never to have met him in the streets without an embrace; and Guido declared, that he would rather be Paul Veronese than any other painter of his time. Though he little regarded money, the number and value of his performances at length made him rich. An instance of his generous disposition, and the facility with which he wrought, is recorded in the following story. Having been hospitably entertained on a journey, during a course of bad weather, at a seat of the Pisani family, he secretly painted, while in the house, a picture of the family of Darius, consisting of twenty figures as large as life. On his departure he rolled up the canvas under his bed, and then sent word to his hosts, that he had left behind him something to pay his expences. The piece was very fine, and the two principal figures were highly finished. After attaining to high eminence in his art, and establishing a lasting fame by his numerous performances, he died of a fever at Venice in 1588, aged fifty-six, and was buried in the church of St. Sebastian, which had been profusely decorated by his own hand.

Paul Veronese was an excellent colourist, and understood all the magic effects of light and shade, and the grace and harmony of composition, so as to give his pictures extraordinary beauty to the eye. But to these charms of effect he sacrificed much of expression, correctness of drawing, propriety of costume, and those qualities which satisfy the mature judgment. His pictures are dispersed all over Europe. Some of the principal are in the palace of St. Mark at Venice, and in the churches of that city, and of others in the north of Italy. His Four Banquets are among his most celebrated pieces. Of these, the Marriage at Cana, in the church of St. George the Greater in Venice, is esteemed one of the finest paintings in Europe. Many of his works have been engraved by the first artists of their times.

Two sons of Paul, *Gabriel* and *Carletto*, were his disciples. Carletto was thought likely to have surpassed his father; but he was cut off in his twenty-sixth year, in 1596. Gabriel, who had less genius, quitted painting for commerce, and died in 1631. They finished several pictures which their father had begun at his death, in which they were assisted by their uncle *Benedict*, who practised with success both

painting and sculpture. *D'Argenville Vies des Peintres.*—A.

CAGNATI, MARSILIO, an eminent physician and philosopher, was born at Verona, and studied at Padua under Zabarella. His merit caused him to be invited to Rome, where he taught philosophy and medicine in the college, with a considerable salary. He was the principal medical lecturer in that city under the popes Clement VIII. and Paul V. in the sixteenth century. Being well acquainted with Greek and Latin literature, he delivered himself in a polite style, and enlivened his lectures with many historical and critical observations. His medical works are: "*Variarum Observationum libr. II. cum Disput. de ordine ciborum libr. IV.*" Rom. 1581, 8vo.; in this work much learning is displayed in emendations and elucidations of Hippocrates and other ancients, and some observations of his own are interspersed: "*De Sanitate tuenda libr. II.*" Rom. 1591, 4to.: "*De aëris Romani salubritate, de Tiberis inundatione, & de epidemia Romana ann. 1591 and 1593,*" Rom. 1599, 4to.; in this publication he contends that there is nothing particularly insalubrious in the Roman air, and that the inundations of the Tiber do not give rise to epidemics: he describes the epidemics of the years mentioned in the title, but denies that they were peculiar to Rome, or were malignant in their nature. "*Opuscula varia.*" Rom. 1603, 4to.: several of his former treatises are here reprinted, with the addition of some new ones, as "*De ligno sancto;*" "*De morte causa parus;*" &c. He published four books of various observations on literary topics in 1587, which Gruter has inserted in the third volume of his *Thesaurus Criticus*. *Vander Linden. Haller. Bibl. Med. Pract. Moreri.*—A.

CAIET, or CAYET, PETER-VICTOR PALMA, a man of more reputation for learning than for conduct, was born of poor parents of the reformed religion at Montrichar in Touraine, in 1525. He received a classical education from the charity of a neighbouring gentleman, and was then sent to pursue theological studies at Geneva, where he was a domestic in the house of Calvin. He was settled as a minister; but he left his church in order to follow the court, where he was placed as chaplain to Catharine, sister of Henry IV. An unfortunate turn he had to alchemy and other secret arts, caused him to be calumniated as a magician, and various absurd stories were circulated concerning him to this effect. These, being joined to the uncontradicted charge of publishing a book in

favour of the establishment of public stews, occasioned him to be deposed from his ministerial function by a synod. The consequence of this disgrace was that he abjured protestantism, in 1595; and, according to the usual practice of contending religious parties, was received with open arms by the Roman-catholics, the pope himself honouring him with a letter of congratulation. He then retired to the college of Navarre, was ordained priest, and made a doctor in theology, and was appointed royal professor of Hebrew. With the zeal of a convert he immediately attacked the sect he had forsaken in various controversial writings, which produced some angry and personal replies. He held a disputation with the celebrated minister du Moulin, in which he is said not to have acquitted himself with much credit. He obtained more applause as a compiler of history. In 1598 he published a relation of the recent war between the Turks and Hungarians. In 1605 appeared his "Septenary Chronology," from the peace of Vervins in 1598, to 1604. This work was so much esteemed, that he was urged to add to it the history of the nine years' war which was terminated by the peace above mentioned. This he performed in his "Novennary Chronology," printed in 1608. He wrote also two works in Latin; one entitled, "Concilium pium de componendo religionis dissidio;" the other, "Instructions in the four principal Oriental Languages." Caiet died in 1610. *Bayle. Moreri.—A.*

CAJETAN, cardinal, an eminent divine of the church of Rome, whose proper name was *Thomas da Vio*, was born at Gaeta or Cajeta, in the kingdom of Naples, in 1469. He entered into the order of Dominicans, and early distinguished himself for learning and acuteness of understanding. He received the degree of doctor at a chapter of his order held at Ferrara in 1494, where he had the honour of disputing against the famous Pico of Mirandola. He afterwards taught philosophy at Rome and Paris; and in 1508 was chosen general of his order. Pope Julius II. employed him in 1512, to defend his authority against the council of Pisa. He was raised to the cardinalate by Leo X. in 1517. In the next year he was sent as legate to the emperor for the purpose of promoting the war against the Turks, and oppugning the lutheran heresy. He held three conferences with Luther at Augsburg; in which, conceiving it derogatory from his legantine dignity to enter the field of equal dispute with that reformer, he confined himself to persuasions of retractation, delivered in a haughty

tone, and not without menaces. This was not a likely method to succeed with such a man as Luther; and accordingly the conferences only aggravated the breach. It was perhaps in allusion to this or similar conduct, that Erasmus says in a letter, "Quid Cajetano cardinale superbius aut furiosius?" Though in another letter of the same year, he much commends a controversial work of Cajetan's against Luther, for its temperance in abstaining from personal reproach, and adhering to argument alone. Pope Adrian VI. sent him as his legate to Hungary. Returning to Italy, he was never able to obtain the archbishopric of Palermo conferred upon him by Leo, but in its stead received the see of his native city, Gaeta. At the sack of Rome in 1527, he fell into the hands of the soldiery, who treated him with great indignity, and would not liberate him till he had paid a large ransom. Thence he retired to Gaeta, whence in 1530 he returned to Rome. In that city, pursuing with great assiduity his studies in the scriptures, he died in August, 1534, at the age of sixty-six. The earlier works of Cajetan were, "Commentaries upon Aristotle," and "upon the Sum of Thomas Aquinas," which last obscure writer he is thought to have rendered still more obscure by scholastic expositions. Of his controversial writings, that entitled, "Tractatus de comparatione autoritatis Papæ & Concilii," maintains the highest ultramontaine doctrine concerning the absolute authority of the popes as successors to St. Peter, which he supports by many frivolous arguments and gratuitous suppositions. His theological treatises comprehend most of the important points of the Roman-catholic religion, among which he particularly discusses the doctrine of indulgences, then so much the object of animadversion. He maintains that an indulgence is only an absolution from the penances enjoined by the church, and that its benefits do not extend to souls departed, except in the way of suffrage or intercession. Cajetan's most considerable work is his "Commentary upon the Scriptures," including the whole of the Old and New Testament, except the Song of Solomon, the Prophets, and the book of Revelations. In composing this he adopted the principle of confining himself to the literal sense of the words of scripture in the originals, without regarding the expositions of the fathers. As he did not understand Hebrew, he employed two learned persons, a Jew and a Christian, whom he desired to give him the exact import of the words according to the letter and grammar, without troubling themselves to make out a sense of

their own when no sense appeared. In the New Testament he chiefly followed the version of Erasmus. For this desertion of the vulgar Latin translation, and neglect of the fathers, he was severely censured by some of his own communion, who thought that he gave an advantage to the protestants; and Catharinus, after his death, published six books against his Commentaries, which he presented to the university of Paris; which body, in 1544, issued a decree condemning the work of Cajetan, as containing false, impious, and even heretical propositions. By the more candid of the Catholics he has been partly vindicated, though it is allowed that he adhered too scrupulously to the literal version of the rabbins. Various editions have been given of Cajetan's works. All those on the scriptures were printed at Lyons in 1639, in 5 vols. fol. *Du Pin. Tiraboschi. Mosheim.*—A.

CAILLE, NICHOLAS LEWIS DE LA, an eminent mathematician and philosopher, was born at Roumigny in the diocese of Rheims, on the 15th of March, 1713. His father, who had retired from the army, cultivated mathematical and mechanical philosophy for his amusement with so much success, that he invented several objects of considerable public utility, and was the cause of his son's becoming greatly attached to mechanics from his earliest infancy. He was considered as a boy of great genius when at school, which he left in 1729, and came to Paris to study the classics, philosophy, and mathematics, and afterwards divinity in the college of Navarre with the intention of embracing an ecclesiastical life. He did not, however, carry that purpose into effect, because he conceived it to be incompatible with his astronomical studies, to which he was become greatly devoted. This turn introduced him to the friendship of the celebrated Cassini, who procured him an apartment in the Observatory, where the instructions of that eminent man, seconded by his own ability and diligence, soon procured him the reputation of an able astronomer. In the year 1739 he was joined with Mr. Cassini de Thury in verifying the meridian through the whole extent of France, and in the same year he was named professor of mathematics in the college of Mazarine. In 1741 he was admitted adjoint astronomer in the Academy of Sciences. And from this year until the year of his death there was not a volume of their Memoirs in which some valuable paper of his composition did not appear. He wrote a number of detached works, namely, the "Elements of Geometry, Astronomy, Mechanics,

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and Optics." He also computed all the eclipses of the sun and moon that had happened since the christian æra, which were printed in the work entitled *L'Art de verifier les Dates, &c. Paris, 1750*, in quarto. He compiled a volume of "Astronomical Ephemerides," for ten years, from 1745 to 1755; another for ten years, from 1755 to 1765; and a third, from 1765 to 1775. His excellent work entitled "*Astronomicæ fundamenta novissimis solis & stellarum observationibus stabilitata*," appeared at Paris in the year 1759; and in the following year he published a set of very correct solar tables under the title of "*Tabulæ Solares quas e novissimis suis observationibus deduxit N. L. de la Caille*."

After having completed a series of seven years' observations in the observatory at the Mazarine-college, he determined to observe the southern stars at the Cape of Good Hope. This project being encouraged by the French court, he set out upon his expedition in 1750; and in the space of two years he observed at that extremity of Africa the places of about ten thousand stars in the southern hemisphere, which never appear in our latitudes, together with several important elements, such as the parallaxes of the sun, moon, and some of the planets, the obliquity of the ecliptic, the quantities of refraction, &c. After performing the object of his expedition, he determined to engage in another arduous attempt, namely the admeasurement of the dimensions of the earth, which though already performed by various bodies of astronomers in Europe and America, in order to determine the quantity of a degree near the equator and in elevated north latitudes, yet it had not hitherto been decided whether the same dimensions obtained in the southern parallels of latitude as in the northern. He had the satisfaction to find that his labours were productive of a result well deserving to be experimentally ascertained. He determined a distance of 410,814 feet from a place called Klip-Fontyn to the Cape by means of a base of 38,802 feet three times actually measured. From the arc of the meridian contained between these points he discovered a new secret of nature, namely, that the radii of the parallels in south latitude are not of the same length as those of the corresponding parallels in north latitude. He found that a degree on the meridian in 32° south latitude contains 342,222 Paris feet. He also determined the situation of the isles of France and Bourbon, by order of his court. While he was at the Cape he paid great attention to the state of the atmosphere, and observed in parti-

cular a wonderful effect which takes place when the south-east wind blows, which happens frequently. During this wind the stars look larger, and seem to dance; the moon has an undulating tremor, and the planets have a sort of beard like comets.

After an absence of about four years, Mr. de la Caille returned to France at the latter end of 1754, enriched not with the spoils of the east, but with those of the southern hemisphere, a treasure before concealed from astronomers. Upon his return, he first drew up a reply to some strictures which the celebrated Euler had published relative to the meridian: after which he settled the results of the comparison of his observations for the parallaxes with those of other astronomers. That of the sun he fixed at $9\frac{1}{2}''$; of the moon, at $56' 56''$; of Mars in his opposition, $36''$; of Venus, $38''$. He also settled the laws by which astronomical refractions vary from changes in the density, temperature, and humidity of the air; and, lastly, he was one of the first promoters of the lunar observations for the longitude at sea, which has since been rendered so useful. The authority of his works, and his well-deserved reputation, was now extended through all Europe, and he was elected a member of most of its academies and learned societies.

Besides his own publications, the world is indebted to him as editor of the *Memoirs of father Feuillée at the Canaries*; of the *Journals of the Voyage of M. de Chazelle to the Levant*; of the manuscript collection of *Observations of William landgrave of Hesse*; and the publication of *Bouguer's Treatise on the Gradation of Light*.

In the year 1760 our author was attacked with a severe fit of the gout, which did not however interrupt the course of his studies, nor the energy or extent of his plans. He had then sketched out a new and large work, namely, "*The History of Astronomy through all Ages, with a Comparison of the ancient and modern Observations, and the Construction and Use of the Instruments employed in making them.*" Towards the latter end of 1761, his constitution became greatly reduced, though his mind remained unaffected, and he resolutely persisted in his studies to the last. The course of his labours ended with his life, on the 21st of March, 1762, at forty-nine years of age, after having committed his manuscripts to the discretion of M. Maraldi. *Memoirs of the Paris Academy for the Year 1762.*—W. N.

CAIN. Of this first-born of the first pair of mankind, the account given in the Jewish

scriptures is equally brief and tragical. He followed the employment of a husbandman, while his brother Abel was a keeper of sheep. Each made an offering to God of the first of their products. That of Abel was received with marks of favour, while that of Cain was rejected. This difference inspired Cain with such hatred and envy against his brother, that he killed him. God pronounced against him a malediction, with a sentence of perpetual exile, and set a mark upon him to prevent his being killed by any who might meet him in his wanderings. He retired into the land of Nod, on the eastward of Eden, where he built a city, which he called Enoch, after the name of his son. *Genesis iv.*—A.

CAIUS, pope, is supposed to have been a native of Dalmatia. He was elected to the pontifical chair after the death of Eutychianus in 283, and possessed it between twelve and thirteen years. The church of Rome reckons him among the martyrs; but history affirms that he concealed himself during Diocletian's persecution, and that he died in peace in 296. He made a decree that bishops should pass through the seven inferior orders of the church before they assumed the episcopal office. *Moreri. Bower.*—A.

CAIUS, an early ecclesiastical writer, was a priest of the church of Rome, and lived in the time of the popes Zephyrinus and Victor, under the emperors Severus and Caracalla. He wrote a treatise in form of dialogue against a famous Montanist, named Proclus or Proculus, which is mentioned by Eusebius. Photius also ascribes to him a treatise against the heresy of Artemon, who asserted that Christ was a mere man; a work entitled, "*The Little Labyrinth*;" and another "*On the Universe*," which last went under the name of Josephus. It seems very uncertain, however, who was the author of these books. Photius says that Caius was ordained bishop of the Gentiles, by which he probably means that he was sent to preach the gospel among the barbarous nations. *Du Pin Hist. Eccles.*—A.

CAIUS, KAYE, or KEY, JOHN, a learned English physician, was born at Norwich, in 1510. After receiving the rudiments of literature in that city, he was sent very young to Gonerup-hall, Cambridge, of which in process of time he became fellow. Here he pursued his studies with great assiduity, of which he gave sufficient proof by some translations of Greek authors into Latin, and other literary labours. For improvement in the science of medicine, which he chose for his particular pur-

suit, he travelled into Italy, and studied at Padua under Joh. Baptista Montanus. In this city he had for a fellow-lodger the celebrated anatomist Vesalius, and probably joined him in his anatomical enquiries. After taking his doctor's degree at Bologna, he returned to Padua, where, in 1542, he read lectures on the Greek text of Aristotle in conjunction with Realdus Columbus. In 1543 he made the tour of Italy, visiting the principal libraries, and collating manuscripts, with a view of giving correct editions of Galen and Celsus. He finished his travels with France and Germany.

On his return to England he was incorporated M.D. at Cambridge, and practised in his profession at Shrewsbury and Norwich. His reputation caused him to be called to court as physician to Edward VI.; but it appears that he had in the preceding reign resided in the metropolis, and given anatomical demonstrations before the corporation of surgeons. In 1547 he was made a fellow of the College of Physicians; of which body he ever after continued a zealous patron and distinguished ornament. He passed through all its honours, and during seven years presided at its head. He strenuously asserted its rights and privileges against all opponents, especially the surgeons; he invented honorary insignia for the president; erected a monument for his predecessor, the learned Linacre; obtained an annual grant of two bodies of malefactors for dissection, and left money to defray the expence of it; and, finally, compiled in Latin the history and annals of the college. His attachment to learning was exhibited in a striking manner in the reign of queen Mary, with whom he was a favourite. He obtained a licence to advance Goneville-hall into a college, on the condition of enlarging the institution at his own expence by endowments for the maintenance of three fellows and twenty scholars. This was effected in the years 1557 and 1558. He drew up a new set of laws for the college, which has ever since borne the united names of Goneville and Caius; and in 1559 he accepted the mastership of it. In 1565 he began to enlarge his college by the erection of a new square; and he resigned his post as president of the college of physicians, and probably all his professional engagements, for the purpose of superintending the work. This was completed in 1570 at an expence very considerable for that time. He made this mansion of learning the retreat of his old age, residing in it as a fellow-commoner after he had given up the mastership. It appears, that in the reign of Elizabeth he fell into a suspicion

concerning his religious principles, and was charged with the opposite crimes of atheism and popery. The reality of his attachment to the latter may be inferred from the circumstance of a seizure of vestments and other implements of catholic worship in his lodgings; nor is it surprising that he should have retained a preference to the principles in which he had been educated, and which were probably confirmed by his long residence in Italy. He continued in his retreat to occupy himself in literary labours, the extent and variety of which are witnessed by the number of works, printed and manuscript, of which he was the author. From a passage in Mouffet's Health's Improvement, it appears that in his last illness he supported himself by the food of infancy, woman's milk. His death happened in July, 1573, in the sixty-third year of his age. He was buried in the chapel of his college; and by his directions the following laconic inscription was placed over his tomb: *Fui Caius.*

The works of this learned man are all accurately recorded in an express treatise, which, in imitation of Galen, he drew up, "*De libris propriis.*" They may be divided into several classes; but we shall notice only the principal in each. As a critic and linguist he rendered great services to learning by his translations and commentaries on ancient authors. While in Italy, he wrote "*Commentaries on Galen's nine books, De Administrationibus Anatomicis,*" and his two books, "*De Motu Musculorum.*" These were printed with a corrected edition of the original text, and of several other pieces of the same author, at Froben's press in Basil, in 1544. He also restored Hippocrates's treatise, *De Anatomia*; and another, *De Medicamentis*, never before printed. He made large collections for improved editions of Celsus and Scribonius Largus, but it does not appear that they ever came to the press. His treatise, "*De Symphonia Vocum Britannicarum,*" in which he attempted to show the consonance of the English language with the Greek and Latin; and that "*De Pronunciatione Græcæ & Latinæ linguæ,*" may come under the same head of critical works. The latter was reprinted with some other of his small pieces by Dr. Jebb in 1729. His own works in medicine, are, "*De Medendi Methodo,*" printed at Basil in 1544, and formed almost entirely upon the doctrines of Galen and Montanus; and "*De Ephemera Britannica,*" or the English sweating sickness. While resident at Shrewsbury in 1551, he was witness to a visitation of this extraordinary disease; and he hastily drew up an English treatise

tise concerning it, for popular use, printed in 1552. This he afterwards enlarged, put into a more scientific form, and in a Latin dress, and published under the foregoing title in 1556, with a dedication to Anthony Perrenot, bishop of Arras. It was reprinted at London in 1721. This, from its subject, is doubtless a curious and valuable piece, though the account it gives of the disease is much less instructive than it might have been made, and does less honour to the judgment and sagacity of the author, than to his learning. Indeed, from one so devoted to antiquity, and so much engaged in studies of mere erudition, little of improvement in a practical art could be expected. Caius appears perhaps more respectable in the character of a naturalist. He drew up for the use of the celebrated Gesner, "Short Histories of certain rare Animals and Plants," which were inserted in the works of that great naturalist, and were afterwards enlarged and collected into one volume, printed at London, 1570. He likewise, at the request of the same person, composed a treatise on English dogs, which he published in Latin under the title "De Canibus Britannicus," in 1570. The method of this work appeared so excellent to Mr. Pennant, that he has inserted it entire in his British Zoology. This and the foregoing work have been reprinted by Jebb. Our learned physician also ranks among the antiquarians. In answer to a publication of Thomas Key, or Caius, of Oxford, which asserted the superior antiquity of that university to that of Cambridge, our Caius, at the instigation of archbishop Parker, composed a treatise, "De Antiquitate Cantabrig. Academiæ," which, in the opinion of Cambridge-men, completely vindicated their cause. But both these learned champions seem to have gone far into the regions of fable. His piece was first printed in 1568, and afterwards reprinted in 1574, with the addition of a "History of the University of Cambridge," from his posthumous papers. He composed likewise a work, "De Antiquis Britanniae Urbibus," never printed; and meditated a history of his native place, Norwich, for which he had made some collections. The great industry and erudition of Caius are sufficiently manifest from the preceding account of his works, to which a copious list of MSS. might be added from his book, "De libris propriis," printed in 1570. *Aikin's Biogr. Memoirs of Medicine in G. Britain.*—A.

CALABER, QUINTUS, a Greek poet, supposed to have flourished under the emperor Anastasius I. about the year 491, probably re-

ceived this name from being a native of Calabria, though there is reason to think that he resided chiefly at Smyrna. The work by which he is known is a poem of fourteen books on the "Paralipomena" of Homer, or the events of the Trojan war not related by that poet. It is an elegant piece of versification, in a middle style, without either the elevation or the sinking of the great work to which it is supplementary. It was discovered by cardinal Bessarion in a monastery near Otranto in Apulia. Two of the books, describing the capture of Troy, were published separately by Neander in his "Opus Aureum," *Leips.* 1577. Editions of the whole have been given at Hanau, 8vo. 1604, and by Paw at Leyden, 8vo. 1734. *Vossius de Poet. Græc. Baillet. Moreri.*—A.

CALAMY, EDMUND, an eminent divine among the English nonconformists, was the son of a citizen of London, in which metropolis he was born in 1600. He was educated at Pembroke-hall, Cambridge, where an early hostility to the arminian party was the cause that he was disappointed in his attempts to obtain a fellowship. His conduct and sentiments, however, ingratiated him with Dr. Felton, bishop of Ely, who made him his domestic chaplain, and gave him the vicarage of Swaffham-Prior in his neighbourhood. After the bishop's death in 1626, Mr. Calamy resigned his vicarage on being chosen one of the lecturers of Bury St. Edmund's. He occupied this post ten years, during which he for the most part appeared as a conformist; but when bishop Wren's articles, and the reading of the book of sports, came to be insisted on, he openly manifested his dissent, and made an apology from the pulpit for his former conduct. He was now regarded as a declared nonconformist; and being in great favour with the earl of Essex, he was presented by that nobleman with the living of Rochford in Essex, a valuable rectory, but situated in an unhealthy air, which durably injured Mr. Calamy's constitution. In 1639 he was chosen minister of St. Mary Aldermanbury in London, and immediately repaired to the metropolis, then the great scene of ecclesiastical contention. In 1640 he was concerned in the composition of the famous book "Smectymnuus," so entitled from the initials of the names of the writers, a very warm attack upon episcopacy, and which was thought to have given it a deadly blow. In 1641 he was appointed by the House of Lords one of the sub-committee for religion, which fruitlessly attempted an accommodation of the subsisting differences. He distinguished him-

self in the assembly of divines, and several times preached before the House of Commons, when his sermons were not always free from the political violence which then so much prevailed. On the whole, however, he was accounted a moderate man. At this time he was one of the most eminent preachers in London, attended by a numerous and very respectable congregation, and possessed of great interest with the presbyterian party. In common with that party, he opposed the independents and other sectaries, and disapproved of the violences which brought on the king's death, a catastrophe he warmly deprecated. During the usurpation, he abstained from interference in public concerns, and gave no marks of attachment to the new government. He even, when consulted along with other city-ministers by Cromwell concerning the project of a single government, boldly offered to prove to him both that it was unlawful and impracticable. When the restoration of Charles II. appeared a probable event, he was not behind others of his party in taking measures to promote it; in consequence, he was appointed one of the divines delegated to compliment the king in Holland on the occasion. He was appointed in 1660 one of his majesty's chaplains, and was offered the bishopric of Lichfield and Coventry, which he refused, though not without much deliberation. On the passing of the act of uniformity, he resolved to make a sacrifice to his conscience, and accordingly preached his farewell sermon at Aldermanbury. As a last effort, however, he joined in a petition of several of the London clergy to the king, for liberty to continue their ministerial functions; and at the delivery of it, he made a long and moving speech, but ineffectually. He remained in the parish, and regularly attended divine service, which was incidentally a cause of trouble to him. For, on December 28, 1662, the expected preacher not making his appearance, Mr. Calamy was urged by some of the principal hearers to supply his place. He complied, and imprudently touching upon some points with a freedom that was deemed seditious, he was committed by the lord mayor's warrant to Newgate. The great resort of visitors of rank to see him in prison, and some doubts as to the legality of the commitment, with a general sense of the hardship of the case, induced the king to liberate him within a few days. At the great fire of London, being carried in a coach through the smoking ruins to Enfield, he was so much affected by the view, that he could not get over the impression, but died in less than two

months, October 29, 1666. Mr. Calamy was a man of deep reading in his profession, but his sermons were plain and upon practical subjects. Several of them, preached upon particular occasions, were printed separately; and a set of five sermons, entitled "The Godly Man's Ark, or a City of Refuge in the Day of his Distress," was published in 12mo. and became a very popular book. *Biogr. Britan.*—A.

CALAMY, BENJAMIN, a divine of the church of England, son of the preceding, was educated at Catharine-hall, Cambridge, of which he became fellow, and an eminent tutor. In 1677 he was chosen minister of St. Mary Aldermanbury, London, and was appointed one of the king's chaplains in ordinary; and in 1680 he took the degree of doctor in divinity. He distinguished himself in 1683 by preaching "A Discourse about a Scrupulous Conscience," which obtained extraordinary notice from the public. It is dedicated to sir George Jeffries, then chief-justice of Chester, afterwards the too-well known chancellor, whom Dr. Calamy acknowledges for his friend and patron. The tenor of the piece is to shew the crime and danger of separating from the established church on the pretext of a tender conscience; and to inculcate that "such wayward, skittish consciences, as doubt of and suspect the rights of the crown, ought to be well bridled and restrained." In supporting the cause of conformity, he makes good use of quotations from his father, and from Baxter, who could use similar language when their own church was triumphant. Such a work could not fail of being as much decried by one party as extolled by the other. A warm reply to it was written by Thomas de Laune, a nonconformist, which drew upon him an imprisonment in Newgate, that proved fatal to himself, his wife and children. Dr. Calamy, though so decided a supporter of the principle of religious intolerance, and though unfortunate in his patron, does not appear to have had the temper and spirit of a persecutor; and it is said that his opinions on this topic underwent some change before his death. The preferment to the vicarage of St. Laurence Jewry, and to a prebend in St Paul's, appear to have been consequences of his sermons; but towards the close of 1685 he fell into a declining state of health, partly attributed to the calamitous prospect of public affairs, and died of a pleuritic complaint in January, 1686. He was a man in high esteem for piety and worth with many of the first characters of the age, and was accounted a very excellent preacher. Some posthumous sermons of his

published by his brother are the only literary memorials of him. *Biogr. Britan.*—A.

CALAMY, EDMUND, a dissenting divine of great eminence, grandson of the first Edmund Calamy by a father of the same time, was born in London in 1671. After finishing his school education, he was sent to a private academy at Wickham-brook, Suffolk, under the tuition of Mr. Samuel Cradock, where he distinguished himself by assiduity in his studies. In 1688 he went to the university of Utrecht, then flourishing by the lectures of De Vries, Vander Muyden, and Grævius. His ardour for study was here redoubled; and his conduct was such as to gain him a high reputation among all who knew him. On his return he passed some time at Oxford, enjoying its literary advantages, though without becoming a member of the university. A long and careful examination of the controversies between the established church and the separatists caused him to adhere to the latter; and in 1692 he began to officiate in a meeting-house in London. He was ordained in 1694; and after serving at some other places, he was chosen in 1703 pastor of a large congregation in Westminster. He performed an acceptable work to the body of dissenters by publishing Baxter's History of his Life and Times, and afterwards an abridgment of it, with an account of many of the ejected ministers, and an apology for their nonconformity. This work involved him in some controversies, but in general they were carried on with candour and sober argument. Mr. Calamy visited Scotland in 1709, where he was received with the greatest respect; and the universities of Aberdeen, Edinburgh, and Glasgow, each honoured him with the degree of doctor in divinity. In 1718 he wrote a vindication of his grandfather and of other persons against the reflections thrown out by archdeacon Echard in his History of England. In the disputes among the dissenters concerning subscription to a formulary declarative of belief in the doctrine of the trinity, which caused great divisions about this time, Dr. Calamy refused to join on either side. He was, indeed, himself thoroughly orthodox in this point, and defended the doctrine in a set of sermons, for which he received the thanks of several dignitaries of the church of England. The work which has principally made him known to modern times, appeared in 1727. This was entitled, "A Continuation of the Account of the Ministers, Lecturers, Masters, and Fellows of Colleges, and Schoolmasters, who were ejected and silenced after the Restoration in

1660, by, or before, the Act for Uniformity;" 2 vols. This is a performance of great labour, and has enriched the literary biography of this country with many valuable memoirs. Having long maintained the first rank among the ministers of his persuasion, by learned and useful writings, and professional labours, he closed an estimable life in June, 1732, aged sixty. His publications are numerous, but chiefly consist (besides those above mentioned) of single sermons and controversial pamphlets. *Biogr. Britan.*—A.

CALANUS, a Brachman, or Indian philosopher, followed Alexander the Great in his expedition to India. Having passed eighty-three years without sickness, a violent attack of the colic made him resolve to put a period to his life. He rendered the last scene as ostentatious as possible, by determining to burn himself in public. Alexander, not being able to divert him from his purpose, caused a funeral pile to be erected, strewed with perfumes, round which the army was drawn up in battle array. Calanus, magnificently habited, ascended the pile with a tranquil air, and saw the flame applied without emotion. His last exclamation was, "Happy hour of departure from life, in which, after the mortal body is consumed, the soul shall go forth into light!" This exhibition (for so it may justly be termed) took place on the frontiers of Susiana, B.C. 325. *Arrian. 2. Curtius. Valerius Maximus.*—A.

CALCAGNINI, CELIO, a very learned Italian, was born in 1579 at Ferrara, where his father was apostolical prothonotary. His birth was probably illegitimate, but he was acknowledged by the family, which was a considerable one at Ferrara. The partner of his studies was Giglio Giraldi, with whom he was accustomed to practise declamation. He for some time bore arms under the emperor Maximilian and pope Julius II.; and was afterwards employed in various embassies and honourable commissions. In 1518 he accompanied cardinal Hippolito d'Este into Hungary. On his return he was made professor of belles-lettres in the university of Ferrara, which office he held till his death, in 1541. He was a great promoter of the academy *degli Elevati* in that city; and he further displayed his zeal for learning by bequeathing his copious and valuable library, with some mathematical instruments, to the Dominicans of Ferrara, on condition of their preserving them for the public use. Calcagnini was a man of various erudition, and wrote much both in verse and prose. His prose works were printed together by Froben at Basil

in 1544. Many of them relate to antiquities, as great part of the three books "*Quæstionum Epistolicarum*," and his treatises "*De Rebus Egyptiacis*," "*De Re Nautica*," and "*De Talorum, Tesserarum, & Calculorum ludis*." Others relate to philosophy, morals, and politics. He ventured to speak with some disparagement of Cicero, in a critique upon his *Offices*, which was not suffered to go without a reply. Before Copernicus had published his system, he wrote a piece to prove "*Quod cœlum stat, terra moveatur*." Erasmus greatly applauds this author; but some, especially Jovius, have censured his style in prose, as hard, laboured, and overwhelmed with quotations. His poetical style was more esteemed. Three books of his Latin poems were published at Venice in 1553, in conjunction with those of Pigna and Ariosto. *Moreri. Tiraboschi.*—A.

CALCAR, JOHN of, a painter, took his name from the town of that name in the duchy of Cleves, where he was born. He was one of Titian's school, and imitated his master with such success, that the best connoisseurs have found it difficult to distinguish some of his pieces from those of that great painter. At Rome he studied the manner of Raphael. He died at an early age at Naples, in 1546, having given promise of great excellence in his art. A *Nativity* which he painted was in the possession of Rubens, who valued it so highly that he would never part with it. Calcar designed the anatomical figures for Vesalius's anatomy, and the heads of the painters prefixed to their lives by Vasari. *De Piles.*—A.

CALDERINI, DOMIZIO, a distinguished philologist of the fifteenth century, was born about 1446 at Torri, in the territory of Verona. Cardinal Bessarion, with whom he had lived, caused him, in his twenty-fourth year, to be invited to Rome, by pope Paul II. to undertake the professorship of belles-lettres. He continued in this office under Sixtus IV., who created him apostolic secretary, and sent him with his nephew, cardinal della Rovere, to Avignon, in order to appease some disturbances which had arisen there. The fortune of Calderini, however, was not much benefited by this mission, for he tells a friend that he went poor, and returned poorer. He died in the flower of his age, of a purple fever, at Rome, in 1478, and was attended to his grave by all his scholars in mourning. His literary labours appear almost incredible for a life of thirty-two years. He particularly studied the Latin poets, and printed commentaries upon Martial, Juvenal, Virgil, Ovid, Statius, and Propertius. He

wrote remarks upon several others, which have either perished, or remain in MS. He published a translation of the two first books of Pausanias into Latin. Besides classical studies, he cultivated jurisprudence, philosophy, and mathematics. He also exercised himself with success in Latin poetry. One who attained such early fame was likely to excite envy; accordingly he had many critics and censors, to which he was also indebted for his rude and decisive manner. Poliziano bestows some severe remarks upon him, and represents him as one who, for the sake of reputation, would maintain any thing that came into his fancy. Yet he confesses him to have been a man of great abilities, and wrote two epitaphs in his honour. In elegance and purity of style Calderini did not nearly equal that writer, or Valla; but it is probable that a longer life would have improved his taste and corrected his errors. He was certainly one of the literary wonders of his age. *Tiraboschi.*—A.

CALDERON DE LA BARCA, DON PEDRO, a celebrated Spanish dramatic writer, who flourished about 1640, bore arms in his youth, and was created a knight of the order of St. James. He then entered into the ecclesiastical state, and was a priest and canon of Toledo. Turning his attention to the theatre, he became one of the most copious and esteemed writers for the stage in Spain, and has been reckoned second or equal to Lopes de Vega. His fertility, however, and the taste of his age and country, have rendered him very incorrect as to the observance of the rules of the drama, as well as very unequal in his style and composition. His characters are strained and unnatural, his diction inflated, and often coarse. His principal excellence lay in the contrivance of plots, which are full of business, and abound in intricacies happily resolved in the catastrophe. On the whole, his genius was well suited to the taste of his countrymen, but was not likely to command applause where the spirit of just criticism had introduced more correct and natural principles of writing. The greater part of his works were collected and published at Madrid, in 9 vols. 4to. 1689; the three first, containing his comedies; and the six last, a great number of dramatic pieces on religious subjects, like the old Mysteries, under the title of "*Autos Sacramentales*." He left behind him several unprinted comedies; and also wrote in prose a history of "*Our Lady of Almudena*." Calderon had little general knowledge, and his plays abound in historical blunders. *Baillet. Moreri. Nouv. Dict. Hist.*—A.

CALDERWOOD, DAVID, a distinguished divine of the presbyterian church of Scotland, was descended from a good family of that country, and early destined to the ministry. After acquiring, in the course of his education, a high character for professional learning, he was settled, about 1604, at Crelling near Jedburgh. He was ardently zealous for the establishment of the Scotch church on the presbyterian model as it then stood; and when, in consequence of the project of king James VI. to introduce episcopacy, the bishop of Orkney made a visitation of the presbyteries of the Merse and Tiviotdale, as a preliminary towards assuming episcopal powers, Calderwood declined his jurisdiction by a paper given under his hand. This was the beginning of a resistance to the measures of the king and episcopal party, from which he never swerved. A protestation of some ministers in 1617, in which he was concerned, caused him to be summoned before the high commission court sitting at St. Andrew's, on the charge of mutinous and seditious behaviour. The king, then in Scotland, thought fit to be present and examine him in person, when Calderwood defended himself with such spirit and presence of mind, constantly refusing to acknowledge that he had been guilty of any crime, that he was first committed to prison, and then sentenced to transport himself out of the king's dominions. Accordingly he retired to Holland, where, in 1623, he published a famous controversial work in Latin, entitled, "*Altare Damascenum: seu Ecclesiæ Anglicanæ Politia, Ecclesiæ Scoticæ obtrusa, a Formalista quodam delineata, illustrata & examinata.*" This is a close and rigorous examination of the polity of the English church, under various heads, in which the origin and authority of episcopacy, and all the other points of difference between that and the presbyterian churches, are discussed. King James, though much provoked with this work, is said to have admired its learning and acuteness; and many of the nonconformist writers have greatly extolled it, and made use of its arguments. Soon after its publication, Calderwood returned to Scotland, where he lived privately several years. He seems to have been chiefly employed in making collections of all the memorials relative to the ecclesiastical affairs of that kingdom from the commencement of the Reformation to his own times. These he digested and methodised with great care, and the whole are now extant in MS. in the library of the university of Glasgow, in six folio volumes. An extract of them only has been

published, under the title of "*The True History of the Church of Scotland*," printed in 1618, which comes down to the death of king James. Neither the style nor the spirit of this work renders its perusal agreeable; and from the character of the man and the times, it cannot be doubted that party must give a strong tinge to its representations; yet it has always been regarded as a source of much authentic information. How much longer the author survived is not known, but he is said to have been minister of Pencaithland near Edinburgh, in 1638. *Biogr. Britan.*—A.

CALEB, son of Jephunneh, is a person of note in the early history of the Jews. He was one of those who were appointed by Moses to explore the land of Canaan. When the rest on their return gave such a report as greatly disheartened the people of Israel, Caleb and Joshua alone, at the hazard of their lives, ventured to assure them of success in their invasion. On this account it was predicted by Moses that they alone, of all the people who came out of Egypt, should live to enter the land of Canaan. Caleb at that time was forty years old. When Joshua, forty-five years after, conquered the country, Caleb requested for his share the mountains and city of Hebron, which were granted him. This district was then possessed by three chiefs, the sons of Anak. Caleb, finding it difficult to expel them from the town of Debir, promised his daughter Achsah to wife to him who should take it. This was effected by Othniel the son of Kenaz, Caleb's younger brother, who accordingly married Achsah. Caleb then settled at Hebron, and lived in peace to his 114th year. *Numbers xiii. and xiv. Judges i. &c.*—A.

CALED, or **KHALED**, **EBN AL WALID**, one of the most valiant, most successful, and most ferocious of Mahomet's captains, was one of the Koreish, and began, like many of the tribe, with opposing by arms the prophet's pretended mission. He even commanded one wing at the battle of Ohod, in which he principally contributed to the defeat of the Moslems. He, however, like the rest, caught at length the enthusiasm of conversion; and he proved such a zealous defender of the new cause, that Mahomet honoured him with the title of *one of the swords of God*. This was conferred upon him after the battle of Muta in Syria, fought A.D. 630 against the Greeks, where Caled, after the slaughter of three successive commanders of the Moslems, took the standard into his own hands, and by his intrepid courage and military skill, turned the fortune of the day, and

gained a victory over greatly superior numbers. Being afterwards sent by Mahomet to propagate his religion among the circumjacent tribes, he took an inhuman vengeance on the Jadhimites, who had assassinated his uncle, for which cruelty he received a severe rebuke from the prophet. When, upon the accession of Abubeker, several Arabian tribes broke out into a dangerous revolt, Caled was sent with a small army against them, and gave them an entire defeat. A much more important service was the victory he obtained over the impostor Moseilama, who was killed in the battle, along with a great number of his followers; and the remainder being compelled to embrace Mahometism, the whole sect was extinguished at a blow. The caliph soon after sent Caled, at the head of a powerful army, to invade Irak, the ancient province of Babylon. In this expedition he had great success, gaining possession, after several victories, of many strong places, compelling the people of the country to pay tribute, and at length, by the capture of the city of Hira near the Euphrates, putting an end to the kingdom which took its name from that capital. His progress was stopt by a summons into Syria, where the Moslems, under the command of Abu Obeidah, had met with several checks from the Greeks. Caled was appointed to supersede that general; and, by the spirit which his daring courage infused into the troops, he soon changed the face of affairs. He saved the detachment that had been sent to besiege Bostra from the utter destruction with which they were threatened; invested the place, and, by the aid of treachery, took it. On this occasion he showed himself unusually merciful, in stopping the carnage after the inhabitants had begged for quarter. The Musulman army next marched to the rich city of Damascus. On its arrival, various skirmishes took place under the walls, and Caled, with his own hand, vanquished and made captives of two of the Christian commanders, whom, on their refusal to embrace islamism, he put to death in cold blood. The news of the approach of an army sent by the emperor Heraclius to the succour of Damascus, caused a temporary suspension of the siege; and in the retreat of the Moslems, their rear-guard, commanded by Abu Obeidah, contrary to the desire of Caled, who would have taken that post himself, suffered considerable loss. Caled, however, at length repulsed the assailants with great slaughter. It was now the object of Caled to assemble an army sufficiently powerful to resist the very numerous one of the emperor, for which purpose he sent a pressing

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summons for all the Moslems within reach to meet him at Aiznadin. At this place, in the year 633, a battle was fought, or rather a succession of engagements, which ended in the total discomfiture of Werdan, the general of Heraclius, who lost the greater part of his army. The moslem army then returned before Damascus, and deeds of valour were done by both parties, which recal to mind the purest ages of heroism. But, after a close siege of seventy days, Damascus was reduced to extremity; and the inhabitants, looking for protection from the fury of Caled in the mild and generous character of Abu Obeidah, sent a deputation by night to that chief, who agreed to receive their surrender on moderate terms. At the moment, however, when the treaty was putting into execution on his quarter, Caled burst in from the opposite side, and began to put to the sword all who came in his way. In the midst of the city he met with Abu Obeidah, who was making a peaceable entrance, and giving protection to all the people who crowded round him. A warm contest now ensued between the two chiefs, one insisting on the right of the sword, the other pleading the sacredness of a capitulation. Caled, who, with some reason, asserted his superior claim to the decision as commander in chief, was at length constrained to give way to the voice of mercy and true policy, and the sword was sheathed, on the condition of admitting to tribute and toleration of religion those of the Damascenes who chose to remain in the city. A considerable body, however, under the guidance of the brave Thomas, left Damascus to seek a new residence among people of their own faith. They were allowed to take with them their most valuable moveables, and arms for their defence; but Caled would grant them no more than a three days' truce, after which it should be lawful to pursue and treat them as enemies. Unsated with blood and vengeance, and further urged by the entreaties of Jonas, a noble Damascene, whose betrothed spouse had accompanied the fugitives, Caled, at the head of 4000 horse, in the disguise of christian Arabs, followed their track. He pursued them across the mountains of Libanus, regardless of hardships and fatigue, to the neighbourhood of Laodicea, 150 miles within the Roman territory, and there overtaking them, he made so furious an attack on the encumbered and disheartened troop, that not a single Christian escaped death or captivity, and all their rich spoil fell into the hands of the conquerors. This bloody tragedy, so characteristic of the temper of Caled and his

Saracens, and rendered peculiarly interesting by private circumstances of the pathetic and romantic cast, has afforded a very striking subject both to history and poetry.

During these transactions, Omar had succeeded Abubeker in the califate. He had never loved Caled; and now, thinking his fierce and bloody disposition ill calculated to conciliate the minds of new subjects, he transferred the chief command again to Abu Obeidah. The army received the news of this change with great dissatisfaction, but it gave Caled the opportunity of displaying a greatness of mind which renders him an object of esteem, notwithstanding his savage ferocity. He first caused Omar to be solemnly proclaimed caliph at Damascus; then, without the least hesitation, resigned his command, declaring his readiness to serve the musulman cause in any post which it should please the head of the religion to assign him. Soon afterwards his activity and enterprise were of the greatest service in disengaging a party of the Moslems who had incautiously marched to plunder a famous monastery, and were surrounded by a much superior force. Caled himself, in a similar danger on a reconnoitring party, was relieved from imminent hazard by a detachment sent by Abu Obeidah. He continued to serve under that chief, in Syria and Mesopotamia, employed by him on all occasions of danger and difficulty, and always distinguishing himself. The greatest of his subsequent actions was the victory of Yermuck, in which battle Abu Obeidah, modestly giving way, when so much was at stake, to the superior military talents of Caled, restored him the chief command. This combat proved extremely obstinate and bloody, but its final success on the side of the Saracens was such, that the Greek army no longer durst appear in the field against them, and the conquest of Jerusalem was the speedy result. He afterwards took Aleppo, and carried his victorious arms beyond the Euphrates. Caled survived about three years the pestilence of 639, which proved fatal to so many musulman chiefs; but of the place and manner of his death there is no certain account. His tomb is shewn in the neighbourhood of Emesa. The valour of this champion was supported by fanaticism, for as long as he wore a cap that had been blessed by Mahomet, he deemed himself invulnerable. *Mod. Univers. Hist. Marigny Hist. des Arabes. Gibbon.*—A.

CALENDARIO, PHILIP, a celebrated architect and sculptor, flourished at Venice in the time of Martin Faletri, doge of that republic in 1354. He constructed those beauti-

ful porticos supported by marble columns which surround the place of St. Mark, above which are seen superb buildings ornamented with bas-reliefs and rich paintings. These works were universally admired, and established his reputation and fortune. *Moreri.*—W. N.

CALENZIO (CALENTIUS), *Elisio*, a modern Latin poet, was born in Apulia in the 15th century. He was tutor to prince Frederic, son of Ferdinand I. king of Naples, and endeavoured to inspire him with those sentiments of humanity and justice which he himself possessed. He was an enemy to capital punishments, and proposed various substitutes for them in different cases. He was much addicted to agriculture, and practised it with skill. Being a spectator of the war carried on by Charles the Bold against the Swiss, he was urged to write the history of it, which he declined, observing that it was not safe to speak ill of princes, and that an honest man ought not to publish falsehoods. He married very young, and bore great affection to his wife, by whom he had several children. His circumstances were narrow, but he maintained a friendship with some of the most eminent scholars of his time, as Pontano, Altilio, and Sannazaro, and was a member with them of the famous Neapolitan academy. The time of his death is not known, but it was probably about 1500. The works of Calenzio consist of elegies, epigrams, satires, &c. and the "Battle of the Frogs and Mice," translated, or rather imitated, from Homer. There are also a number of letters in prose, mostly addressed to Hiaracus, by whom he means prince Frederic. There have been three editions of his works, one at Rome in 1503, and one at Basil in 1554. He was an elegant writer both in prose and verse. *Moreri. Tiraboschi.*—A.

CALEPINO, or DA CALEPIO, AMBROSE, a celebrated grammarian, descended from the noble family of the counts of Calepio, was born at Bergamo about 1435. He entered into the convent of Augustins at Bergamo, and chiefly occupied himself in the study of languages. The "Vocabulary of the Latin Tongue," which he published, though not the earliest work of the kind, became so famous, that books of a similar nature were long familiarly termed *Calepines*. It is commonly said that the first edition was published in 1503, but Tiraboschi concludes from its dedication that two others had preceded. By many successive additions and improvements, this work has become a polyglott dictionary, of which the best editions are that of Chifflet at Lyons, in 1681, 2 vols. folio, and one later by Facciolati of Pa-

dua. The original of Calepino, though containing many errors and imperfections, proves the great industry and erudition of the author, to whom literature may be considered as under large obligations. He became blind before his death, which happened in 1511. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

CALIGULA. CAIUS CÆSAR, surnamed *Caligula*, fourth of the Roman emperors, was the son of Germanicus Cæsar and Agrippina, and was born in the year of Rome 765, of Christ 12. When a child, he was taken by his father to the camp, where he obtained from the troops the familiar appellation of Caligula, from the military shoe (*caliga*), which he wore as part of a dress conformable to that of the common soldiers. The disasters of his family early nourished in him a spirit of dissimulation; and, when his mother and both his brothers were condemned, he was able so well to conceal his feelings, that all the arts of those who watched his conduct were not able to draw from him a single expression of grief or resentment. In his twentieth year, he was invited by his grandfather by adoption, Tiberius, to accompany him to his retreat of Caprea, where, by studying every wish of the aged emperor, and forming himself entirely upon his model in language, manner, and dress, he conciliated his favour. By way of a balance to the power of Sejanus, who had now incurred suspicion, Tiberius resolved to advance his obsequious grandson; and he created Caius augur in the room of his brother Drusus, honoured him with the pontificate of the deified Augustus, and hinted his intention of appointing him successor to the empire. The people rejoiced in this elevation of one of the favourite race of Germanicus; but Tiberius is said well to have understood the savage nature of the youth, and sometimes to have represented him as a serpent bred for the destruction of all who cherished him; a Phaethon to lay the world in ashes.

He was first married to Claudia daughter of Marcus Silanus, a senator of great distinction; but he had already plunged into the lowest debauchery, and had even, while yet a boy, been detected by his grandmother Antonia, in scandalous familiarities with his own sister Drusilla. Claudia died in childbed before Caligula came to the empire, and this gave him an opportunity of intriguing with the wife of Macro the pretorian prefect, by whose means he secured the powerful aid of that officer in the succession. The real intentions of Tiberius with respect to a successor are not certainly known. He seems latterly to have hated Caius,

whilst he did not know to whom else he could effectually bequeath the empire. He is said by will to have joined with Caius his other grandson Tiberius Gemellus, as co-heir. By the influence of Macro, however, no sooner was the breath out of the body of the old emperor, than Caius was proclaimed by the pretorian soldiers, and the nomination was without hesitation confirmed by the senate, who cancelled the will of Tiberius. This event took place in the year of Christ 37.

It is not necessary for us to engage in the disgusting task of particularising the transactions of a reign of absolute insanity. It will be sufficient to sketch some of those circumstances which most strongly characterise the monster to whom the fate of the Roman world was committed. His commencements were of that specious kind which have often ushered in a bad reign. He addressed the senate in terms of great respect and moderation, set at liberty all the state-prisoners, displayed a pious and affectionate regard to the memory of his dead relations, and treated his living ones with every mark of honour. He then profusely exhibited his generosity (as it was called) in largesses to the people, and public spectacles conducted with the utmost splendor and magnificence. He even affected a regard for liberty, in restoring to the people the right of election to certain offices of which Tiberius had deprived them; and in suffering the works of several patriotic writers to be freely circulated; and, through a pretended zeal for morals, he banished all the ministers of the infamous debaucheries of his predecessor. During this course of popular conduct he fell dangerously ill, and might have enjoyed a generous satisfaction at the extreme concern displayed by all ranks of his subjects on the occasion. But on his recovery, whether tired of acting a part, or really injured in his mind by the effects of the disease, he appeared quite an altered man; and thenceforth all his actions were those of the most depraved and detestable of human beings. He began his course of cruelty by the death of the young and innocent Tiberius Gemellus, who was followed by his father-in-law, Silanus, and his benefactors Macro and his wife. Many senators and persons of distinction accompanied these victims to his political jealousy; and many more lives continually fell a sacrifice to the mere wantonness of sport, and his innate love of cruelty. His love for his sisters soon put on the appearance of an incestuous passion, which he particularly displayed for Drusilla, whom he actually married, and on whose death he

abandoned himself to all the phrenzy of grief. His next madness was to claim divine honours, to institute priests and build temples for the worship of his own divinity, and to hurl defiance against Jupiter. The honours he paid to his horse Incitatus may be regarded as a similar instance of insanity. For this favourite he erected a palace, assigned domestics and a public table, constructed a marble stable and ivory rack, gave him gilt barley, and wine out of a golden cup; he even swore by his health and fortune; and is said to have designed him for consul. He married and soon repudiated several wives, and at last remained permanently attached to Cæsonia, who, though neither young nor handsome, and the mother of three children by another husband, had the art to fix him by corresponding dissoluteness of manners. It would be endless to enumerate all the instances mentioned by historians of his extravagances of every kind, always tinged by savage ferocity or shameless debauchery. But abominable as his character was, the excuse of real insanity renders him less an object of detestation than the Roman senate and people, whose base adulation and servile submission kept pace with the enormities of their master. Yet he took no pains to conceal his contempt of every thing dignified or honoured among them, and even his hatred of all human kind. He lamented that his reign was not distinguished by any of those public calamities which had happened under his predecessors; and he openly uttered that most execrable wish, "that the Roman people had but a single neck, which he might cut off at a blow."

With respect to the public events of this reign, they well corresponded with the tenor of the private ones. In imitation of the folly of another despot, Xerxes, he caused at an immense expence a bridge of boats to be built across the neck of the bay from Baiæ to Puteoli. It was covered with earth and masonry, and decorated with battlements and edifices; and after the emperor had twice triumphantly crossed it at the head of his troops, and given donatives and feasts on the great occasion, the whole structure was demolished, nothing remaining but the burthen of its ridiculous cost. Taking a fancy to renown of a more substantial kind, he resolved upon an expedition into Gaul and Germany; and for this purpose he assembled a vast army, and advancing with it to the Rhine, crossed that river, and marched a few miles into the German territory. Without having seen a single enemy, he turned back; and on the suggestion of one of his attendants,

while he was passing a defile in some disorder, that there would be real danger should the Germans now appear, Caligula in a sudden fright hurried back to the bridge, nor thought himself safe till, by being handed over the heads of the crowd which covered it, he had reached the other side. He afterwards caused some of his own troops to sound a false alarm; when, with the air of a hero, putting himself at the head of his pretorians, he sallied forth, scoured the forest whence the noise proceeded, and then employed his men in cutting down trees to erect trophies for his signal victory. Thus the coward and braggart further contributed to form this monstrous composition of vices. On his return he oppressed the province of Gaul with enormous exactions and confiscations, in order to fill his exhausted treasury. Before he left that country he acted a still more ridiculous farce in a pretended expedition against Britain. He caused his whole army to march to the coast opposite the island, and himself embarking in a magnificent galley, advanced to a small distance from the shore. Then suddenly returning, he commanded the trumpets to sound, the military engines to be placed in order, and the signal of battle to be given; after which the astonished soldiers were directed to fill their helmets with cockle-shells; and the whole ended in a trifling donative to the victorious troops. This folly was succeeded by a very serious design of cruelty, which was that of massacring, or at least decimating, all the legions of the German army which had mutinied, in his infancy, against his father Germanicus. This he would have executed by the aid of his cavalry, had not the legionaries, suspecting his intentions, taken up their arms; upon which he fled hastily to Rome, where he wreaked his vengeance on the passive senate. The discovery of a plot against him headed by Lentulus Getulicus and M. Lepidus, had further exasperated his ferocity. Many persons suffered death for it; and the emperor's sisters incurring his suspicion, were banished and stript of their property. He even seems at length to have resolved upon the death of the whole senate and principal knights; when private resentment caused the termination of that intolerable tyranny, which ought rather to have been suppressed by public and general consent. Cassius Chærea, tribune of a pretorian cohort, a man of distinguished courage, but unfortunate in a very effeminate tone of voice, had by Caligula been made a subject of his indecent jests, and exposed to the laughter of his comrades. This personal injury, joined to his sense of the public

disgrace and calamity from such a reign, made him resolve to dispatch the monster, and aim at the restoration of a free government. He joined his councils to those of some men of superior rank, who had suffered insults and injuries from the emperor; and a conspiracy was formed, of which Chærea was to be the leading actor. With the greatest intrepidity he persisted in his resolution, notwithstanding several hazards and disappointments; and the games annually exhibited in January to the honour of Augustus were chosen for the occasion. While the emperor was passing from the theatre to the palace, in a gallery leading to the baths, Chærea gave him a wound in the neck. The other conspirators then rushed on, and dispatched him with redoubled blows, none defending him. His mangled body remained neglected on the spot, till night, when either his wife, or his friend king Agrippa, caused it, half burnt, to be committed to the earth. Chærea that night sent an officer to finish the race of the tyrant, by putting to death his wife Cæsonia, and his infant daughter, who already was said to imitate her father in his ferocity. The universal hatred against the tyrant broke out immediately on his death. His statues were pulled down, his acts abrogated, and his memory as much as possible extinguished.

Caligula perished A.D. 41, in the twenty-ninth year of his age, after a reign of three years and ten months. Every thing about him, his form, countenance, gestures, and manners, announced somewhat shocking and portentous. He was not without education or natural parts; and applied with some assiduity to the study of eloquence; but his chief attention was directed to the arts less worthy his station, of music, dancing, gladiatorial exercises, and all the apparatus of public spectacles. In every thing he was capricious and mutable to a degree closely bordering on madness; and was constant only in preserving some form of vice and extravagance. He seems, as Seneca observes, to have been brought forth by nature for the express purpose of showing how much mischief could be effected by the greatest depravity, supported by the highest power. *Suetonius. Dio Cassius. Univers. Hist. Crevier.—A.*

CALIXTUS, GEORGE, a lutheran divine of great celebrity, was born near Sleswick in Holstein, in 1586. His father, who was a minister, destined him to the same profession, and sent him to study at Helmstadt, Jena, and most of the other protestant schools in Germany. He travelled also with Matthias Over-

beck, a rich Lutheran settled in Holland, who assisted him with his purse. On his return to Germany, he was made professor of theology at Helmstadt in 1614, where he continued, notwithstanding invitations to other places, till his death in 1656. Calixtus was the first among the Lutherans who reduced theology into a regular system, and gave it a truly scientific and philosophical form. Deeply imbued with the spirit of the Aristotelian school, he arranged the substance of Christianity according to the method and principles of the Stagyrte. He was also the first who separated the objects of faith from the duties of morality, and exhibited the latter under the form of a separate science. On account of these innovations he met with much censure and opposition; and, as if it were his fate to live in dispute, he was at the head of another controversy which greatly divided the lutheran church. Paying little regard to the personal authority of Luther, he was extremely desirous of reuniting the several bodies of Christians, and comprehending the Romish, Lutheran, and Reformed churches in one system of religion. The two great principles which he laid down as the foundation of this work were, 1. "That the fundamental doctrines of Christianity were preserved pure and entire in all the three communions, and were contained in the apostle's creed: 2. That the tenets which had been constantly received by the ancient doctors during the five first centuries, were to be considered as of equal truth and authority with the express declarations of scripture." This system was called *Syncretism*; and the *Syncretists* and their opponents formed two hostile parties in the lutheran church, which subsisted long after the death of Calixtus. Though this divine may seem, like bishop Bull, to have given a great advantage to the Romish church, yet it is certain that no one attacked its tyranny and corruptions with more vigour. It is evident, indeed, that his plan of comprehension, like those of several other eminent and well-intentioned men, could never take place. Calixtus was the author of a great many works, which it is not necessary at this time to enumerate. *Moreri. Mosheim.—A.*

CALLICRATIDAS, a Spartan general, succeeded Lysander in the command of the fleet in Lesser Asia. He was a man not only of great military talents, but of honour and integrity. Lysander, in order to embarrass him, sent back to Cyrus, the ally of Sparta, what money of his he had in his hands; and said with a sneer to his successor, "Let us see now,

Callicratidas, how you will support your army." This, in fact, he found a difficult business, as he was unable to resort to those means of raising supplies which Lysander practised without scruple. At length, his chest being quite exhausted, he was obliged to go to the court of Cyrus in order to solicit some pecuniary aid. Here he was treated with such designed neglect, that after observing "that his necessities must not induce him to submit to any thing unworthy of his country," he set sail for Ephesus. Cyrus, on reflection, thought proper to send after him some money for payment of his troops, with a present for himself. Callicratidas kept the first, but returned the second, with the memorable answer, "that there was no need of private friendship between Cyrus and him, because as long as the king should observe the conditions of his treaty with the Spartans, he should hold himself bound by it." He then attacked and defeated Conon the Athenian general, plundered Methymne, and blocked up Conon in Mitylene. The Athenians fitted out a great fleet for his relief, which sailed to Arginusæ, opposite to Lesbos. Callicratidas, being told by his soothsayer, that if he fought, the fleet would be prosperous, but its general would lose his life, replied, "Let us fight, then; Sparta will not lose much in losing me, but she would forfeit her honour should I retire in sight of the enemy." An obstinate engagement ensued, in which Callicratidas was sunk with his ship; after which, notwithstanding the soothsayer's prediction, the Spartans were defeated with great loss. This event happened B.C. 405. *Univers. Hist.*—A.

CALLIMACHUS, the son of Battus, a native of Cyrene in Africa, was one of the most celebrated of the Greek poets, and in the judgment of Quintilian bore the palm among the elegiac writers. He flourished about the reigns of Ptolemy Philadelphus and Ptolemy Euergetes, or near 280 B.C. He was a disciple of Hermocrates the grammarian, and was himself a good critic as well as a poet. His poetical compositions were chiefly short pieces, as hymns, elegies, and epigrams; and when censured by his contemporaries for not venturing a longer flight, he is said to have replied by the saying which has become proverbial, "A great book is a great evil." He however showed his powers by two works of greater extent, entitled "Hecale" and "Aitia." Great elegance and polish, with choice of expressions, are the characteristics of the poems of Callimachus which have reached our times; which is suffi-

ciently conformable to the idea given by Ovid of his poetical character, in these lines:

Battiades toto semper cantabitur orbe;

Quamvis ingenio non valet, arte valet.

The strains of Battus' son shall ne'er depart;

If not in genius, he excels in art.

Ingenium must here be supposed to mean the inventive faculty, or *genius* properly so called. He is supposed to have been much imitated by Catullus and Propertius; and the *Coma Berenices* of the former is a translation from Callimachus. Of the various editions of this writer may be mentioned those of mademoiselle le Fevre (Dacier), 4to. *Paris*, 1675; of Bentley, 8vo. *Lond.* 1741; of Grævius, 8vo. *Utrecht*, 1697; of Ernesti, 8vo. *L. Bat.* 1761; of Loesner, 8vo. *Lips.* 1774. *Vossius de Poet. Græc. Baillet. Nouv. Dict. Hist.*—A.

CALLIMACHUS of Corinth, a celebrated architect and sculptor, flourished about the year 540 B.C. He acquired the name of *καλλιζο-τεχνος* from being unable to please himself by his works. To him is attributed the invention of the capital of the Corinthian order, the idea of which he is said to have taken from an acanthus, embracing with its leaves a basket, covered with a tile, which was placed upon the tomb of a young girl. He made a golden lamp for the temple of Minerva at Athens, which he furnished with a wick of asbestos, that it might burn without wasting. He practised painting in conjunction with his other arts. *Felibien Vies des Archit. Moreri.*—A.

CALLISTHENES, a Greek philosopher and historian, was a native of Olynthus, and a disciple and kinsman of Aristotle. Through the influence of this philosopher, he was appointed to attend Alexander in his expedition to the east, though his temper and principles were but ill calculated to make him a courtier. With the free spirit and republican sentiments of a Greek, and the enlarged mind of a philosopher, he had no small share of vanity and self-consequence, and a disposition to censure the conduct of others. On several occasions he gave offence to Alexander by unseasonable reflections; but his unpardonable crime was the opposition he made to that frantic conqueror's assumption of divine honours. Justly indignant at the base servility with which Anaxarchus and the other sophists flattered their master's impious and absurd pretensions, he not only abstained from paying the expected adoration, but made a speech on the subject, full of strong argument and liberal sentiments. "If," said he, "in the land of barbarians, their modes of

thinking are to be adopted, I beseech you, O Alexander, to recollect Greece, for the sake of which, the conquest of Asia, and all this expedition has been undertaken ! Consider whether, on your return, you will compel the free Grecians to adore you, or, exempting them from the dishonour, will load with it your Macedonians alone ; or shall the Greeks and Macedonians pay you only human honours, while the barbarians worship you according to their barbarous customs ?" (Arrian Exped. Alex. lib. iv.) This remonstrance could not be forgotten. The conspiracy of Hermolaus gave a pretext for involving Callisthenes in a treasonable charge, though it appears probable that there was no other evidence against him than that of unguarded language respecting tyranny. He was apprehended with the rest of the accused, but, as it seems, did not immediately suffer with them. Historians differ greatly as to his fate, but most agree that he was carried about with the army some time as an object of terror. Aristobulus says that under this treatment he died of a disease ; Ptolemy, that he was tortured and crucified ; and Justin makes a very shocking story of his being disfigured and confined in an iron cage with a dog for his companion, till Lysimachus freed him from his sufferings by giving him poison. His death, however, in consequence of the charge brought against him, is certain ; and it is not one of the least stains upon the memory of Alexander. Callisthenes wrote " A History of the Actions of Alexander," which is quoted by several of the ancients, and which appears to have been rather the work of an orator, than of a judicious historian. Polybius charges the author with a total ignorance of tactics in his description of the battle between Darius and Alexander ; a fault which probably may be traced in almost all histories written by men of letters. Callisthenes composed many other historical works, cited by the ancients, but none of them come down to modern times. The most considerable was a " History of Greece," comprehending thirty years from the peace of Antalcidas. He also wrote a " History of the Trojan war." A " Periplus," " Persics," " Macedonics," " Thracics," and " Metamorphoses," are likewise attributed to a Callisthenes, but whether the same or not, is doubtful. His " Apophthegms," are also mentioned ; among which was a saying formerly famous in the schools— " That human life is governed by fortune, not by wisdom." *Arrian Exped. Plutarch in Alex. Quintus Curtius. Justin. Vossius Hist. Græc.*—A.

CALLIXTUS, or CALLISTUS I. pope, succeeded Zephyrinus in 219. Of his life and death very little is known with certainty, the supposed acts of his martyrdom being evidently spurious. He is asserted to have built a church to the honour of the Virgin Mary, now known by the name of Santa Maria in Transtevere. There is better authority for his having enclosed a large piece of ground on the Appian-way for a christian cœmety. The recorded lenity of the emperor Alexander Severus towards the Christians renders very improbable the story that Callixtus was imprisoned, cruelly beaten, and at length thrown into a well ; though the Roman church has thought fit to enrol him among the martyrs. He governed the church five years, and died in 223. *Moreri. Bower.*—A.

CALLIXTUS II. pope, a Frenchman by birth, named *Guy of Burgundy*, was fifth son of William II. count of Burgundy. He was created archbishop of Vienne in 1083 ; and on the death of Gelasius in 1119 was unanimously elected pope by all the cardinals except those of the emperor's party, who adhered to the antipope Bourdin. Callixtus remained some time in France, and held a council at Rheims, in which the emperor, who could not be brought to an agreement concerning the right of investiture, was solemnly excommunicated. The pope had afterwards an interview in Normandy with Henry king of England, between whom and Louis king of France he laboured to effect a reconciliation, but without success. He then passed over into Italy, and was received with great acclamations in Rome, whence Bourdin had withdrawn to Sutri. Callixtus, obtaining some forces from the Norman princes in Apulia, besieged his rival in Sutri, took him prisoner, and put an end to the schism. Being earnestly desirous of coming to an accommodation with the emperor, he sent legates into Germany, who concluded a peace at a general diet held at Worms in 1122. By the conditions, the emperor was left in possession of his right of receiving an oath of allegiance from bishops and abbots elect, and of conferring on them the regalia, for which they were to do him homage ; but he was not to use the ceremony of investiture by the ring and crosier, which was looked upon as an emblem of the conveyance of spiritual authority. The moderation displayed by Callixtus on this occasion has been much applauded ; and the articles of agreement were approved by the general council of Lateran, assembled the following year. This pope died in 1124, after a pontificate of nearly six years, and

left a great character for generosity, liberality, and strict observance of the canons. Thirty-six letters of his are preserved, and other works in MS. on the miracles of saints, &c. are attributed to him. *Moreri. Bower. Mosheim.*—A.

CALLIXTUS III. pope, was a native of Xativa in Spain, of an ancient family, and named *Alphonso Borgia*. He was secretary to Alphonso V. king of Arragon, and successfully employed himself in extinguishing the schism of the antipope Clement VIII. For this service he was raised to the see of Valencia. Alphonso employed him in various negotiations, and pope Eugenius IV. in 1444, raised him to the cardinalate. He was elected pope in 1455, at the age, it is said, of seventy-six. He immediately exerted himself in attempts to stop the progress of the sultan Mahomet II., who had taken Constantinople, and threatened all Christendom. By the pope's endeavours, a small fleet was fitted out, which recovered some islands in the Archipelago: and he preached a crusade, which aided the raising of an army under the famous Huniades. A victory was obtained by it at Belgrade; but, for want of due supplies, no important consequences ensued, and the Turkish army proceeded in its conquests. The pope himself, indeed, soon came to be occupied with other concerns. He quarrelled with his former patron king Alphonso, and refused to grant to his natural son Ferdinand the investiture of the kingdom of Naples, upon which the pope had ambitious designs in favour of a nephew of his own, whom he had created duke of Spoleto. On the decease of Alphonso, he declared openly against Ferdinand, and would have kindled a civil war in the kingdom, had he not been prevented by death, in 1458, after a pontificate of three years and four months. He was a man of abilities, well versed in business, and a skilful canonist; and would have filled the chair with honour, had he not fallen into the common fault of nepotism. Some epistles and bulls are his only literary remains. *Moreri. Bower.*—A.

CALLOT, JAMES, an eminent draughtsman and engraver, was born in 1593, at Nancy in Lorraine, where his father was herald at arms for the province. He was sent to school, but instead of reading, he filled his books with scrawlings of figures, and employed all his leisure hours in drawing. A passion for seeing the curiosities of Rome, led him at twelve years of age to quit his father's house, and join a company of gypsies, with whom he travelled as far as Florence. Here an officer of the grand duke's took notice of him, and

sent him for instruction to a painter named Canta Gallina, who also practised engraving. After a short stay with him, he obtained a little money, and went to Rome. Here he was recognised by some merchants of Nancy, who obliged him to return with them to his father. At fourteen he again eloped, and got as far as Turin, where he chanced to meet with an elder brother, who brought him back a second time. At length his father suffered him to pursue his inclination; and he joined the suite of a Lorrain gentleman deputed to the pope, with whom he travelled to Rome. In that seat of the arts he first applied himself solely to the practice of design; and after perfecting himself in that branch, he entered into the workshop of Philip Thomassin, a French engraver of some repute. He wrought for some time with great assiduity, till upon some cause of difference he left his master and went to Florence. The grand duke took him into his service, and gave him a lodging in his gallery, with several other excellent artists. In this situation he distinguished himself by many laborious works, particularly battle-pieces, and others with numerous figures. Here he began, in imitation of his old master Gallina, to draw in miniature with the pen; and his success led him to lay aside the graver, and execute his own designs in aquafortis. In this taste he performed many curious things for the grand duke, as representations of spectacles, carousals, processions, and particularly the great fair of Florence, a piece that cost him much time. Where the aquafortis missed, he supplied the defect by the graver. After the death of the duke, he returned to Nancy, married, and had a pension from his prince the duke of Lorraine. Here he continued his industry, and made himself known by a vast number of works which were dispersed throughout Europe. He was sent for by Spinola to design the siege of Breda; and Louis XIII. employed him to make drawings of the siege of Rochelle and the Isle of Rhe, which he came to Paris to engrave. He was afterwards desired to do the same for his native town, Nancy, taken by the king of France in 1631: but his patriotic spirit would not suffer him to perpetuate the memory of his countrymen's calamities; and he nobly declared that he would rather cut off his thumb than so employ his hand. He afterwards refused the offer of a large pension from the king of France, on the condition of settling at Paris; but meditated a retreat to Florence, which design was intercepted by his death, from a disorder of his stomach, owing to stooping at his work, in his

forty-third year, A.D. 1635. Few men did so much in so short a time. His pieces are said to amount to 1380 (some reckon them at 1600), many of them full of figures. He excelled in representations of human life in all its varieties, from beggars and peasants to knights and nobles, all characterised with the nicest touches of nature. Many of his subjects are of the painful and shocking kind; public executions, the miseries of war, and the like; many are grotesque and fanciful, and exhibit strong imagination. His etchings are most esteemed, and collections of them are highly valuable. Callot was very regular and orderly in his mode of living, and exact in his religious observances. *Felibien. Moreri.—A.*

CALMET, DOM AUGUSTINE, a celebrated commentator on the scriptures, was born near Commerci in Lorraine, in 1672. He became a Benedictine of the congregation of St. Vannes in 1688. After having passed through his studies, he taught for some time philosophy and theology to the younger part of the community, till in 1704 he was sent as sub-prior to the abbey of Munster in Alsace, where he presided over an academy of eight or ten monks devoted to the study of the scriptures. There he composed his commentaries on the Old Testament, which, by the advice of the abbé Duguet, he determined to publish in French. He began this publication in 1707, and it was not finished till 1716. In 1718 the chapter-general appointed him to the abbacy of St. Leopold in Nancy; and in 1728 he was elected abbot of Senones. The title of a bishop *in partibus* was offered him, which he declined. Still indefatigable in his literary labours, and attentive to the temporal advantage of his abbey and the augmentation of its library, he died, highly esteemed, in 1757. Few writers have displayed so great a degree of industry and fertility. His principal works are; "A literal Commentary on all the Books of the Old and New Testament," 23 vols. 4to; reprinted in 26 vols. 4to. and 9 vols. folio; and abridged in 14 vols. 4to.: "The Dissertations and Prefaces of these Commentaries, printed separately, with nineteen new Dissertations," 3 vols. 4to.: "The History of the Old and New Testament," 2 vols. 4to.; reprinted in 4 vols. 4to. and 7 vols. 12mo.; "Historical, critical, and chronological History of the Bible, with figures," 4 vols. folio; the matter of this work is taken from his Commentaries and reduced to alphabetical order; the plates have made it a popular work, though many of them are rather fancy-pieces than real representations; "Ecclesiastical and civil His-

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tory of Lorraine," 3 vols. folio, reprinted in 5 vols.; this is accounted the best work on that province: "Catalogue of Writers of Lorraine," folio: "Universal History, sacred and profane," 15 vols. 4to.; in this work there is too much detail of ecclesiastical and monastic affairs; and the author frequently copies modern historians *verbatim*: "Dissertations on the Apparitions of Angels, Demons, and Spirits, and on the Vampires and Ghosts of Hungary;" a small compilation of reveries: "Literal, historical, and moral Commentary on the Rule of St. Benedict," 2 vols. 4to.; in this work is much curious information on ancient customs. The writings of Calmet display extensive erudition, but not directed by equal taste and judgment. Some of them met with censures; and in particular, that acute critic, father Simon, wrote some letters against the "Commentaries on the Bible," in a strain of asperity and contempt. Calmet's Bible, however, is still in esteem as a standard work, and has lately been reprinted in this country. *Moreri. Nouv. Dict. Hist.—A.*

CALO-JOHN, or JOHANNITZ, a revolted chief of the Bulgarians in the beginning of the 13th century, submitted himself to the see of Rome, and received the regal title and banner from pope Innocent III. In 1205 he sent an embassy to Baldwin, then become emperor of Constantinople, by whom he was received with so much haughtiness that he determined on revenge. Making an alliance with the revolted Greeks, he marched to their aid with his own forces, and 14,000 savage Comans, and defeated and took captive the emperor, whom he kept in prison till he either died a natural death, or was murdered. Calo-John afterwards carried on a cruel war against the Greeks settled in Thrace, ruining many of their towns, and declaring his intention of dispeopling the country, and transplanting the inhabitants into his dominions beyond the Danube. At length, having undertaken the siege of Thessalonica, he was stabbed in the night by an assassin in his tent, or, according to another account, died of a pleurisy. *Moreri. Gibbon.—A.*

CALOVIVS, ABRAHAM, an eminent lutheran divine, was born in 1612, at Morungen, in the duchy of Brunswick. After finishing his studies, he was made doctor in theology at Rostock in 1637, and soon after became theological professor in that university. He was one of the most rigid divines of his party; and in consequence of the zeal he displayed in a dispute concerning the eucharist with Bergius, a reformed minister, he was chosen visitor of the

churches and schools in Prussia. In 1643 he was called to Dantzick, and made rector of the college, and minister. In this place he also distinguished himself by his disputes, particularly with John Cæsar, the reformed minister. In 1650 he was appointed to the professorship of theology at Wittenberg, where he opposed with great vehemence those who attempted to effect a compromise between the different religions, at the head of whom was Calixtus [see his life]. In this dispute Calovius so much distinguished himself, that he gave the name of *Calovians* to those of the same party. He exercised the office of superintendant-general of the lutheran churches, and continued his controversial warfare till his death, in 1686. His numerous works, most of them polemical, are now consigned to oblivion. *Moreri. Mosheim.*—A.

CALPRENEDE, GAUTIER DE COSTES, lord of, a distinguished writer of romances, was born in the diocese of Cahors, and educated at Toulouse. He came to Paris in 1632, and entered into the regiment of guards. His talents for agreeable story-telling introduced him at court, and he obtained a pension from the queen, and was at length made gentleman in ordinary of the king's bedchamber. As a writer he first made himself known by some pieces for the theatre, and his "Mithridates" appeared as early as 1635. His reputation, however, was chiefly founded on his romances, in which kind of writing he ranks as an inventor. His "Cassandra," "Cleopatra," and "Pharamond," each of them consisting of ten or twelve large volumes, in 8vo. furnished abundance of entertainment to those who could be pleased with a long tissue of adventures, not impossible, but for the most part highly improbable, wrought with some skill, and interspersed with the refined sentiments of love and honour. Their novelty caused them at first to be read with avidity, but at length they sunk under their own prolixity, and are now only known by name. The great prince of Condé is said to have taken pleasure in furnishing Calprenede with matter for his episodes. He continued also to write tragedies, in a style of point and affectation similar to that of his heroes in romance. The best of them is reckoned his "Earl of Essex," some scenes of which were afterwards copied by Boyer in his tragedy of the same title. Boileau alluding to this writer says,

Tout à l'humeur Gasconne, en un auteur Gascon,
Calprenede and Juba parlent du même ton.
All works are Gascon, by a Gascon made,
And Juba speaks the tongue of Calprenede.

He seems to have maintained a respectable

character in life, and was employed in some foreign negociations. He died in consequence of a blow on the head from his horse, in August, 1663, at the house of a friend at Grand Andeli in Normandy. *Moreri. Nouv. Dict. Hist.*—A.

CALPURNIUS, or CALPHURNIUS, TITUS, a Roman poet, flourished about the latter part of the 3d century, in the reigns of Carus, Carinus, and Numerianus. He was a native of Sicily, and wrote seven eclogues, addressed to Nemesianus, another bucolic poet. They seem to have obtained considerable reputation formerly, and some have classed them next to the eclogues of Virgil; but though not without some pleasing description of rural objects, they display the declining taste of the age by a want of purity in the style and of nature in the sentiments. Editions of them have been given by Barthius, *Hanov.* 8vo. 1613; in the "Poëtæ Rei Venat." *Leyd.* 1728, 4to.; and in the "Poëtæ Latini minores," *Leyd.* 1731, 4to. *Vossius Poet. Lat. Lil. Gyrald. Dial. Baillet. Nouv. Dict. Hist.*—A.

CALVART, DENNIS, a painter, was born at Antwerp about the year 1555. His first employ was in landscape painting, but finding it necessary to study the human form for his figures, he went into Italy, and entered into the school of Prospero Fontana at Bologna. Here he improved himself by copying some of the finest works of the great masters; and afterwards, accompanying Lorenzo Sabbatini to Rome, he drew in a masterly style the figures of Michael-Angelo and other capital productions. Having established a reputation at this metropolis, he returned to Bologna, where he opened a school, which his talents soon caused to be greatly frequented. His own works, though not free from a certain Gothic air, which he brought from his country, were simple in their design, correctly drawn, well disposed, coloured in a grand style, and touched with freedom and elegance. His pains to improve his scholars were indefatigable; and he lived with them on terms of easy familiarity. His greatest defects were passion and avarice. He sometimes struck his pupils; and employed them long in copying pictures for sale without a proper recompense. It is, however, sufficient praise to his school that it produced, besides a number of less noted artists, such men as Guido, Albano, and Domenichino. Calvart died at Bologna in 1619, aged sixty-four. His principal works are at Bologna and Rome. Some of them have been engraved. *D'Argenville Vies des Peintres.*—A.

CALVERT, GEORGE, baron of Baltimore,

founder of the province of Maryland in North America, descended from a noble family in Flanders, was the son of Leonard Calvert of Kipling in Yorkshire, where he was born in 1582. He was educated at Oxford, and became secretary to sir Robert Cecil, secretary of state, in the reign of James I. By the favour of Cecil he was made clerk of the privy-council, and received the honour of knighthood; and in 1619 he was appointed one of the principal secretaries of state, which office he discharged with great industry and fidelity. In 1624 he resigned his post, confessing freely to the king that he was become a convert to the Roman-catholic religion. This confession so little injured him in his majesty's opinion, that he continued him in the privy-council during his reign, and in 1625 created him baron of Baltimore in the kingdom of Ireland. He was then a representative in parliament for the university of Oxford. While secretary, he had obtained a patent constituting him proprietor of a province in Newfoundland, which he named Avalon. Upon this possession he expended a large sum, and he twice visited it in person, and rescued it from a French invasion. Finding it at length, however, incapable of constant defence, he abandoned it, and going to Virginia, made a survey of that province, and on his return, obtained from Charles I. a patent for the full property of the district since called Maryland. This he immediately began to settle; and in his dealings with the natives he displayed as much justice and good faith as William Penn in his settlement of Pennsylvania. He likewise established a most liberal code of religious toleration in his province, whence it was not only the resort of a number of Roman-catholic gentlemen, who first accompanied the founder, but was a place of refuge for many quakers and others, persecuted by the bigotry of the puritans in New England. Lord Baltimore, who appears in all respects to have been a man of worth and sound understanding, died at London in 1632. *Biogr. Britan.—A.*

CALVIN, JOHN, a person whose great talents and vigorous character have raised him at least to the second place of celebrity among the reformers from popery, was born in 1500, at Noyon in Picardy, of a family in humble life, named *Cauvin*. He was originally designed for the church, and a benefice was early obtained for him in the cathedral of Noyon, to which the cure of Pont l'Evêque was afterwards added. He was sent to study at Paris, where he distinguished himself by a rapid progress in all the

preliminary branches of literature. On a change in his professional destination, he went to Orleans, and afterwards to Bourges, in order to study the civil law. But while he applied to this science, he also engaged in the private study of the scriptures, the importance of which had made an early impression on his mind. At Paris he had received a tincture of the new opinions from Robert Olivetan, and he was now confirmed in them by Melchior Wolmar, a German, professor of the Greek language at Bourges. Returning to Noyon on his father's death, he resigned his benefices; and repairing to Paris, he published, in 1532, an eloquent Latin commentary on Seneca's two books On Clemency. In the title of this work he latinized his name *Calvinus*, whence he afterwards took his common appellation of *Calvin*. Beginning now to be known as one of the reformed, he was involved in a storm raised against them, and was obliged to make a sudden escape from Paris. He retired to Angoulême, where he subsisted for some time by teaching Greek. He was received into the house of Lewis du Tillet, a canon, whom he had converted to the reformed religion; and there he wrote the greatest part of his "Institute." He had successively recourse to other protectors, among whom was the queen of Navarre; but at length, finding himself in no safety in France, he retired to Basil, and there published, in 1535, his celebrated work, the "Christian Institute." The chief purpose of this book was to give a fair view of the religious principles of the reformed, and prevent them from being confounded by their enemies with the anabaptists and other enthusiasts. He addressed it to Francis I. in a dedicatory epistle which is accounted one of the finest specimens of modern Latin composition. The work itself, which is written with great purity, clearness, and method, was warmly admired by all of similar sentiments, and went through several editions, with successive additions and improvements by the author. Calvin himself translated it into French; and versions of it were made in all the principal modern languages. After this publication, he went into Italy to visit the duchess of Ferrara, who was a convert to the reformation, and who gave him a very favourable reception. Returning to France, it was his intention to proceed to Basil or Strasburg. He took Geneva in his way, designing only to pass through it; but the very urgent solicitations of Farel, Viret, and other zealous reformers in that city, induced him to fix there in the offices of preacher and professor of divinity. This was

in the year 1536. He presently began to display his spirit by obliging all the people to swear to a form of faith, and abjure popery. And carrying still further his assumption of ecclesiastical authority, supported by his colleagues, he refused to celebrate the Lord's supper while certain irregularities of conduct and discipline prevailed in Geneva, and also declared his and their incapacity to submit to certain regulations made by the synod of Bern. In consequence of this struggle, Calvin, Farel, and another minister, were ordered to depart the city in two days' time. Calvin retired to Strasburg, where he was allowed to found a French church according to his own model. There, too, he married the widow of an anabaptist; and published his "Commentary on the Epistle to the Romans." He was present with Bucer at the diets of Worms and Ratisbon, held for the pacification of religious differences in Germany. In the mean time a party at Geneva was labouring for his recall; and by their efforts and solicitations, his triumphant return to that city was effected in September, 1641. His first step was to establish a consistory, or ecclesiastical judicatory, invested with powers to exercise canonical censures, even to excommunication. This consistory was composed of ruling elders, lay and ecclesiastic. Inferior to it were presbyteries and synods; and the whole system of church-government was purely republican, every single pastor being considered as equal to any other, and all the discipline being carried on by elected bodies. It was his fundamental principle, that the church was a body wholly separate from, and independent of, the state, and possessing all legislative powers within itself; and he left to the civil magistrate little more than the privileges of protecting and defending her, enforcing her decrees, and providing for her maintenance. In this point he concurred with the doctrine of the Roman-catholic church; and accordingly the true presbyterian discipline has proved as obnoxious to the patrons of civil authority, as the church of Rome when most extravagant in its pretensions. Its effects were conspicuous not only in the small circle of Geneva, where the great influence of Calvin rendered the magistrates almost the mere satellites of church-discipline, but in large communities which received the same form, especially in Scotland, where it ruled with the most tyrannic sway. [See Robertson's Hist.]. Calvin was the perpetual president of his consistory, and of the assembly of the clergy; and so sensible was he of the excess of power this of-

fice conferred, that on his death-bed he advised that no person should again be invested with such authority. Accordingly, after his time the office of president ceased to be perpetual.

As Calvin was a man of large and lofty ideas, he had formed the project of making the little republic of Geneva the mother and seminary of all the reformed churches, as Wittenburg was of the lutheran. Hence were to be sent all the ministers who were to spread and support the protestant cause throughout the world. Hence was to be derived an uniform model of doctrine and discipline; and Geneva was to be, as it were, the *Rome* of protestantism. He pursued his plan with wonderful vigour and sagacity. He instituted an academy in Geneva, the reputation of which, sustained by the learning and abilities of himself, his colleague Beza, and other men of eminence, drew students from all countries where the reformation had taken root. His success on the whole was wonderful, and the presbyterian model came to hold divided empire with the lutheran or protestant episcopalian. There were three points in which Calvin differed from the plan of doctrine and discipline established in Switzerland by Zuingli: the first was that of the absolute independence of the church on the civil power, already mentioned. This, with all his influence, he was unable to get admitted in the Helvetic and German churches, though it was adopted in those of France, Holland, and Scotland. The second was the doctrine of the eucharist, respecting which, Calvin, rejecting the simple explanation of Zuingli, that it was a merely symbolical rite, approached the notion of the Lutherans, and asserted a *real*, though *spiritual*, presence of Christ in the sacrament. The third related to the *absolute decree* of God with respect to the future condition of the human race; concerning which Calvin zealously inculcated, "that God, in predestinating from all eternity, one part of mankind to everlasting happiness, and another to endless misery, was led to make this distinction by no other motive than his own *good pleasure*, and *free-will*." This doctrine of predestination has been one of the most distinguishing tenets of the calvinistic school; and has prevailed not only through all those churches which received the presbyterian discipline, but forms a part of the doctrine of the Anglican church.

Calvin was not of a temper to suffer with indifference or indulgence any deviation from the system he had adopted. Rigid in his morals, little sensible to pleasures of any kind, self con-

fidest, and fond of sway, he watched with the severe vigilance of an inquisitor over the faith and conduct of all within the sphere of his authority. It was not without much opposition that he could procure the full establishment of his consistorial jurisdiction at Geneva, and his contests with the faction of libertines at Geneva were long and violent. The doctrinal differences that continually sprung up under his eye, gave him still more trouble, and his manner of treating their authors has subjected him to more reproach. It has already been seen in the lives of various persons, how extremely jealous Calvin was of any attacks upon his favourite opinions, and how ready he was to call in the aid of the civil power to quash them by violent means. [See BLANDRATA and BOLSEC.] His usage of the learned Castalio was harsh and severe; but his persecution of Servetus, carried to the extreme of religious barbarity, has imprinted an indelible stain on his memory. This ingenious but imprudent man, whose life and opinions will hereafter be the subject of a separate article, passing through Geneva, in order to take refuge in Italy from a Roman-catholic persecution, was apprehended at the instigation of Calvin, tried on a charge of blasphemy, condemned, and committed to the flames. While party aggravates on the one side, and palliates on the other, the criminality of this action, philosophy will calmly note it as a fact belonging to the character of the man and the times, and conclude that similar zeal and principles would in a thousand more have produced similar conduct. Such was the powerful influence of Calvin over the kindred churches, that he could strike heresy in its remotest retreats; and the length of his arm was felt by many who thought they had completely escaped his intolerant violence.

In the midst of these pastoral cares, and of incessant labours as a teacher and writer, Calvin passed a life, which sickness and toil terminated at a comparatively early period. He died in May, 1564, having nearly completed his fifty-fifth year. Some bigotted catholics have endeavoured to blacken his memory with accusations of the most odious kind; but with respect to morals, as commonly understood, he appears to have been irreproachable, and his chief faults consisted in a resemblance to those bigots who have calumniated him. The most eminent persons of his age, and since his time, have joined in admiration of his extraordinary talents; and had not theological studies absorbed all his attention, it cannot be doubted that he would have excelled in any of the walks

of polite literature. His writings are numerous. Besides his Institute, he published learned commentaries upon most of the books of the New Testament, and upon the prophets in the Old. It is mentioned to his praise by Scaliger and Bodin, that he refrained from commenting upon the Revelations, as a book, in his judgment, impenetrably obscure, and of dubious authority. He gave offence to many zealous believers by applying to the temporal state and circumstances of the Jews, several prophecies that are commonly thought to point clearly to the Messiah, and to afford strong confirmation to the christian cause. This may at least suffice to prove that he thought for himself, and was no servile follower of received opinions. He wrote, besides, several works in controversy. All his pieces were collected in 1560, in 9 vols. folio. His opinions are now, probably, better known than his writings. They have been, and still are, the subject of innumerable controversies; and seem pretty well to have verified the device prefixed to some editions of his Institute, of a flaming sword, with the motto, "Non veni mittere pacem sed gladium"—"I came not to send peace but a sword." Bayle. Moreri. Mosheim.—A.

CALVITIUS, SETHUS. A German writer, who was born at Grosleb, a little town of Thuringia, in 1556, and died in 1615. He was the author of various chronological works; the principal of which is his "Opus Chronologicum," last reprinted at Frankfort in 1685. He refers to astronomical principles in settling his epochas. Scaliger and others speak in praise of this work. Moreri. Dict. Hist.—W. N.

CAMBYSES, king of Persia, was the son of Cyrus the Great, whom he is supposed to have succeeded about 529 B.C. He was a prince of a savage and furious disposition, almost to the verge of insanity. One of the first exploits of his reign was an expedition into Egypt against the king Amasis, who is said to have deceived him respecting the gift of his daughter in marriage. The son of Amasis, Psammenitus, had however succeeded when Cambyses arrived with his army on the borders of Egypt. The invader took Pelusium, overthrew the army of Psammenitus, and took him captive. After exercising great cruelty against the royal family and nobles, Cambyses put to death the unfortunate king, mangled and burnt the body of Amasis, and reduced Egypt to the state of a province. He then resolved upon an expedition against the king of Ethiopia, who had defied his power; and leaving his Greek auxiliaries to secure his conquests, he marched

with a vast army into Upper Egypt. After detaching a large body against the Hammonians, or inhabitants round the temple of Jupiter Ammon, he himself proceeded with the rest towards Ethiopia; but having neglected to furnish his troops with the provisions necessary for such an enterprise, they were soon reduced to the most dreadful extremities. They first devoured all their beasts of burthen, and then every herb they found on their way; and finally were obliged to sacrifice every tenth man as food for their companions. The king, after long persisting in his mad attempt, at last sensible of his personal danger, returned to Thebes with the loss of the greatest part of his host. As to the detachment sent against the Hammonians, its fate was never certainly known, not a man having returned to tell the tale; but it is probable they were all overwhelmed by a deluge of sand in the deserts.

Cambyes, irritated at his bad success, practised the greatest cruelties against the Egyptians on his return, killed their sacred ox Apis, and trampled with contempt upon all their religious rites. He next put to death his own brother Smerdis, and married his sister, an alliance then looked upon as detestable, though rendered by his example familiar to the succeeding Persian kings. This favourite wife and sister he afterwards, in a paroxysm of rage, killed when pregnant, by a kick on the belly. Another abominable action which he committed was shooting to the heart with an arrow the son of one of his nobles, who had censured him for intemperance, "Have I now a steady hand?" said the monarch: "A god could not shoot better," replied the submissive parent. Mean time his mad proceedings, and long absence from his native country, had caused a successful conspiracy for seizing the throne to be formed by Smerdis the mage, who pretended to be that Smerdis son of Cyrus whom his brother had put to death. Cambyes was in Syria on his return when he received the news; and the name of Smerdis excited compunction in his cruel soul for the fratricide he had fruitlessly committed. Resolving however to chastise the rebel, he mounted his horse, when his sword slipping out of its scabbard, gave him a wound in his thigh, which occasioned his death in the eighth year of his reign. Cambyes is supposed to have been the Ahasuerus of scripture. *Herodotus. Univers. Hist.*

Another *Cambyes* was the father of Cyrus, and is said by Herodotus to have been a Persian of mean extraction; but by Xenophon, to have been a king of Persia. He married

Mandane the daughter of Astyages. [See *ASTYAGES.*]—A.

CAMDEN, WILLIAM, a very eminent English antiquarian and writer of history, was born in 1551, in London, where his father was a member of the painter-stainer's company. He was first educated in Christ's-hospital, and thence removed to St. Paul's school, in which seminary his progress was so conspicuous, that at the age of fifteen he was entered as a servitor in Magdalen-college, Oxford. He was successively a member of Broadgate-hall (now Pembroke-college), and of Christ-church, depending for his support chiefly on the kindness of patrons. After an ineffectual attempt to obtain a fellowship at All-souls, and to be admitted bachelor of arts, he returned to London, and prosecuted his studies there for a time. In 1573 he revisited Oxford, and obtained the degree he had before solicited. The interest of his friend and patron dean Goodman caused him in 1575 to be appointed second master of Westminster-school; an office which he executed with great diligence and capacity. His leisure hours were chiefly bestowed on the study of antiquities, in which he had made a commencement at Oxford. He began at this time to make collections of all that ancient authors had written concerning Britain, and to search all the records and repositories containing matter of importance to his design of illustrating its history and antiquities. For the purpose of examining with his own eyes the relics of former times, he made a journey in 1582 through some of the eastern and northern parts of the kingdom; and he established various correspondences from which he might derive further information. The first of these researches appeared in 1586 in his "*Britannia, sive florentissimorum regnorum Angliæ, Scotiæ, Hiberniæ, & insularum adjacentium ex intima antiquitate chorographica descriptio*"—"Britannia, or a chorographical Description of the most flourishing Kingdom of England, Scotland, Ireland, and the adjacent Islands, from remote Antiquity;" *Lond.* 8vo. It was dedicated to lord Burleigh, whose patronage and assistance Camden gratefully acknowledges. His work, even in this early and imperfect state, obtained great applause, and placed him high among antiquaries and men of learning. Its improvement was thenceforth one of the great objects of his life. He made journies into the west of England and into Wales in 1589 and 1590, consulted archives, obtained the memoirs and genealogies of great families, and thus successively enriched and corrected the editions of the *Britannia*,

which became so popular, that the fourth appeared in 1594, enlarged to 4to. size. The year preceding he had received an accession to his dignity, and probably to his care, in being elected to succeed Dr. Edward Grant, who resigned the office of head-master of Westminster-school. New journies of discovery (as they may be called) occupied his intervals of business, and of ill health, with which about this time he was afflicted; but in 1597 he showed his attention to his proper employment of instructing youth, by publishing a Greek grammar for the use of his school, which was highly approved, and long continued to be a standard book. It was indeed not an original work, but an abridgment of a copious one drawn up by Dr. Grant, his predecessor. His connection with Westminster school was, however, soon at an end; for in this very year, by the interest of sir Fulke Greville, the vacant post of Clarendieux king of arms was bestowed upon him; a change of profession certainly well accommodated to his favourite pursuits, and productive of a much larger share of literary leisure. In 1600 he took a journey as far north as Carlisle, in company with his intimate friend Mr. afterwards sir Robert Cotton; and in the same year he published an account of all the monuments in Westminster-abbey, with their inscriptions, &c. The fifth edition of the Britannia also appeared in this year, with a defence against some charges which had been urged against it by Rafe Brooke, York-herald.

In 1603 Camden displayed his zeal for the history of his country by publishing at Frankfurt, in folio, a collection of its ancient historians; some of them never before printed, and the others rendered more accurate and complete. In 1605 appeared, "Remains of a greater Work concerning Britain, &c." *Lond.* 4to. which were certainly by our author, though only subscribed with the final letters of his name. This caution probably proceeded from a real consciousness of the trifling nature of great part of the contents, which in a disparaging preface he himself represents as the mere rubbish of a serious work. Yet they are dedicated to his great friend sir Robert Cotton; and on some occasions he seems to show a paternal fondness for the collection, which, in fact, went through several editions. He likewise composed various brief essays on British Antiquities, chiefly at the request of the Society of Antiquaries, of which he was a member. Some of these have been preserved in the collections of Thomas Hearne. In 1606 he entered into a correspondence with the learned

and excellent president de Thou, to whom he communicated many useful notices concerning the affairs of Great Britain. On the discovery of the gunpowder plot, Camden was employed by king James to draw up a Latin narrative of the whole transaction for the information of foreigners, which he performed in a very satisfactory manner. His final and complete edition of the Britannia was published in 1607; and it was from this that the translation of Philemon Holland was made in 1611, and others of later date. Having thus discharged his mind of further concern for this great labour, he began in 1608 to make collections for the history of the reign of Elizabeth, to which work he had been incited by his old patron lord-treasurer Burleigh. His reputation, meantime, caused him to be fixed upon for a new office, that of one of the professors of history to Dr. Suttcliffe's new college of polemics at Chelsea; but this institution, notwithstanding the patronage of king James, was never carried into effect. He employed, therefore, with no other interruption than his growing infirmities, all his time in the completion of his history; of which the first part, having been read and approved by king James, was printed in 1615, under the title of "*Annales rerum Anglicarum & Hibernicarum regnante Elizabetha, ad annum salutis, 1589*"—"Annals of English and Irish Affairs during the Reign of Elizabeth, to the Year 1589," *Lond.* fol. This work was received with great applause both at home and abroad; though his representations of certain transactions, particularly those of Ireland, drew upon him some virulent attacks, to which he thought it best to make no reply. They probably, however, occasioned his resolution not to publish the second part during his life-time; accordingly, after finishing it in 1617, he kept the original by him, which was preserved in the Cotton library, and he delivered an exact copy to his friend Mr. Dupuy, who gave him a promise faithfully to execute the trust of publishing it after the author's death. He now chiefly employed his time in literary leisure and the exercise of his heraldic office. His summers were generally spent at Chislehurst in Kent, and his winters at his house in Westminster. One of the latest acts of his life was conferring a benefit on the cause of learning by founding a history-lecture at Oxford, for which purpose he made over to the university in 1622 all his right in the valuable manor of Bexley in the county of Kent. He himself appointed the first lecturer, Degory Wheare. Camden died at Chislehurst in November, 1623, in the seventy-third

year of his age, and was buried with great heraldic pomp in Westminster-abbey. A monument was erected near the place, with his effigies holding the Britannia in his hand.

This learned author is reckoned the father of British 'antiquities'; and though he did not bring to the study all the knowledge and judgment that might be desired, yet by his industry he collected a valuable mass of materials, which has ever since served as a basis for the accumulation of further knowledge on the subject. His *Britannia* is to this day a standard work; and the translations of it in the successive editions of bishop Gibson and Richard Gough esq. have been swelled by corrections and additions, to books of great consequence and magnitude. It may be questioned, however, whether at the present day an account of the ancient and modern state of Great Britain and its dependencies might not to more advantage be written as an original work, upon a regular and methodical plan, than in the form of an enlarged text of Camden's *Britannia*.

As a historian Camden deserves considerable praise. Mr. Hume, who is not inclined to lavish panegyric upon English authors, thus speaks of it: "Camden's *History of Queen Elizabeth* may be esteemed good composition, both for style and matter. It is written with simplicity of expression, very rare in that age, and with a regard to truth. It would not perhaps be too much to affirm, that it is among the best historical productions which have yet been composed by any Englishman." (*Hume's History of England, close of James I.*) It is, however, reckoned by good judges too favourable a representation of the character of that reign; and it may be suspected that it received no advantage from being submitted to the inspection of Elizabeth's successor. Dr. Robertson observes, that Camden's account of the affairs of Scotland under queen Mary is less accurate than any other. Camden had a taste for the elegancies of literature, and wrote Latin verse with purity and harmony. *Biogr. Britan.*—A.

CAMERARIUS, JOACHIM, one of the most elegant scholars among the Germans, was born in 1500 at Bamberg, of a family named *Camer-Meissen*. He excelled in the knowledge of languages, of history, mathematics, and politics, and was distinguished for his eloquence. Charles V., Maximilian II., and other princes, honoured him with their friendship. He taught polite letters with great applause at Nuremberg, Tubingen, and Leipsic, and contributed greatly to promote learning in general, and the more elegant branches of it in particular, among the

German protestants. He translated from Greek into Latin, parts of Demosthenes, Homer, Lucian, Galen, Dio Chrysostom, Aristides, and St. Gregory of Nyssa. He wrote in Latin a very eloquent life of his friend Philip Melancthon, and another of Eobanus Hessius. He also composed "Commentaries on the New Testament," in which he expounds the text in a grammatical and critical manner only, according to the genius of the original languages, and without entering into any disputed points of doctrine. He likewise published catalogues of the bishops of several churches, and some Greek letters, poems, &c. He died in 1574. Several of his sons were learned and eminent men. *Moreri. Mosheim.*—A.

CAMERARIUS, JOACHIM, son of the former, a celebrated physician, was born at Nuremberg in 1534. He studied in the principal universities of Germany, and then visited Padua and Bologna, in the latter of which he took his degree of doctor. In 1564 he returned and settled in his native city, where he persuaded the senate to found a medical college, of which he was dean to the time of his death. He attained high reputation in his profession, and was consulted for princes and persons of rank throughout Germany. He was extremely careful in the preparation of medicines; and pursued with assiduity the subsidiary studies of chymistry and botany. He had a garden without the city where he cultivated exotics at a great expence, and caused beautiful drawings to be made of the most curious. He likewise purchased the papers and drawings of Gesner and Wolff. William Landgrave of Hesse had a great friendship for Camerarius, and used his assistance in forming his own botanical garden. Returning from a visit to the elector of Saxony, he fell ill at Augsburg, and there died in 1598, leaving among other children one of his own name, who succeeded to his father's medical reputation in Nuremberg.

Camerarius published a few works in medicine, principally relative to the plague; but he is more distinguished as a botanical writer. In that science he published "*P. Andr. Matthioli de plantis Epitomen, cum icon.*" *Francof.* 4to. 1586. The figures are of Matthiolus, Gesner, and his own. "A German translation of part of the *Dioscorides of Matthiolus*," with figures, 1586, fol. "*Hortus Medicus & Philosophicus*;" *Francof.* 4to. 1588. "*Opuscula de re rustica, cum catalogo scriptorum de re herbaria*;" *Noriberg.* 4to. 1577. He was also author of a Latin book of symbols and Emblems. *Vander Linden, Script. Med. Haller Bibl. Botan.*—A.

CAMERON, JOHN, an eminent divine among the French protestants, was born at Glasgow about 1580. After completing his literary education in his native place, he taught Greek there for a time, till he was induced to visit Bourdeaux in 1600. Here he appeared with such distinction, especially from the fluency with which he spoke Greek, that the ministers of the place appointed him to teach the learned languages at Bergerac. The duke of Bouillon removed him from that situation, to make him professor of philosophy at Sedan. He fulfilled that office for two years, and returned to Bourdeaux in 1604. The consistory there proposed to maintain him four years on condition of his engaging in the study of divinity. He accepted the offer, and being appointed tutor to the sons of the chancellor of Navarre, he spent the time with them at Paris, Geneva, and Heidelberg. In 1608 he assumed the office of a minister at Bourdeaux, which he discharged for ten years, and then accepted of the divinity chair at Saumur. There he continued till the dispersion of that academy by the public disturbances in 1621, when he removed with his family to England, and taught divinity at his own house in London. King James made him master of the college, and divinity professor, at Glasgow, being induced to favour him on account of his supposed approbation of the hierarchy. He found this situation, however, so little agreeable to him, that he did not hold it above a year, and then returned to Saumur, where he read private lectures. Thence he removed in 1624 to Montauban. The disputes between the two religions in France were now tending to a civil war; and the duke de Rohan's emissaries were endeavouring to excite the people of Montauban to take arms. Cameron, whose principles led him to disapprove of these violences, declaring against them with more zeal than prudence, was attacked by a man in the streets, and severely beaten. The consequences upon his mind and body were such, that he shortly after died, in 1625, at the early age of forty-six. "He was a man (says Bayle) of great parts and judgment, of an excellent memory, very learned, a good philosopher, good humoured, liberal, not only of his knowledge but his purse, a great talker, a long-winded preacher, little versed in the fathers, inflexible in his opinions, and inclined to turbulence." He thought that there were many things in the reformed church that still wanted reformation; and he seldom treated a theological subject without advancing some novelties of his own.

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He was the author of an attempt to reconcile the doctrine of predestination with more consoling ideas of the divine justice and benevolence. This was afterwards more fully opened by his disciple Moses Amyraut, in his *System of Universal Grace*. Cameron likewise maintained the possibility of salvation in the Romish communion. He published little during his life; but after his death his theological lectures were printed at Saumur, in 3 vols. 4to. 1626-28, and afterwards, with some additional pieces, at Geneva, in 1 vol. fol. His remarks on the New Testament, under the title of "*Myrothecium Evangelicum*," were printed at Geneva in 1632. *Bayle. Mosheim.*—A.

CAMILLUS, MARCUS FURIUS, one of the most illustrious characters of early Rome, was of the patrician family of the Furii, which he first raised to eminence. He signalled his youthful valour in a battle with the Æqui and Volscians, where, after receiving a wound from a javelin in the thigh, he drew out the weapon, charged the enemy, and obliged them to fly. We are not informed of the successive steps in his progress to reputation, but it must have been such as raised him high in the esteem of his countrymen, since he appears to have served the office of censor in the year of Rome 353; and during the siege of Veii we find him twice made one of the six military tribunes, by whom the republic was at that time governed. In the tenth year of the siege, the people, who had lost confidence in their annual commanders, raised Camillus to the supreme office of dictator, in order that he might bring the enterprise to a conclusion. He began his campaign with defeating the enemy's combined troops in the field, and then proceeded by sap against the city, pushing his subterraneous works under the wall to the very citadel. All being prepared, a number of citizens flocked to his camp from Rome to partake of the glory and spoil. A general attack was ordered, which was assisted by the soldiers, who penetrated into the town through the mine, and Veii, the rival of Rome in power, and its superior in splendor, fell like another Troy. All its wealth was made a prey to the victors; and its surviving inhabitants, according to the barbarous practice of the age, were sold for slaves, and their price brought into the public treasury. Camillus, while beholding the scene of blood and plunder from the citadel, is said first to have burst into tears, moved by the fate of so renowned a city; and then to have broken out into a prayer to the gods, that if such a glorious success must be counterbalanced by some

reverse, the misfortune might fall on himself rather than on his country. The capture of Veii is dated in the year of Rome 359, B.C. 396. The dictator's triumph, on this occasion, gave offence to the people by an unusual display of pomp; and Camillus seems henceforth to have been regarded as the head of the patrician party, consequently, the object of popular jealousy. His merit, notwithstanding, caused him two years afterwards to be chosen one of the military tribunes, with the conduct of the war against the Falisci. With the intention of putting an end to it, he invested Falerii, the capital of that people. On this occasion an incident happened, which has justly been reckoned one of the most honourable to Camillus, and to the Roman character. The public school-master of the place, to whom the care of the children of all the principal people was committed, artfully leading them out to exercise beyond the walls further and further each day, at length brought them to the Roman lines, and desiring to be led to the general, told him, that with these children he delivered up to him the town he was besieging. Camillus, struck with horror at the perfidy, ordered his lictors to strip the traitor, and bind his hands behind his back; then, furnishing the youths with rods, he directed them to whip their master back to Falerii. On their arrival, the people, extremely moved with this generous conduct of Camillus, sent deputies to treat of a surrender. Camillus referred them to the senate, before whom the deputies expressed their admiration of that virtue which could prompt such equity towards an enemy, and requested, that the Falisci might henceforth live subject to the Roman dominion. They were in consequence admitted upon terms of equality as allies, on no other penalty than paying the expences of the war; and Camillus led back his army, which was less pleased with his bloodless conquest, than irritated by its disappointment of expected plunder. He further offended his fellow-citizens by strenuously opposing a project, supported by the tribunes of the people, for transferring half of the inhabitants of Rome of all orders to the empty town of Veii; a scheme which the Roman patriots justly apprehended would nourish a perpetual rival and foe to their city. Four years of turbulence succeeded the surrender of Falerii, in which Rome underwent the changes of a return to the consular government, of an interregum, and of a renewal of the government by military tribunes. Meantime the Gauls had made their formidable irruption into Italy, and had advanced to Clusium in Etruria; yet the

Romans were so little sensible of their impending danger, that they encouraged a prosecution of their great general, Camillus, on a charge of embezzling some of the spoils of Veii. Sensible of the certainty of his condemnation from the present temper of the people, Camillus resolved to prevent the indignity by a voluntary exile. He took leave of his family and friends, and went in silence to the gates of the city. There, turning about, he stretched his hands towards the capitol, and prayed, "that if he was unjustly driven from his country, the Romans might soon be made to repent their conduct, and show to the world how much they lost by the absence of Camillus." He then retired to a private life in the town of Ardea; and on his non-appearance to his impeachment, a heavy fine was imposed upon him by the Roman people.

It is unnecessary here to enter into a detail of the Gallic war, which produced the capture of Rome by Brennus, the capitol only being saved from their arms. While engaged in the blockade of this fortress, the Gauls scoured the country, and raised contributions in the neighbouring cities. The appearance of a party of them before Ardea gave Camillus an opportunity of rousing the Ardeates to arm in their own defence. They placed him at their head, and, under his conduct, falling by night on the Gauls, who had abandoned themselves to disorder and intemperance, they made a great slaughter of them. The news of this event caused the fugitive Romans at Veii and the neighbourhood, to rally, and entreat Camillus to take them under his command. A sacred regard to the laws of his country, reduced as she was, would not permit him to accept this proposal till it was ratified by the consent of the garrison of the capitol, in whom all remaining authority was legally vested. A daring individual obtained access to the invested fortress, and brought back a revocation of the decree by which Camillus had been condemned, and an unanimous nomination of him to the dictatorship. Thus placed at the head of the state, he invited all the dispersed Romans and their allies to his camp, and soon saw himself master of 40,000 men. With these he cut off all the supplies which the Gauls received from the country, and reduced them to such distress from famine and pestilence, that they were willing to enter into a negotiation with the besieged in the capitol, who were at least as hard pressed as themselves. The result is differently represented by different historians. It is agreed that the Romans con-

sented to purchase peace by a sum of gold. But Livy affirms, that whilst it was weighing, and Brennus insultingly had cast in his sword among the weights to augment the sum, Camillus arrived at the city gates, and regardless of a contract made without his consent as first magistrate, forbid the payment, and drove the Gauls from the city into their camp. He adds, that pursuing them on their retreat, he gave them a great overthrow, and that in the end not a single Gaul returned to his own country. Polybius and other writers, on the contrary, with more probability, assert, that the gold was actually paid, and that the Gauls marched back in safety with their booty. It is not questioned, however, that Camillus was regarded as the great deliverer of his country. His soldiers, entering the vacant city in triumph, styled him Romulus, the father of his country, the second founder of Rome. This great event is placed in the year of Rome 365. Camillus purified the ground, rebuilt the temples, and erected a new one to *Aius Loquutus*, or that *Warning Voice* which was supposed to have announced the coming of the Gauls. The project of removing to Veii being again agitated among the populace by their tribunes, the senate continued Camillus a whole year in the dictatorship, which was double the period any one had before held it; and he employed his authority with so much prudence and firmness, that a decree for rebuilding the city passed without opposition.

Rome had not long been raised from her ashes, before a formidable confederacy was formed against her by the neighbouring states, the Æqui, Volsci, Etrurians, and even her old allies the Latins and Hernici. To resist it, the great Camillus was a third time made dictator. In this emergency he did not excuse the old men from taking arms, and having levied a large army, he divided it into three bodies, with one of which he himself marched to the relief of the tribunes, invested by the Latins and Volscians. By a stratagem he completely defeated the enemy, and took their camp; and then entering the country of the Æqui, made himself master of their capital. He next entirely reduced the Volscians. Proceeding into Etruria to the succour of Sutrium, a town in alliance with the Romans, he came too late for its defence, but by the celerity of his movements he recovered it from the possession of the enemy, and made a great number of them prisoners. After this glorious success, he entered Rome in triumph a third time, and laid down his office. The memory of his great actions

was perpetuated by three vases of gold, made out of the spoils, which, with the name of Camillus inscribed, were placed at the foot of the statue of Juno in Jupiter's temple.

The disturbances occasioned by the ambition of that Manlius, who had saved the capitol from the Gauls, caused Camillus to be a fifth time elected military tribune; and he had the painful task of presiding at the tribunal which condemned that brave, but dangerous citizen to death. In the year of Rome 375, new wars gathering against the republic from the Volscians and people of Præneste, the hopes of the citizens again centered in Camillus, and he was a sixth time raised to the military tribuneship. As he wished to decline this toilsome honour, and made use of the plea of his advanced years, the people told him that he was not expected to engage personally, but only to assist the other generals with his counsel. He complied with their desires, and L. Furius was joined with him in command against the Volscians. This rash young man was induced by the enemy's insults to engage at a disadvantage, contrary to the advice of Camillus; and was put to the rout, and saved from destruction only by the interference of his colleague with a body of reserve. On the next day, Camillus himself taking the command, revenged the affront by a complete overthrow of the Volscians, who lost great part of their army with their camp. In this action, Furius performed excellent service as his second; so that when an expedition was decreed against the Tusculans, suspected of hostile designs, and the choice of a fellow-commander was given to Camillus, he generously gave the preference to one who was thought deeply to have offended him. It happened, however, that the Tusculans gave no exercise to his arms; for finding them engaged, as in profound peace, in cultivating their lands, and pursuing their occupations, he forbore offering them any injury, and advised them as a friend to send a deputation to Rome, in order to clear their conduct and obtain forgiveness.

In the year of Rome 387 the contentions between the patrician and plebeian parties became so serious, that the former thought they could no otherwise maintain their prerogatives than by creating Camillus dictator a fourth time. By his authority he prevented the tribunes from proposing their new laws to the people. These, on the other hand, threatened the dictator with the effects of their resentment when his office should be expired. On this occasion it would seem that Camillus took the alarm, as he soon withdrew to his house, and

resigned his power. The news of an approaching army of Gauls, however, suspended all party contests the next year, and the republic unanimously looked again to its former saviour for protection. Camillus in his eightieth year was a fifth time appointed to the dictatorship, and he cheerfully consented to sacrifice the remains of life to his country's welfare. He marched with the celerity of youth to the banks of the Anio, and after skilfully exciting the rash confidence of the Gauls, he fell upon them unexpectedly, and defeated them with great slaughter. This one action proved sufficient to free the state from its dreaded enemy. Camillus then received the surrender of the town of Velitræ, and returned to enjoy the honours of another well-merited triumph. The internal state of the republic, however, would not permit him to abdicate his authority. The popular party were become still more resolute to carry their favourite point of restoring the consular government, with the condition of possessing one plebeian consul. The tribunes, with a view of intimidating the aged dictator, took the bold step of sending an officer to seize his person on his tribunal. In the tumult that ensued, Camillus took refuge in the senate-house, and vowed a temple to Concord provided he should succeed in restoring tranquillity. The conclusion was, that a compliance with the desires of the people appeared necessary, and the proposed laws were suffered to pass. Camillus procured consent to an expedient which might still preserve the superiority of the patricians; this was, the separation of the judicial from the military power in the consuls, by the appointment of a prætor, who should be elected from the higher order of citizens, and administer justice at home. The appointment of two curule or patrician ediles was a further addition to the power of that party. Having thus honourably and advantageously closed his sixth dictatorship, and sealed his character by the erection of the temple of *Concord*, Camillus finally retired from public life. He did not long survive; but in the year of Rome 390 fell a sacrifice to a pestilence which swept away numbers of his countrymen. His memory was ever cherished as one of the greatest, most fortunate, and most patriotic chiefs of the Roman republic. *Livy. Plutarch. Univers. Hist.—A.*

CAMOENS, LEWIS DE, the most celebrated of the poets of Portugal, was descended from an ancient family, and born at Lisbon either in 1517 or in 1524. He was some time at the university of Coimbra, whence returning to

Lisbon, he made himself known at court by his poetical talents and his gallantry. Imprudences of the latter kind, and the satirical use he made of the former, caused him to be exiled to Santarém in Estremadura, on which occasion he compared himself in an elegy to the banished Ovid. Unwilling to live in a state of inglorious repose, he obtained permission to serve in a fleet sent to the succour of Ceuta in Africa, and in a combat in the straits of Gibraltar he lost an eye. Returning to Lisbon, he was again from some unknown cause obliged to quit it; and complaining (perhaps without reason) of the ingratitude of his country, he took the resolution of embarking for the East Indies on board a fleet commanded by Cabral, which sailed in 1553. Soon after his arrival at Goa he went as a volunteer in an expedition fitted out for the purpose of aiding the kings of Cochin and Porca, against the king of Chembé or Pimenta on the Malabar coast. This proved successful. Camoens returned to Goa in the beginning of 1555, and soon after joined Manuel de Vasconcellos in a voyage to the straits of the Red Sea. Having here no use for his sword, he employed his time in writing, and in visiting some of the adjacent regions of Africa. After wintering at Ormuz, he returned to Goa, where he lived some time in tranquillity; but giving way to the vivacity of his disposition in composing some satirical works against Bareto the new viceroy of the Indies, and several of the principal inhabitants of Goa, he was banished by the viceroy to Macao in China. At this settlement he was appointed commissary of the estates of the defunct, an office apparently of considerable profit. He resided at Macao five years, during which he employed himself in the completion of his *Lusiad*, and paid a visit to some of the islands in the Indian archipelago. On his return to Goa, in a ship freighted by himself, he had the misfortune to be shipwrecked near the mouth of the river Mecon in Cochin-china, where he lost all his wealth except his poems, which he bore through the waves with one hand, while he swam with the other. He was hospitably entertained by the natives; and in this remote coast he wrote his beautiful paraphrase of the psalm which represents the Jews as hanging up their harps by the waters of Babylon. At Goa he found viceroy Don Constantine de Braganza, by whom he was treated with great friendship; but in the succeeding government of count Redondo, his enemies prevailed to have him thrown into the public prison, on a charge of malversation in his office at Macao. After he had cleared himself from

this accusation, he was still detained for debt, till a humourous kind of petition which he presented to the viceroy obtained him his liberty. He then reassumed the character of a volunteer soldier; and was induced by the liberal offers of Pedro Bareto to accompany him to the fort of Sofala, of which he was governor. A desire to revisit his native country was now, however, predominant in his mind; and a homeward-bound ship touching at Sofala, he accepted the invitation of several gentlemen on board to accompany them. Bareto, in order to detain him, meanly set up a charge of debt for his board. This was paid by his friends, and he arrived with them in Lisbon in 1569 after an absence of sixteen years. Here he applied himself to the publication of his *Lusiad*, which at length appeared in 1572. A second edition was demanded the same year. It met with great applause as a work doing honour to the nation, yet the author was suffered to languish in indigence. It is said, indeed, that the king, Sebastian, gave him a small pension, annexing to it the condition of his living at court. This was so inadequate to his maintenance, that he was obliged to send out by night his faithful black servant into the streets of Lisbon to beg for his master and himself. Even this pittance was withdrawn in the succeeding reign of Henry; and poor Camoens, reduced to the utmost degree of indigence, and almost separated from the society of mankind, except that of a few Dominican monks, died, either in an almshouse, or under the charitable roof of a nunnery, in 1579. He was obscurely buried in the chapel of the same nunnery; but some years afterwards, a respectable monument was erected over his remains, at the expence of a Portuguese nobleman. His memory was honoured by numerous eulogies from the poets of Spain and Portugal, and the name of Camoens is still pronounced with enthusiastic veneration by all the votaries of Portuguese literature.

Camoens wrote a variety of poetical compositions, but the only one by which he is known to modern times is his epic poem entitled the "*Lusiad*." Its subject is the discovery of the East Indies by the Portuguese under Vasco de Gama, a topic that affords a great variety of descriptions, which the author's personal knowledge of those parts of the world have rendered natural and interesting. Some of his poetical fictions, too, are conceived with true genius; and the giant Adamastor, the guardian of the Cape of Tempests (afterwards the Cape of Good Hope), is a creature of fancy as sublime as the imagination of a poet has produced. Some of

his historical episodes, likewise, have merit, though often unartfully introduced. On the whole, however, the want of a well-connected plan, the neglect of proper decorums, the monstrous mixture of the heathen with the christian mythology, and the general baldness and want of elevation in the style, place this work far beneath the principal epics of ancient and modern times. Considerable attention has, however, been paid to it in Europe. Besides the various editions of the original, it has been translated into many languages, and illustrated by elaborate commentaries. Two English versions of it have appeared; one by sir Richard Fanshaw in the 17th century, another in the latter part of the 18th by William Julius Mickle. The last is one of the best versified poems in the English language; but the liberties taken with the original in large additions, alterations, and omissions, besides a perpetual superiority of poetic language, render it a very flattering representation of the poem of Camoens. *Moreri. Nouv. Dict. Hist. Mickle's Lusiad.*—A.

CAMPANELLA, THOMAS, a philosopher remarkable for his boldness, his singularities, and his sufferings, was born at Stilo in Calabria, in 1568. The quickness of his parts displayed itself very early. At the age of five his memory was extraordinary. At thirteen he could at sight explain any orator or poet, and wrote verses with facility. In his fifteenth year he entered among the Dominicans; and after studying theology in various convents, he engaged with great ardour in the study of philosophy. The opinions of Aristotle and the other ancients soon struck him as highly unsatisfactory; and he was captivated with the free spirit of enquiry displayed in the work of Telesius on the Nature of Things, which then excited much attention in Italy. He wrote in 1591 a defence of this work, and an attack on the Aristotelian philosophy, which he entitled "*Philosophia sensibus demonstrata*," and printed at Naples. The triumphs he gained in his disputations against the received doctrines of the schools, procured him, however, more enemies than admirers; so that he found it advisable to quit Naples, and visit Rome. Not meeting with a very favourable reception in that capital, he went to Florence, where the grand duke Ferdinand received him graciously, and had an intention of making him professor at Pisa. This not taking place, he proceeded to Bologna, at which city all his papers were clandestinely taken away and sent to the inquisition at Rome, which, however, gave him no molestation. He next spent some time in Padua, instructing

some Venetian youths in the principles of his philosophy. At length, in 1598, he returned to Naples, and revisited his native place. There, on account of some words which gave room to suspect him of hostile designs against the Spanish government, he was arrested in 1599, and conveyed to Naples, where he was committed on a charge of high-treason to close imprisonment. A scheme was imputed to him of engaging the Turks to assist him in making himself master of Calabria; and though it is probable that no such formed plan ever existed, yet his warm and imprudent temper, joined to a faith in astrological predictions, might give some real grounds for suspicion of his entertaining vague notions of a revolution. He was treated with great severity, was seven times subjected to the torture, and was long deprived of books, and of all communication with his friends. Among other accusations brought against him, was that of being the author of the famous book, "*De tribus impostoribus*," which Campanella asserts to have been printed thirty years before he was born. The rigour of his imprisonment was gradually mitigated, and he was allowed to write, and converse with learned men. He composed many works in this situation, which were printed in Germany by his friends. The exertions in his favour made by several persons with the court of Spain would probably sooner have obtained his liberty, had not the friendship of the duke d'Ossuna, the viceroy of Naples, who fell under the suspicion of that court, done him an injury. At length, in 1626, pope Urban VIII. who had an esteem for Campanella, obtained his removal to the prisons of the inquisition at Rome, on a pretext of a charge of heresy. He was kept there at large till 1629, when he was finally liberated, after passing full thirty years of his life in confinement. Urban, by way of compensation for his sufferings, gave him a pension, with the title of his domestic. Some Spaniards in Rome, however, seeing him intimate with the French there, affected to suspect him of bad intentions, and projected to seize him and remand him to prison at Naples. The pope gave him warning of this design, and the French ambassador assisted him to make his escape in the habit of a Minim. He arrived safe at Marseilles in 1634, whence the famous Nicholas Peiresc brought him to his house at Aix, and entertained him several months. He supplied him with money for his journey to Paris, where he was presented to king Lewis XIII., who, at the instance of cardinal Richelieu, assigned him a handsome pension, and ordered him to

be lodged in the dominican convent of St. Honoré. All the learned men in Paris showed him marks of respect, and sought his conversation. Campanella did not long enjoy this happy change in his situation, dying in the year 1639, as some say, from the effects of a dose of antimony.

Campanella was a man of a most fertile imagination, but not corrected by a sound judgment. His misfortunes, indeed, seem in some degree to have affected his brain; for besides a belief in astrology, and in miraculous cures, he fancied that demons appeared to him sleeping or waking, and warned him of any approaching dangers. His erudition was very extensive; and in his treatise "*De recta ratione studendi*," he passes his judgment upon a number of authors in philosophy, poetry, oratory, history, theology, medicine, and mathematics, and lays down admirable rules for the pursuit of philosophical studies and the knowledge of nature. His own opinions, however, were extremely abstruse, and expressed with great obscurity. In dialectics he receded as far as possible from Aristotle, but his own logic was at least not less difficult to comprehend, on account of its subtle distinctions, and unmeaning terms. Concerning nature, his leading doctrines were, that sense is the only guide in philosophy; that heat and cold are the two principles which act on the mass of matter; that the sun and earth are the elements whence all things are produced; that all animal operations are effected by one universal spirit; that all things in nature are endowed with feeling or perception; that the world is an animal or sentient being, inspired by a soul, by which it is directed, as man by the human soul. There are many other articles, equally fanciful and obscure; but it is not to be omitted, for the honour of Campanella, that he wrote an apology for Galileo, and a defence of his system. He displayed great acuteness with respect to the science of politics, in his "*Political Aphorisms*," and his book "*De Monarchia Hispanica*." He wrote a vast number of books, the catalogue of which at the present time is wholly superfluous. On the whole, he had the spirit of a reformer in philosophy, without the requisite solidity and judgment. He has been censured for impiety, but he is rather to be classed among enthusiasts than atheists. *Tiraboschi. Brucker.*—A.

CAMPANO, GIANANTONIO, an eminent Italian philologist of the 15th century, was born about 1429 in a village named Cavelli in Campania. The obscurity of his family was such, that he is known by no other name than one

borrowed from his native province; it is even said that a country woman while at work in the fields was delivered of him under a laurel-tree. He was brought up to keep sheep; but attracting the notice of a priest, who discerned in him tokens of genius, he was taken home by him, taught the elements of letters, and then sent to pursue his studies at Naples, where the celebrated Lorenzo Valla was one of his masters. Intending to visit Tuscany, he was plundered by robbers on the road, and with difficulty escaped to Perugia. Here he was amicably received, and in his twenty-third year applied to the study of the Greek language. He was made professor of eloquence in that city, and exercised his office with great applause. In 1459, when pope Pius II. passed through Perugia in his way to the council of Mantua, Campano was induced by James degli Ammanati, then the pope's secretary, to follow the Roman court. He ingratiated himself so much with this pontiff, that he was created by him bishop first of Crotone, and then of Teramo. During his residence in Rome, it appears that he assisted Udalric, called Gallus, the first printer who settled there, by preparing the MSS. correcting the press, and writing prefaces, for several of his editions. In 1471 Campano was sent by Paul II. to the congress of Ratisbon, held for the purpose of forming a league between the christian princes against the Turk. The climate, or mode of living in Germany, greatly disgusted him, and in his letters he has given free vent to his ill humour, which overflowed upon the nation. He employed himself here in searching for ancient manuscripts, in order to send them into Italy. Sixtus IV. the successor of Paul, raised Campano successively to the governments of Todi, Foligno, and Città di Castello. Whilst he was in this last place, it was besieged by the troops of Sixtus, who was exasperated against the citizens for not receiving a garrison. Campano, pitying the calamities to which he was witness, wrote freely to the pope, representing the evils brought on the people through his indignation. Sixtus, incensed by this liberty, and, as some say, suspecting the fidelity of Campano, not only deprived him of his government, but manifested so much displeasure against him, that he thought fit to withdraw from the ecclesiastical state. He repaired first to the court of Naples, with expectations of honour and preferment; but finding himself disappointed, he retired to his bishopric of Teramo, where he ended his life in 1477. Campano distinguished himself

as a writer in various walks. When residing at Perugia, he wrote the "History of Andrew Braccio," a famous captain of that place, which work was greatly admired for its style, though it was too much of a panegyric. He also wrote some political and moral treatises, orations, a number of letters, and eight books of Latin poems in various measures, and on various subjects, some of them more free than became his station. His poetry has been much commended by several writers, for the ingenuity and facility it displays; but like other ready composers, he did not bestow the pains necessary to render his pieces duly correct. His works were published first by Michael Ferno; and a new collection of them was edited at Leipsic by Mencken, in 1707, and 1734. *Bayle. Moreri. Tiraboschi.*—A.

CAMPANO, NOVARESE, an early and eminent Italian geometrician and astronomer, flourished in the time of Urban IV. who was elected pope in 1261. He was chaplain to the pope, and had a canonry of Paris. He wrote commentaries on Euclid, which have been printed; and he is commonly said to have been author of a translation of Euclid into Latin from the Arabic version, but Tiraboschi attributes this rather to Adelard, an English monk. Campano also wrote a treatise on the quadrature of the circle, printed in the appendix to the *Margarita Filisofica*. He likewise composed several works on astronomy, which are preserved in MS. in various libraries. They treat on the motions of divers planets, on the instruments necessary for observing them, on the ecclesiastical computation, and on the theory of the planets in general. A letter of his to Fra Rainero da Todi, a contemporary astronomer, on the motion of the eighth sphere, is extant in St. Mark's library at Florence. From all these writings, Campano appears to have possessed more scientific knowledge of this kind than perhaps any one of his age. *Tiraboschi.*—A.

CAMPBELL, JOHN, second duke of Argyle, and duke of Greenwich, was the son of Archibald duke of Argyle, by Elizabeth daughter of sir Lionel Talmash. He was born in 1678, and early devoted to a military life. At the age of seventeen his father's interest procured him a regiment of foot from king William, with which he served abroad. He succeeded to the honours and estates of his father in 1703; and in 1705 was named queen Anne's commissioner to the parliament of Scotland. In 1706 he made a campaign under the duke of Marlborough, and acted as brigadier-general at

the battle of Ramillies, in which he distinguished himself by his valour and conduct. He was employed in other important services in that year; and in the next, he returned to be present at the Scottish parliament, where the great affair of the union was in agitation. He was a promoter of this measure, and thereby incurred some unpopularity in his own country. At the battle of Oudenard in 1708 he commanded twenty battalions with great reputation; and he assisted at the sieges of Lisle and Ghent in that year. He had a considerable share both in the honour and danger of the victory at Malplaquet in 1709. These services caused him in 1710 to receive the decoration of the Garter; and having joined himself to the now prevalent tory party, he was, in the beginning of 1711, appointed ambassador-extraordinary and plenipotentiary to Charles III. king of Spain, and commander-in-chief of the English forces in that kingdom. Proceeding to the continent, he arrived at Barcelona in May, where he found the affairs of the allies in a very low condition; a fever with which he was seized also detained him some time from action, so that he was unable to effect any thing of importance in Spain, where, indeed, the peace of Utrecht soon after put an end to hostilities.

In 1712 he was appointed commander-in-chief of the forces in Scotland; however, he did not long continue on good terms with the ministry, but opposed the bill of resumption, and warmly censured the peace of Utrecht. He likewise studied popularity by remonstrating against the extension of the malt-tax to Scotland, and went so far as to support a bill for dissolving that union which he had zealously promoted. His conduct caused him to be deprived of all his employments under the crown; but on the accession of George I. in 1714, he was restored to them with addition. The command of the king's troops in Scotland was entrusted to him in the rebellion of 1715; and with a much inferior, though better disciplined force, he engaged the earl of Mar's army at Dumblain with advantage, though the victory was claimed on both sides. Being soon after joined by some dragoons and Dutch troops, he drove the rebels from Perth, and obliged the Pretender to quit the kingdom. From this time, the part he acted was entirely as a political character, in which he showed a versatility that renders it difficult to estimate him. He was often in, and often out of place; a supporter, and an enemy to the ministry; an opposer, and a defender of standing armies. In 1718 he was so much in

favour as to be advanced to the dignity of a peer of Great Britain, by the style of duke of Greenwich. He afterwards, at different periods, occupied the high posts of steward of the household, master-general of the ordnance, and field-marshal of all his majesty's forces. In 1739 we find him in vigorous opposition to sir Robert Walpole's administration, at which time he obtained that noble but exaggerated praise from Pope,

Argyle, the state's whole thunder born to wield,
And shake alike the senate and the field.

Epilogue to the Satires, Dial. II.

The more diffuse praise of Thomson in his *Autumn*, was probably derived from the same source, though mixed with some national predilection. The duke came into place again after the removal of Walpole, but he did not long survive. He died of a paralytic disorder in September, 1743, and was succeeded in his Scotch titles by his brother the earl of Ila. He was interred in Westminster-abbey, where a pompous monument was erected for him; and his memory is usually honoured with the epithet of the *great* duke of Argyle. His character seems to be well summed up (though with a leaning to the unfavourable side), by Mr. M'Pherson. "Careless and eager in his disposition, he neither concealed his resentment, nor disguised his designs. With a commanding manner, which stamped his very forwardness with an appearance of authority, he was feared by many, but beloved by none. Brave in his person, but not remarkable for his conduct, he might be considered, in his military capacity, as a bold partisan rather than a judicious commander. In his civil character, his fire degenerated into a violence, that often defeated his views. In his public exhibitions in parliament, he was rather spirited than eloquent; better calculated to terrify his enemies, than to support his friends. His great defect was a love of money and emolument, which he could not effectually conceal with all the efforts of his pride. His chief talent was an address in managing the prejudices of the vulgar. He marked their opinions as they changed, and fell dexterously down with the tide." (*History of Great Britain, vol. II. p. 601.*) The unamiable part of this portrait may be softened by the testimony, that in private life he was considered as an affectionate husband and an indulgent master, a liberal friend to the poor, and a generous patron of merit in distress. *Biogr. Britan.*—A.

CAMPBELL, JOHN, an ingenious and industrious writer, was the fourth son of Robert

Campbell, esq. of Glenlyon, and was born at Edinburgh in 1708. His mother brought him, at the age of five years, to Windsor, where her father resided, and he never again saw his native country. He was designed for the business of an attorney, but his inclination led him to prefer a literary life, and authorship was the only profession in which he ever engaged. His earliest productions are not well known; but in 1736 he gave to the public "The Military History of Prince Eugene and the Duke of Marlborough," in two volumes folio. What peculiarity of knowledge he possessed for such an undertaking does not appear: it was indeed a general biography of those illustrious persons. The reputation he acquired by this performance caused him to be employed in the compilation of the *Ancient Universal History*, his share in which is not known, except that he wrote the cosmogony. While this was going on, he published some biographical and geographical pieces; and in 1742 he made a considerable addition to his fame by the two first volumes of one of his most popular works, "The Lives of the British Admirals, and other eminent British Seamen." The two remaining volumes appeared in 1744. This seems to have been the first work to which he affixed his name; and it was so well received, that it passed through three editions in his life-time, and has since been reprinted under the care of Dr. Berkenhout. In 1743 Mr. Campbell published a curious pamphlet entitled, "Hermippus Redivivus, or the Sage's Triumph over old Age and the Grave; wherein a Method is laid down for prolonging the Life and Vigour of Man." This secret is inhaling the breath of young females; and its foundation is an ancient inscription preserved in the supplement to Gruter. A foreign publication was the ground-work of the tract; but the idea was improved with much additional learning by our author, who wrote in a strain of grave irony, which made it doubtful whether he was in jest or earnest. Indeed he himself said, that the true key of the work was an imitation of Bayle's manner of writing on a difficult subject without discovering to which side his own sentiments inclined. In 1744 he published, in two volumes folio, a highly improved edition of "Harris's Collection of Voyages and Travels," containing a variety of new and important matter, and introduced by a very intelligent and well-written preface. This work was very favourably received. Soon after, he engaged in that extensive and laborious undertaking, the *Biographia Britannica*, which began to be published in numbers in 1745. It is

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generally admitted that his articles are the principal ornament of the four volumes through which they extend. They exhibit great talents for research, and clear and copious information, not only of the strictly biographical kind, but of the literary and scientific merits of the person treated of, which frequently constitutes the only important part of the narration. His style is likewise much superior to that of his coadjutors, being correct, animated, and elegant, though somewhat diffuse. His candour and freedom from party-prejudice would deserve great praise, did they not too often degenerate into a system of universal panegyric or apology, which makes him appear as the successive advocate of every subject of his biography, and almost conceals the true features of character under a glare of brilliant varnish. This is undoubtedly a capital fault in biographical writing, considered as a faithful instructor in the knowledge of mankind; though it may afford pleasure to the reader who wishes to amuse himself by running through a list of heroes and wonders. The author's cast of temper—warm, sanguine, benevolent, and impressible—appears to have been the amiable cause of this defect in his judgment.

Mr. Campbell contributed to Dodsley's *Preceptor*, the introduction to chronology, and the discourse on trade and commerce. In 1750 he published the "Present State of Europe," a work much valued for its historical and political information. That voluminous undertaking, the *Modern Universal History*, next obtained the aid of his pen. He contributed to it the account of the European settlements in the East Indies, and the histories of Spain, Portugal, Algarve, Navarre, and France from the time of Clovis to 1656. In 1754 the university of Glasgow conferred upon him the honorary degree of LL.D. Some smaller and anonymous works proceeded from his fertile pen during the intervals of his greater labours. At the conclusion of the peace of Paris in 1763, he was requested by lord Bute to employ himself in its vindication; which he did by a "Description and History of the new Sugar Islands in the West Indies." His style of writing was, indeed, peculiarly adapted to set off the advantages in prospect from any new project or acquisition. This piece was presented to his majesty, with a manuscript dedication. It was probably as a reward for his political services that he was appointed, in 1765, king's agent for the province of Georgia. Dr. Campbell's last great work, in preparing which he had employed many years of his life, was his "Political

Survey of Britain," which appeared in 2 vols. 4to. 1774. This is rather to be considered as a patriotic publication than a sober statement of matter of fact, since its avowed purpose was to show how far this country was from its *maximum* of improvement, and to point out every source from which future advantage might be expected. It abounds therefore in views of project, some of them manifestly futile and extravagant, and proceeding from false principles; of which may be particularly mentioned the author's passion for making sea-ports every-where, without regard to the sources of commerce afforded by the inland country. On the whole, this work disappointed the public, whose expectations had been greatly raised in its favour; and the writer of this article can particularly take upon him to say, that it is no safe guide to the knowledge of the real state of these kingdoms.

As Dr. Campbell's employments were all of the literary kind, he led a sedentary domestic life, in the bosom of his own family, and the occasional society of his friends, with whom he conversed with great cheerfulness and freedom. He had a very extensive acquaintance among all ranks and professions, especially of persons eminent in literature; and he was latterly accustomed to set apart the Sunday evening for the reception of all who wished to enjoy his conversation. The stores of his mind were extremely copious, comprising ancient and modern languages, and various sciences, besides those branches of knowledge with which his works shew him to have been especially conversant. His moral character was highly amiable and estimable, and his attachment to religion was warm and constant. He died of a gradual decline in his sixty-eighth year, on December 28, 1775. *Biogr. Britan.*—A.

CAMPEGGI, LORENZO, a distinguished prelate of the Roman church, the son of John Campeggi, an eminent lawyer, was born at Milan in 1474. He was brought up to the profession of civil law, which he taught first at Padua, and afterwards at Bologna. He was married; but after the death of his wife he entered into the ecclesiastical state, and in 1510 was made an auditor of the Rota at Rome. In 1512 he was raised to the bishopric of Feltre by Julius II. who sent him as his nuncio to Milan and into Germany. Leo X. created him a cardinal in 1517 while he was nuncio at the Imperial court. In 1519 he was sent legate into England to collect the tenths for the war against the Turks; but he had no other success than that of obtaining the bishopric of Salis-

bury. He was created bishop of Bologna in 1524, and was delegated by Clement VII. into Germany to oppose the progress of Lutheranism. He was present at a diet held at Nuremberg, but could obtain nothing from that assembly. The very difficult legation to Henry VIII. of England was entrusted to him in 1528, when, in conjunction with Wolsey, he was to pronounce sentence concerning his divorce from queen Catharine. Not being able to persuade the headstrong monarch to renounce his project, Campeggi attempted to prevail upon Catharine to consent to a voluntary separation, which might save the honour and authority of the church, but without effect. He was recalled by the pope the next year, and was again sent into Germany, where he attended as legate at the diet of Augsburg. He died at Rome in 1539. Campeggi was a man of learning, and enjoyed the esteem of Erasmus, Sadolet, and other eminent scholars. He was a faithful servant of the church, though the circumstances of the times were adverse to his endeavours. Nothing remains of him in print except a constitution for the reform of the German clergy, and several letters in different collections, containing important particulars of the history of the time. The principal of these are found in a collection of letters written to Frederic Nausea, printed at Basil in 1550.

THOMAS CAMPEGGI, brother of the cardinal, and who succeeded him in the bishopric of Feltre, was a very learned canonist, and was employed in nunciatures and other weighty affairs. He published several works relative to the canon law, and died in 1564. *Moreri. Tiraboschi.*—A.

CAMPIAN, EDMUND, one of the most distinguished of the popish martyrs in the reign of queen Elizabeth, was born at London in 1540, and brought up in Christ's-hospital. He was elected a scholar of St. John's-college, Oxford, in 1553, and after taking his degree of M.A. went into orders. On Elizabeth's visit to the university he spoke an oration before her, and kept an act in her presence, with great applause. He went to Ireland in 1568, where he became a convert to the Roman-catholic religion. On being discovered in attempting to make proselytes, he was apprehended; but escaping into England, he got thence to the Low-countries, and entered into the English college at Douay. He then visited Rome, where he was admitted into the society of Jesuits. The general of the order sent him into Germany; and after some wanderings, he settled at Prague, and for six years taught rhetoric and philosophy in the Je-

suits'-college there. In this situation he is said to have had great success in recovering to the church many persons of all ranks who had joined the separatists. His reputation at length caused him to be recalled to Rome, whence he was sent in 1580 by pope Gregory XIII. on the dangerous mission to England. Here he zealously exerted himself in propagating the catholic faith both in discourse and in writing. A sort of challenge which he gave to the English clergy in a piece entitled, "*Rationes decem oblatis certaminis in causa fidei, redditæ academicis Angliæ*," was printed at a private press, and industriously dispersed at Oxford. Campian meantime lay concealed; and it was not till after a quest set on foot by Walsingham, that he was discovered in disguise at the house of a gentleman in Berks. He was conveyed to the Tower in procession, with a paper fastened to his hat inscribed "*Edmund Campian, a most pernicious Jesuit*;" and soon after he was convicted on a charge of high-treason, and hanged and quartered at Tyburn, in December, 1581. That Campian was a conscientious man, will not be doubted. His moral character appears also to have been estimable; and he was universally allowed to possess considerable abilities, and to be well versed in the learning of his age and profession. He wrote several works; among which were an "*Universal-Chronology*," and a "*Narration of the Divorce of Henry VIII. from his Queen Catharine*," both in Latin; and "*Various Conferences on Religion held with Protestant Divines in the Tower of London*." When he resided in Ireland he wrote, in 1570, two books of the history of that kingdom, several MS. copies of which were deposited in the English libraries. This work was published by sir James Ware at Dublin in 1633. *Wood's Athen. Ox. Nicholson's Histor. Libr. Moreri.*—A.

CAMPISTRON, JOHN-GUALBERT DE, a French dramatic poet of distinction, was born in 1656 at Toulouse, in which city his family had long held a respectable rank. His taste for poetry early developed itself; but it was so much discouraged by his friends, who had other views for him, that he abruptly quitted them, and came to Paris. Here he put himself particularly under the direction of Racine, who, though he had at that time renounced the theatre, was well pleased to aid the studies of a promising young writer. Campistron profited much from the lessons of this dramatic veteran, and brought on the stage his two first tragedies, "*Virginia*" and "*Arminius*." Though feeble in their style, the art with which they

were composed procured them a moderate degree of success; but this was greatly surpassed by the fortune of his next piece, "*Andronicus*," which long drew very numerous audiences, and remained a standard play on the French stage. Its real hero was the unfortunate Don Carlos, whose interesting history, made familiar to the public by the narrative of the abbé St. Real, rendered this tragedy so popular. "*Alcibiades*" followed, and had a still greater run, for which it was much indebted to the admirable acting of Baron, who took the principal part. His poetical reputation at this time caused him, on the recommendation of Racine, to be applied to by the duke of Vendome to write a new opera for a magnificent festival he was to give the dauphin. He composed on this occasion the heroic pastoral of "*Acis and Galatea*," which had not only the desired success in representation, but gave the poet an introduction to Vendome himself, which was the source of his fortune. His talents for conversation and conviviality rendered him extremely acceptable to that great commander, who took Campistron as a companion in his campaigns, and made him first his private secretary, then secretary-general of the galleys, knight of the Spanish order of St. James, commander of Chimene, and marquis of Penange in Italy. Campistron, both as a poet and a *bon vivant*, was little calculated for the details of business. The letters that passed through his hands as secretary often remained unnoticed; and his master, as careless as himself, once seeing him employed in burning a large pile of papers, cried, "*There is Campistron making his answers*." He was free, however, from that timidity with which poets have often been reproached, and willingly followed the duke to the field of battle. In the heat of the action at Steinkirk, Vendome was surprised to see Campistron at his side, and asked him, "*what he did there*?" "*Does your highness mean to stay*?" replied the secretary. He had, indeed, proved his courage at the age of seventeen, when he was dangerously wounded in a duel. The adventure which introduced Alberoni to him, and which was eventually the cause of all that cardinal's extraordinary figure in the world, has already been mentioned. [See ALBERONI.] Campistron at length felt a desire to retire from the camp and court, to a more tranquil life. Notwithstanding the efforts of the duke of Vendome to keep him, he returned to his native city, Toulouse, of which in 1701 he was created *capitoul* or first magistrate. In the same year he was honoured with a seat in

the French academy. He married in 1710 the sister of the bishop of Mirepoix, and thenceforth passed a domestic life in the bosom of his family and friends. Indulging too much in the pleasures of the table, and become excessively fat, he died of an apoplexy in 1723.

To resume the account of his literary career; it may be mentioned, that after the success of his *Acis and Galatea*, he wrote two other pieces for the opera, but they were so indifferently received, that he returned to tragedy, and gave to the public his "*Phocion*" and "*Adrian*." These had but moderate success; but his next performance, "*Tiridates*," amply repaid him for any loss of applause he had sustained, and became one of the greatest favourites of the French stage. He even ventured to try his talents in comedy; and his "*Jaloux desabusé*," though not a piece of much vivacity, kept a respectable place on the stage from the justness of its characters and the art of its plot. A singular circumstance happened with respect to one of his tragedies entitled "*Phraates*," in which several strokes were applied by the spectators to the character of the reigning prince, and were received with so much applause, that the author, terrified by his own success, used all his influence to obtain its suppression, nor does it now appear among his works. Campistron supported, though with unequal force, the reputation of the French theatre after it had lost its two great heroes, Corneille and Racine. The latter was peculiarly the object of his imitation; but he could never approach that writer in poetical beauty and harmony of style, any more than he could rival Corneille in strength. His diction was, however, pure, natural, and sometimes elegant; but his particular excellence lay in the disposition of his plans, the modelling of his characters, and the knowledge of stage effect. Of his "*Theatre*," nine editions were printed at Paris in his lifetime. The latest and best was published since his death in 1750, 3 vols. 12mo.

The brother of the preceding, LOUIS CAMPISTRON, who entered at fifteen into the society of Jesuits, also cultivated French poetry with success, and published various pieces in the collection of the "*Jeux Floraux*." He wrote funeral orations on the death of Lewis XIV. and the dauphin. He, as well as his brother, attended on the duke of Vendome in Italy. He died in 1733, aged seventy-seven. *Moreri. Nouv. Dict. Hist. D'Alembert Eloges Acad.*—A.

CAMPRA, ANDREW, an eminent French musician, was born at Aix in 1660. He settled

at Paris in 1685, and first made himself known by the composition of motets for the churches and private concerts. He obtained the place of music-master to the Jesuits'-college, and afterwards that of director of music to the metropolitan church. Feeling his genius too much confined in this walk, he applied himself to composition for the opera, and followed the steps of the celebrated Lulli, whom he was reckoned nearly to equal in the variety and graces of his music, and the art of adapting notes to words. He set a number of ballets and serious operas, which had great success, and are still occasionally performed. Campra published a considerable quantity of music of various kinds, which was highly esteemed. The king made him music-master of the royal chapel, and gave him a pension besides his appointments. He died at Versailles in 1744. *Moreri.*—A.

CAMPSON-GAURI, sultan of Egypt, was raised to that station by his brother Mamelukes about the year 1504. Sensible of the hazards of such an elevation, he at first refused it; but being obliged to comply, he prudently began his reign by removing those of the beys whom he suspected of seditious intentions. Having thus secured the internal peace of the country, he turned his views abroad, and resolved to favour the commerce of his subjects by expelling the Portuguese from the Indies. For this purpose he sent a powerful fleet to the succour of the zamorin of Calicut, in 1509, which, however, was entirely defeated by the Portuguese governor Almeyda. By his power and prudence he held the balance between the great sovereigns of Turkey and Persia, till the former, sultan Selim, effected his destruction. Having brought over one of Camson's subjects, the governor of Aleppo and Comagene, named Cayer-bey, Selim marched an army ostensibly against Isaac king of Persia; but turning short upon Campson, who watched his motions, he met him in Comagene, and a battle ensued, in which Cayer-bey, according to agreement, went over to the party of Selim. Campson, now above seventy, and incommode with corpulence, fell from his horse, and was trampled to death. This event happened in the year 1516. *Moreri.*—A.

CAMUS, JOHN-PETER, bishop of Bellay, one of the most celebrated prelates of the Gallican church, was born at Paris in 1582. His reputation induced king Henry IV. to nominate him to the bishopric of Bellay before the canonical age for that dignity. He obtained a dispensation from the pope, and was consecrated in 1609 by the hands of St. Francis de

Sales. He soon distinguished himself by his zeal and diligence in performing all the episcopal duties; but what rendered him peculiarly remarkable was the acrimony with which, from the pulpit and the press, he attacked the mendicant orders, on account of their laziness and relaxation of discipline. So severe and incessant were his attacks, that the monks were obliged to have recourse to cardinal Richelieu, in order to obtain a cessation of hostilities. An idea of the freedom he employed in his animadversions, and of his style of preaching, may be formed from the following extract of a sermon delivered before the Cordeliers on St. Francis's day. "Fathers, admire the greatness of your saint; his miracles surpass those of the Son of God. Jesus Christ, with five loaves and three fishes, only once in his life fed five thousand persons: St. Francis, with an ell of cloth, by a perpetual miracle, feeds daily forty thousand sluggards." Many of his strokes partook of the grossness and ill-taste of the times; but the following would be delicate satire in any age: "My friends," said he, before the beginning of a sermon, "a young gentlewoman is recommended to your charity, who is not rich enough to make a vow of poverty." The ardour for reading romances which prevailed at that time, and which the bishop of Bellay found himself unable to check by direct opposition, suggested to him the idea of writing a number of rival works, in which the incidents were so contrived as to inspire horror and disgust for the indulgence of the tender passion. These pious romances met with readers at the time, but would appear to a modern extremely tiresome and insipid. After twenty years' assiduous labour in his episcopal vocation, Camus resolved upon a retreat from the world; and having secured a worthy successor, he obtained leave to resign his bishopric, and retire to the abbacy of Aulnay. He afterwards, however, at the request of Francis du Harlai, archbishop of Rouen, agreed to resume for a time his public functions in quality of his vicar-general. At length he made a final retreat from the world in the hospital of Incurables at Paris, where he died in 1652, after refusing two considerable bishoprics. Camus was a man of great vivacity and warmth of imagination. He composed with wonderful facility, in a style partly grave, partly burlesque, full of singular metaphors and images, often striking, and not unfrequently ludicrous. He is said to have written more than 200 volumes, though not more than 130 appear in the lists given. These consist of a number of Homilies and other moral and devotional tracts, pieces against

the monks, pious novels, pastoral directions, &c. The only works of Camus now read are "L'Esprit de S. François de Sales," 6 vols. 8vo. reduced to one by a doctor of the Sorbonne; and "L'Avoisinement des Protestans avec l'Eglise Romaine," republished in 1703 by Richard Simon under the title of "Moyens de reunir les Protestans avec l'Eglise Romaine." Simon asserted that Bossuet's Exposition of the Catholic Faith was no more than this work in a new dress. *Moreri. Nouv. Dict. Hist.*—A.

CAMUS, STEPHEN LE, bishop of Grenoble, deserves recording as giving an example of a life devoted to duty and penitence in a high station. Descended from an ancient family of the robe, he was born at Paris in 1632, and became a doctor of the Sorbonne in 1650. He was almoner to the king for some years; and loving the world and being beloved by it, he suffered himself to be borne along by the torrent of court dissipation: yet, as he afterwards said of himself, "more ill was imputed to him than he had committed; as, in return, after his change of conduct, more good was imputed to him than he had done." He had begun to resolve upon a reformation, when the king nominated him in 1671 to the bishopric of Grenoble. It was with difficulty that his purpose of retiring from the world was overcome. At length, after a due preparation, he received consecration, and repaired to his diocese. He began with a mission, in which he preached himself with a zeal that penetrated all hearts. "His countenance on fire, his thundering voice, the force with which he smote his breast, and his ardour of mortification, made the liveliest impression on his hearers." Possibly he might be suspected of acting a part, had not the whole of his life corresponded to these external tokens of penitence. He always wore a rough hair-shirt and lay upon straw. He rose at two in the morning, recited his breviary, read the scriptures, and at five called up a domestic who wakened the others. At half past five he read the common prayers, recited prime at six, and then said mass. He then retired to his closet till nine, when he gave audience. At eleven he dined with his household. His chaplains sat next him; and at another table were his steward and domestics. One of the lacqueys read. To the prelate were served legumes only, with a small measure of wine, half of which was reserved for the dessert. He went to rest at eight. Such was the mode of living of this man, who was a prince as well as a bishop. Cardinal d'Estrees procured an order from the pope to oblige him to add fish to his diet, which he

continued till his infirmities compelled him, five years before his death, to eat flesh. Every year he employed three months in visiting his diocese, without regarding the mountains and other difficulties of the road. Indeed, he commonly travelled on foot, and only used a horse in the more distant journies. He visited a hundred parishes a year, and made the tour of the whole in three years, every-where preaching with the same zeal, and distributing abundant alms, in which he made it a rule to expend the whole of his revenue. He founded a number of charitable establishments, particularly a seminary in Grenoble for the education of ecclesiastics, and a preparatory one in a neighbouring village for children destined to that profession. Pope Innocent XI. through pure esteem for his virtues, raised him to the cardinalate in 1686. He died in 1707, and made the poor his heirs. He published several pastoral letters to his clergy, a collection of excellent synodal ordinances, and a dissertation in proof of the perpetual virginity of the Virgin Mary. It was at his persuasion that Genet, afterwards bishop of Vaison, composed the Moral Theology of Grenoble. *Moreri.*—A.

CAMUSAT, NICHOLAS, born at Troyes in Champagne in 1575, became a canon of the cathedral in that city, and devoted his life to his ecclesiastical functions and to study. He was the author of several learned works, of which the principal are "Promptuarium sacrarum antiquitatum Tricassinæ diocesis," 1610, 8vo.; a valuable collection to those who study the variations of ecclesiastical discipline in France: "Historia Albigenium, & sacri belli in eos anno 1209 suscepti," &c. 1615, 8vo.: "Mélanges Historiques, ou Recueil de plusieurs Actes, Traités, & Lettres missives depuis 1390, jusqu'en 1580;" 1619, 8vo. This laborious and respectable man died in 1655. *Moreri.*—A.

CANANI, GIAMBATISTA, though a person little known, deserves an honourable place among anatomical inventors. He was born in Ferrara about 1515, and first was professor of medicine and anatomy in the university of his native city. He then became first physician to pope Julius III., and finally, chief physician of the duchy of Ferrara. He was living in 1578. On the testimony of Amatus Lusitanus, the important discovery of the valves of the veins is to be attributed to him, he having observed them, on dissection, at the origin of the azyga renalis and iliac vein. Fallopius, in mentioning a circumstance respecting the muscles of the hand, thus speaks of him: "This is not my discovery, but that of J. Baptista Cananus, a

physician of Ferrara, a man, as without all controversy deserving a place among the first anatomists, so, yielding to none in all kinds of learning, and integrity and suavity of manners." The only work of Canani is entitled "Musculorum humani corporis picturata dissectio," small 4to. without date of place or time: Haller refers it to 1543; Tiraboschi says it was printed in Ferrara in 1572. This is so extremely rare, that there are said to be only four copies extant. The work is said in the preface to be only the first book, to be followed by more. The figures, twenty-seven in number, are ascribed to Jerom of Carpi. They are copper-plate, and not ill executed. The author follows Galen in his descriptions. *Tiraboschi. Haller Bibl. Anatom.*—A.

CANAYE, PHILIP, SIEUR DU FRESNE, was born in 1551 at Paris, where his father was a celebrated pleader. Becoming a Calvinist at the age of fifteen, he travelled into Germany, Italy, and as far as Constantinople. He published a relation of his journey to the last of these places under the title of "Ephemerides." Returning to France, he entered at the bar at Paris, and was a counsellor of state under Henry III. By Henry IV. he was sent ambassador to England, Germany, and Venice. In 1594 he was created president of the chamber of Castres, which function he exercised with great integrity. He was one of the judges at the celebrated conference held in 1600 at Fontainebleau between cardinal du Perron and du Plessis Mornai, the effect of which was to convert him to the catholic faith. In the following year he was again sent ambassador to Venice, where he contributed much to the reconciliation between pope Paul V. and that republic. He died in 1610. His "Embassies" have been published in 3 vols. fol. The most interesting is the third volume, containing a full account of the differences between the pope and the Venetians. *Moreri. Nouv. Dict. Hist.*—A.

CANDISH, see CAVENDISH.

CANGE, CHARLES DU FRESNE DU, an eminent antiquary and linguist, was born at Amiens in 1610. After attending some time on the bar at Paris, he returned to Amiens, where he entirely devoted himself to the study of the learned languages, and history ancient and modern. He was made a treasurer of France in 1645. He fixed his final residence in Paris, where he was much esteemed, as well for the suavity of his manners as his learning. He died in 1688. The following are the principal publications of Du Cange: "History of the Empire of Con-

Constantinople under the French Emperors," 1657, folio: the first part of this work is a republication of Ville-hardouin with notes and additions; the second part is a general history of the most remarkable actions of the Latins in the empire of Constantinople, till the taking of that capital by the Turks. "History of St. Louis by Joinville," 1668, fol.; a new edition of that work, with historical dissertations, &c. "Glossarium ad Scriptores mediæ & infimæ Latinitatis, &c." 1678, 3 vols. fol.; reprinted in 1733 by the Benedictines of St. Maur, and augmented with four new volumes by the abbé Carpentier: it is from this work that du Cange derives his principal reputation: it is highly useful to those who study the writings and remains of the middle ages, and the dryness of the subject is relieved by many curious facts and anecdotes. "Cyrilli, Philoxeni, aliorumque veterum glossaria Latino-Græca, & Græco-Latina," 1679, fol. "Historia Byzantina, duplici commentario illustrata," 1680, fol.: this contains the genealogies of the Imperial and other principal families of Constantinople, with a description of that metropolis. "Joannis Zonaræ annales," 1686, 2 vols. fol. "Glossarium ad Scriptores mediæ & infimæ Græcitatatis," 1688, 2 vols. fol.: in this work he has done the same service to the Greek writers of the middle ages, as in his Latin Glossary he had done to the writers of that language. "Paschalion, seu Chronicon Paschale ad annum vigesimum Heraclii imperatoris, &c." 1689, fol.: it was during the impression of this work that the very learned and laborious author died. He left a large number of MSS. which are preserved in the king's library. *Moreri. Nouv. Dict. Hist.—A.*

CANGIAGIO, or CAMBISAI, LUDOVICO, accounted the first of the Genoese painters, was born at Moneglia in 1527. Being a volatile youth, his father, who was also his master in the art, kept him at home by locking up part of his dress. Such was his early progress, that at seventeen he was employed to paint the front of a house in fresco. Some Florentine painters, engaged in the same work, seeing him ascend the scaffold, took him for a grinder of colours; and when they perceived him getting ready his pallet and brushes, they would have stopt him, lest he should spoil the design. But his first stroke convinced them of their mistake. No one, in fact, wrought with more facility; and being soon much employed in the churches and palaces of Genoa, he often painted without making a previous draught; and for the sake of expedition, used both his hands. This first

gigantic and dashing manner, the remonstrances of his friend Alessi, the celebrated architect, caused him to change for one more sweet, correct, and natural; and then by attention he came to surpass all his countrymen. He made sketches and rough draughts, and with such rapidity, that he threw numbers of them in a heap, where his family used them for lighting fires. They were executed upon very coarse paper; and when a friend sent him better, he declined using it, saying that it was too good to be covered with the scrawls of his pen. Tintoret said of his designs (of which a great number still remained), that they were enough to spoil a young scholar, but might be studied with great advantage by a practitioner in the art.

Cangiagio having lost his wife, committed his children to the care of her sister, with whom, from her resemblance to his lost partner, he fell desperately in love, and this forbidden passion became the torment of his latter days. In order to obtain a dispensation from pope Gregory XIII. he made a journey to Rome in 1576, and presenting two pictures to his holiness, mentioned his desire. The pope heard it with horror, and insisted that on his return he should dismiss his sister-in-law from his house. He continued to paint at and near Genoa, and executed some admirable works at the convent of St. Bartholomew of the Armenians. At length his reputation caused him to be invited by Philip II. to adorn the Escorial. He went, chiefly with the design of engaging so great a monarch to interpose in favour of his unhappy passion. The king and queen received him with great kindness, and admired his performances; but the courtiers deterred him from laying his amorous request before so *religious* a prince. The disappointment preyed on his mind, and threw him into a lingering complaint, of which he died at the Escorial in 1585, aged fifty-eight. A great facility of hand, skill in drawing, especially fore-shortened figures, and fertility of invention, were the characteristic excellences of this painter; but he failed in grace, selection, and the truth of nature. *D'Argenville Vies de Peintres.—A.*

CANINI, ANGELO, a learned grammarian and orientalist of the 16th century, was a native of Anghiari in Tuscany. He was for a long time an itinerant teacher of the oriental languages, in Venice, Padua, Bologna, Rome, Spain, and France. He came from Spain to France in 1559, accompanied by Simon Guichard, general of the Minims. At Paris, he had for a scholar Andrew Dudith, a Hungarian, ce-

lebrated for his learning and his embassies. Being received into the family of William du Prat, bishop of Clermont, he died in Auvergne in 1557. Canini published an introduction to the oriental languages, entitled, "*Institutiones Linguae Syriacæ; Assyriacæ, atque Thalmudicæ, una cum Æthiopice atque Arabicæ collatione*," Paris, 1554, which is in much esteem: also, observations on the Greek languages, entitled, "*Hellenismi*," Paris, 1555, on account of which, Tanaquil le Fevre calls the author the first of Greek grammarians. A Latin translation of "*Simplicius's Commentary on Epictetus*" is likewise attributed to him. *Moreri. Tiraboschi.*—A.

CANINI, GIO-ANGELO, and MARC-ANTONIO, brothers, natives of Rome, were distinguished by their services to the study of antiquity and the arts. Gio-Angelo was a disciple of the painter Dominichino, but attaining little excellence in that profession, he pursued a talent he had acquired of copying with great elegance the figures of sculptured gems. In the suite of the legate cardinal Chigi he visited France, and obtaining an introduction to the great Colbert, he communicated to that minister the design of a work he had planned, which was to be a series of the "*Heads of the Heroes and great Men of Antiquity, drawn from Medals, ancient Gems, and other authentic Monuments*." Colbert approved the project, and engaged him to present his work to Lewis XIV. Canini returned to Rome to carry his design into execution; but dying in a short time, his brother Marc-Antony, an able engraver, put the finishing hand to it, and published the collection in Italian in 1669, folio. The engravings were chiefly made by Picart and Valet, two capital French artists then at Rome. They are accompanied with explanations which display the knowledge of the Canini in history and mythology. The collection was reprinted in French at Amsterdam, 4to. in 1731. *Moreri.*—A.

CANISIUS, HENRY, a native of Nimeguen, was professor of canon-law at Ingoldstadt, and distinguished himself as well by his modesty and piety, as his erudition. He was the author of several esteemed works in law and antiquities. Among these are, "*Summa Juris Canonici*;" "*Commentarium in regulas Juris*;" "*Prælectiones Academicæ, de Decimis, Primitiis, &c.*;" and a work entitled "*Antiquæ Lectiones*," 6 vols. 4to. containing a collection of curious pieces relative to the history and chronology of the middle ages. This was reprinted by James Basnage in 7 tomes, 4 vols. fol. *Am-*

sterd. 1725, with the addition of learned prefaces and remarks by the editor, and some notes and various readings by Capperonier. Canisius died in 1610. *Moreri. Nouv. Dict. Hist.*—A.

CANITZ, BARON DE, a celebrated German poet, descended from an ancient family in Brandenburg, was born at Berlin in 1654. After finishing his academical studies at home, he travelled through the principal countries of Europe, and on his return was employed in various important negociations by the elector Frederic II. and his successor Frederic III. At the same time he cultivated polite literature, then little attended to by persons of his rank in Germany. He translated into German verse some epistles of Boileau, wrote imitations of Horace, and several pieces entirely original. In all these he displayed much elegance and good taste; discarding the pedantry then prevalent among authors of his nation, and assuming the language of good company. He is emphatically called the *Pope* of Germany. Equally esteemed as a statesman and a man of letters, he died at Berlin in 1699. The tenth edition of his German poems appeared in 1750, 8vo. *Mem. de Brandebourg. Nouv. Dict. Hist.*—A.

CANO, ALONSO, called by some the Michael-Angelo of Spain, from his excelling in the three branches of painting, statuary, and architecture, was born in 1600 at the city of Grenada, where his father had attained eminence in the profession of an architect. After studying the principles of that art under his father, he applied himself to sculpture, and entered as one of the disciples of Pacheco of Seville. He next attended the academy of Juan del Castillo, the painter, in the same city, and under his eye executed many fine pieces for the public edifices of Seville. At the same time he occasionally practised sculpture; and among other works in that branch, made two colossal figures of St. Peter and St. Paul, of such excellence, that the Flemish artists are said to have come to Seville for the purpose of copying them. High-spirited, and possessing the true Spanish pride of noble birth to which he had a claim, he refused at first to take money for his productions, alleging that they were as yet only efforts for his own improvement. The same warmth of disposition having involved him in a quarrel with Sebastian de Llanos, an eminent painter, whom he challenged and wounded in a duel, he was obliged to quit Seville, which he did in the suite of the count-duke Olivares; and under the protection of that minister he came to Madrid. He was soon created first royal architect, king's painter, and instructor

to the prince Don Balthazar Carlos. His talents had now an ample field for their display. He improved the royal palaces and city gates, and erected an admired triumphal arch for the entrance of Mariana of Austria, second consort to Philip IV. As a painter, he furnished several of the churches and the imperial college of Madrid with capital pieces. His reputation and prosperity rose to their summit; but he became proportionally the mark of detraction, which accused him of plagiarism in the composition of his pictures. A much worse charge, however, awaited him, which influenced the fortune of his whole after-life. Returning home one evening, he found his wife murdered, his house pillaged, and an Italian journeyman no more to be met with. Though this person seemed the proper object of suspicion, yet the magistrates, discovering that Cano had been jealous of the Italian, and was attached to another woman, thought fit to fix the murder upon the husband. Cano had no other resource than to fly. Causing it to be reported that he was gone to Portugal, he took refuge in Valencia, where the practice of his art soon betrayed him. He then sought an asylum in a Carthusian convent near that city, and for some time seemed resolved upon taking the order; but its austerities deterred him; and he was rash enough to return to Madrid, and conceal himself in the house of his father-in-law. For want of caution, he was apprehended in the streets, and delivered to the torture in order to compel a confession. He endured the rack without uttering any thing to criminate himself; and the king took him again into favour. Cano, thinking that he should be no-where so secure as within the pale of the church, obtained from the king a nomination to the clerical office of residentiary of Grenada, to which he was admitted, notwithstanding the opposition of the chapter. In this situation he enriched the churches of Grenada and Malaga with many paintings and sculptures. He still retained his fiery temper; and a counsellor of Grenada having refused to pay him a hundred pistoles for an image of St. Antony of Padua, he dashed the saint in pieces on the floor of his academy, while his employer was calculating the number of pistoles per day at which he had charged his work. This sally occasioned a suspension from his function by the chapter of Grenada, to which the king restored him, on the condition of finishing a magnificent crucifix which the king had bespoken, but which he had long neglected. From this time he led a life of charity and devotion; and when with-

out money, would sketch a drawing upon paper, and give it to a beggar, directing him whither to carry it for sale. He was still, however, violent and capricious; and he showed his abomination of the Jews, not only by giving away his clothes, if he chanced to be touched by one, but by refusing to receive the sacraments from a priest who had given them to Jew converts. His *ruling passion* displayed itself in his last moments, when he could not be persuaded to make use of a crucifix offered him for the purpose of adoration, telling the priest that it was so wretched a piece of work, that he could not bear the sight of it. Cano died at the age of seventy-six, in the year 1676. *Cumberland's Anecd. of eminent Painters in Spain.*—A.

CANO, or CANUS, JOHN SEBASTIAN DEL, a native of Biscay, deserves recording as the first circumnavigator of the globe. He accompanied Magellan in the voyage in which he passed through the straits known by his name; and, after his unfortunate death, took the command, and proceeded to the isles of Sunda. Thence doubling the Cape of Good Hope, he arrived at Seville in 1522, having performed the voyage round the world in three years and four months. Charles V. gave him for a device a terrestrial globe, with this legend, *Primus me circumdedisti*, "Thou first hast surrounded me." *Moreri.*—A.

CANO, or CANUS, MELCHIOR, an eminent Spanish theologian, was a native of Tarancon in the diocese of Toledo. He took the order of St. Dominic at Salamanca, and studied there under Francis Victoria, whom he succeeded in the divinity chair in 1546. Bartholemew Carranza, the celebrated archbishop of Toledo, was professor at Salamanca at the same time, and a kind of emulation prevailed between them, which divided the university into two parties. Cano had the advantage over his rival in vivacity of temper and ready eloquence; he had likewise an elevated genius, and a great extent of knowledge. He was deputed to the council of Trent by Paul III., and in 1552 was made bishop of the Canary Islands. He was much in favour both with king Philip II. and his son, the unfortunate Don Carlos, whose interest he is said to have sacrificed to that of the father. He is also charged with having attempted to persuade the king that he might lawfully make war upon any sovereign whomsoever, in the assertion of his own rights;—a principle levelled against the pope, which consequently displeased the court of Rome. He soon resigned his bishopric, that he might not be kept at a distance from the court; but what-

ever were his schemes of ambition, he could not long pursue them; for after being appointed provincial of Castile, he died at Toledo in 1560. Cano was the author of a book, called by Du Pin, "an excellent one," entitled "*Locorum Theologicorum*, lib. xii." By the word "*loci*," he does not mean *common-places*, but *principles* or *sources*, whence arguments may be drawn for the confirmation of doctrines and opinions. Of these he reckons ten as belonging to theology; such as the authority of the scriptures, of traditions, of the church, &c. &c. All these he discusses with great eloquence, method, and strength of reasoning; though he too much aims at reducing the matter to a scholastic art, and at imitating Aristotle, Cicero, Quintilian, and other authors on the topics of rhetoric and logic. Though he is upon the whole a champion for the authority of the church of Rome, and the papal infallibility, yet there are many liberal sentiments in his work, which show a mind by no means the slave of credulity and superstition. In particular, what he says of the authority of history is free and judicious, and it is manifest that he gave little credit to the legends and forgeries of corrupt ages. Jortin has quoted from him a spirited and generous passage concerning the lives of the saints, martyrs, &c. (*Rem. on Eccles. Hist.* vol. II. p. 88. 2d edit.) Cano wrote likewise a work "*On the Sacraments*," and "*Six Lectures concerning Penance*." His Latin style is very good. *Du Pin. Moreri.*—A.

CANTACUZENUS, see JOHN emperor of Constantinople.

CANTEL, PETER-JOSEPH, born in the diocese of Rouen in 1645, entered among the Jesuits, and passed his days in the society's college at Paris, devoted to literature, his ardour in the pursuit of which shortened his life. He died in 1684. He principally laboured in preparing the Delphin editions of the classics; and he published Justin and Valerius Maximus, the latter enriched by six dissertations on Roman affairs. He was likewise the author of a work "*De Romana republica*," *Par.* 1684, 12mo. reprinted thrice at Utrecht, and esteemed an excellent abridgment of Roman antiquities; also, "*Metropolitanarum urbium historia civilis & ecclesiastica*," tom. I. *Paris*, 1684, 4to. *Moreri. Nouv. Dict. Hist.*—A.

CANTEMIR, DEMETRIUS, prince of Moldavia, born in 1673, was the son of Constantine Cantemir, of a noble Tartarian family, who was first a military commander, and in 1684 was made by the Ottoman Porte prince of Moldavia. De-

metrius was sent in his youth as a kind of hostage to Constantinople, where he received part of his education. On his father's death, he was nominated by the nobles to succeed him, but the choice was not confirmed by the Porte. In 1700 he married Cassandra, daughter of Serban Cantacuzenus, who had been prince of Walachia. He resided at Constantinople till 1710, when war broke out between Peter the Great of Russia and the Porte. The latter appointed Demetrius governor of Moldavia; but choosing rather to be prince of the country, he violated his fidelity, and made an agreement of mutual aid and friendship with the czar. The bad success of the Russian arms obliged Cantemir to quit the Turkish territories, and follow his new patron, who recompensed him with the title of prince of the Russian empire, sovereignty over the Moldavians settled in Russia, and large appointments. He resided at Charcof in the Ukraine till 1713, when he removed with his family to Moscow. In 1719 he married for a second wife the Russian princess Trubelskoi, when he shaved his beard, and in some other points changed the Turkish modes, which he had hitherto followed, for the European. The czar made him a privy-counsellor, and Cantemir accompanied him in his different wars, and obtained general regard and esteem. In going to Derbent he suffered shipwreck, and lost several papers, in composing which he had spent much time and pains. He died at his estate in the Ukraine in 1723. Prince Cantemir is better known as an author than as a political character. His "*History of the Growth and Decay of the Othman Empire*," written by him in Latin, first appeared in an English translation by Tindal, *Lond.* 1734, fol. Gibbon says of it (chap. 64. note 41.) "The author is guilty of strange blunders in Oriental history; but he was conversant with the language, the annals, and institutions, of the Turks. He partly draws his materials from the Synopsis of Saadi Effendi of Larissa, dedicated in the year 1696 to sultan Mustapha, and a valuable abridgment of the original historians." Cantemir also wrote a "*System of the Mahometan Religion*," fol. written and printed in the Russian language, by order of czar Peter: "*The World and the Soul*," moral dialogues, printed in Moldavia in Greek and Moldavian: "*The present State of Moldavia*," in Latin: "*Musical Airs with Turkish words*:" "*An introduction to Music*," in Moldavian: and other pieces, either lost at sea, or remaining in MS. He is said to have understood eleven different languages. *Moreri.*—A.

CANTEMIR, **ANTIOCHUS**, youngest son of the preceding, was carefully educated by his father in science and literature, and initiated in affairs of state. He was successively made ambassador from the Russian court to those of London and Paris; and in the different revolutions at home he conducted himself with consummate prudence. He was chiefly distinguished as the first who applied the Russian language to the composition of poems of any extent or dignity; and he wrote translations of Anacreon and the epistles of Horace, besides various satires, odes, fables, &c. His satires, like those of Boileau, were a happy mixture of strong sense and poetry, and many of their verses are become proverbial in the Russian tongue. He further enriched the infant literature of his country by translations in prose of the "Plurality of Worlds," the "Persian Letters," and "Algarotti's Newtonian Dialogues." He was a member of the Academy of Petersburg. He died in 1744. *Nouv. Dict. Hist.—A.*

CANTER, **WILLIAM**, a learned Dutchman, son of Lambert Canter, a lawyer of eminence, was born at Utrecht in 1542. He studied first at Louvain, and then at Paris, where he boarded with the celebrated Grecian, John Dorat. After a literary tour through Germany and Italy, he returned and settled at Louvain, where he entirely devoted himself to the pursuit of letters. He died at an early age in 1575. The numerous productions of his pen would seem to demand a much longer life. The principal are, eight books under the title of "Variæ Lectiones," containing corrections, emendations, and explanations, of various ancient writers; these were published at different times, and have been reprinted in Gruter's Thesaurus, tome III.: versions in Latin of the "Cassandra of Lycophron;" of some "Pythagorean ethical Fragments from Stobæus;" of the "Discourses of Aristides," and of "Synesius," &c.: notes on the "Familiar Epistles and Offices of Cicero:" an edition of "Euripides," of "Æschylus," of "Sophocles," and of various other authors: several Latin poems in the *Deliciæ Poetarum Belgarum*.

THEODORE CANTER, brother of the preceding, though he engaged in the offices of magistracy, was likewise attached to literature, and published critical remarks on various authors of antiquity, some of which are reprinted in Gruter's Thesaurus. *Moreri.—A.*

CANTON, **JOHN**, natural philosopher, was born at Stroud in Gloucestershire, July 31, 1718, O.S. He received a good mathematical education under the care of Mr. Davis, an able

school-master of the same place; and at the usual time, his father took him from school, and sent him to learn his own business, which was that of a broad-cloth weaver. His leisure time was devoted to the assiduous cultivation of astronomy; and by the help of the Caroline Tables annexed to Wing's Astronomy, he computed eclipses of the moon and other phenomena, and constructed several kinds of sun-dials. But his studies being often pursued to late hours, his father prohibited him the use of a candle in his chamber, lest he should injure his health, and would often himself see that his injunction was obeyed. The son's thirst of knowledge was however so great, that it made him attempt to evade the prohibition, and find means of secreting his light till after the family had retired to rest, when he rose to pursue his favourite studies. It was during this prohibition that he computed and cut upon stone with a common knife the lines of a large upright sun-dial, on which, besides the hour of the day, was shewn the rising of the sun, his place in the ecliptic, and some other particulars. When this was known to his father, he permitted it to be placed on the front of his house, where it excited the admiration of several gentlemen in the neighbourhood, and introduced young Canton to their acquaintance, and the use of their libraries. In one of these collections he found Martin's Philosophical Grammar, a popular book with many plates, which gave him a taste for natural philosophy. In the possession of another gentleman, a few miles from Stroud, he first saw a pair of globes, which afforded him uncommon pleasure, from the great ease with which he could solve those problems he had been before used to compute. Among other persons with whom he became acquainted in early life was the reverend Dr. Miles of Tooting, who prevailed on his father to permit him to come to London. He arrived at the metropolis on the 14th of March, 1737, and resided with Dr. Miles at Tooting till the 6th of May following, when he articulated himself for five years as a clerk to Mr. Samuel Watkins, master of the academy in Spital-square. His diligence and good conduct in this situation were such, that on the expiration of his clerkship, in May, 1742, he was taken into partnership by Mr. Watkins for three years, which gentleman he afterwards succeeded in Spital-square, and there continued for the whole of his life. On the 25th of December, 1744, he married Penelope, the eldest daughter of Mr. Thomas Colebrooke, and niece to James Colebrooke, esq. banker in London.

About the end of the year 1745 electricity

received a very capital improvement by the discovery of the Leyden phial; an event which turned the thoughts of most of the philosophers of Europe to that branch of natural science. Our author, who had paid considerable attention to electricity, was one of the first who repeated the experiment, and made several capital discoveries. Dr. Watson, well known for his early and active pursuits on this subject, mentions in a paper read before the Royal Society in 1746, an experiment of Mr. Canton's to determine the quantity of electricity accumulated in the Leyden phial, which he did by ascertaining the number of sparks it would give to an insulated conductor. He published two electrical problems in the *Gentleman's Magazine* for January, 1747; and towards the end of the year 1749, he was concerned with his friend Benjamin Robins in determining by experiment the height to which rockets may be thrown, and the distance from which their light may be seen.

The first trial was on the 29th of September, when about a dozen rockets, made by a person many years employed in the Royal Laboratory at Woolwich, were fired from London-field, Hackney. The heights to which they ascended were measured by Mr. Canton at the distance of twelve hundred yards from the post whence they were fired. They rose in general to about four hundred yards, and the highest to about six hundred yards, and were seen by different persons stationed on purpose at the distance of thirty-five miles. Some more trials were made on the 12th of October following, at the same place; when the rockets rose to nearly the same heights with the former, excepting one, which was observed to rise six hundred and ninety yards. On the 2d of April, 1750, some rockets constructed by Mr. Banks and Mr. Samuel da Costa of Devonshire-square were fired off, when several of the latter gentleman's rose to a thousand yards, and one to twelve hundred yards. The height to which these ascended were likewise all taken by Mr. Canton. On the 17th of January, 1750, was read at the Royal Society, Mr. Canton's "Method of making artificial magnets without the use of, and yet far superior to, any natural ones." This paper procured him the honour of being elected a fellow of that society in the month of March following, with the additional testimony of their approbation in the present of their gold medal. On the 21st of April, he was complimented with the degree of master of arts by the university of Aberdeen, and on the 30th of November, 1751, he was elected one of the council of the Royal Society.

When the stile was changed in the year 1752, Mr. Canton gave the earl of Macclesfield several memorial canons for finding leap-year, the dominical letter, the epact, &c. with the intention of having them inserted in the Common-prayer-book. But his communication being too late, he gave them to the reverend Dr. Jennings, who inserted them in his *Introduction to the Use of the Globes*.

On the 20th of July, 1752, our philosopher was so fortunate as to be the first person in England who, by attracting the electric fire from the clouds during a thunder-storm, verified Dr. Franklin's hypothesis of the similarity of lightning and electricity. His apparatus consisted of a pointed metallic rod, supported by a glass tube, which was defended from the rain by a tin cover. He obtained sparks half an inch long, which lasted about two minutes. On the 6th of December, 1753, his paper entitled "Electrical experiments, with an attempt to account for their several phenomena," was read at the Royal Society. In this communication he particularly discussed that phenomenon in which the electricity of one body changes the state of another body in its vicinity without communication. He also mentioned his having discovered, by various experiments, that some clouds possess the positive, and some the negative state of electricity; a discovery which was made nearly about the same time by Dr. Franklin in America. Another paper on the same subject was read before the Royal Society in November, 1754, which destroyed the common notion that the plus and minus electricities were dependent on the nature of the substance which was rubbed. He shewed by experiments on glass of which the polish was taken off, that it depends on the surface of the electric, or the rubber, chiefly with regard to their smoothness or roughness. He also shewed that air is capable of receiving and retaining electricity; the nature and quantity of which he ascertained by the delicate contrivance of small pith balls, suspended by threads, and repelling each other, in the apparatus well known by the name of Canton's electrometer. In the *Lady's Diary* for 1756, he gave an answer to the prize-question respecting the nature and concomitant circumstances of shooting-stars; and in September, 1759, he inserted in the *Gentleman's Magazine* a concise and clear account of the laws by which the tourmalin exhibits its electric states during the time of heating and cooling.

On the 13th of December in the same year was read at the Royal Society, "An attempt to account for the regular diurnal variation of the

horizontal magnetic needle; and also for its irregular variation at the time of an aurora borealis." In this paper the author proves by experiments that the attractive power of magnets, whether natural or artificial, is less the higher the temperature, and applies this observation to the gradual heating and cooling of the surface of the earth during its rotation. A complete year's observations of the diurnal variations of the needle are annexed to the paper. On the 5th of November, 1761, he communicated to the society his observations of the transit of Venus made in Spital-square. Mr. Canton's next communication to the society consisted of "Remarks on certain experiments in electricity by Mr. Delaval." In a note to this paper he mentions the application of an amalgam of mercury and tin applied to the rubber, which is the greatest improvement the art of excitation has received since electrical globes and cylinders were substituted instead of tubes. Another paper in the same year entitled, "Experiments to prove that water is not incompressible," served to overthrow the conclusion which had been too hastily adopted in proof of the contrary position. His methods of experimenting were two. In the first, a small glass tube of about two feet in length, with a ball at the end, was filled with mercury to a certain height, at the temperature of 50° , after which the mercury being raised by heat to the top of the tube, and the tube sealed, it was suffered to cool to the original temperature, and in this state was found to stand $\frac{3}{8}$ of an inch higher than before. The same ball and part of the tube was afterwards filled with water exhausted of air instead of mercury, and treated exactly in the same manner; and when the water was brought to its first degree of heat it stood in the tube $\frac{4}{8}$ of an inch higher than before. Hence it was concluded, that the contraction of the ball by the external pressure of the air, when its internal action was prevented by the closure at top, could not exceed the quantity shown by the elevation of the mercurial column in its second station, and consequently that the greater elevation of the water in its last station was owing to its expansion, in consequence of the removal of the atmospheric pressure from the surface within the tube. His second method, which must certainly be considered as less exceptionable than the former, consisted in removing the external air by means of the air-pump from an open thermometrical vessel, with a large bulb; in which case the included water was found to expand; and also by condensing the air upon the same vessel, which caused

the water to contract. From repeated trials he found that water expands upwards of $\frac{1}{800}$ th part, by removing the weight of the atmosphere, and is compressed by the same quantity under the weight of an additional atmosphere. It may easily be imagined, that in experiments of this delicate nature various objections might be made; and in fact the theory of Mr. Canton, that is to say, his induction respecting the cause of these changes of dimension, did become an object of controversy and doubt; to remove which, the council of the Royal Society appointed a committee for repeating and examining the experiments. This committee, from repeated trials, found Mr. Canton's experiments verified, and gave it as their opinion, that the hypothesis of the compressibility of water is sufficient to account for the phenomena, and that it did not appear to them that they could be accounted for from any other cause.

The next communication of our author to the Royal Society was on the 22d of December, being "An easy method of making of phosphorus that will imbibe and emit light like the Bolognian stone, with experiments and observations." As this experiment is very easily made, and not a little entertaining, we shall take the liberty to give it in this place.

Calcine some common oyster-shells by keeping them in a good coal-fire for half an hour; let the purest part of the calx be pulverised and sifted; mix with three parts of this powder one part of the flowers of sulphur; let this mixture be rammed into a crucible of about an inch and a half in depth till it be almost full; and let it be placed in the middle of the fire, where it must be kept red-hot for an hour at least, and then set by to cool: when cold, turn it out of the crucible, and cutting or breaking it to pieces, scrape off upon a trial the brightest parts; which, if good phosphorus, will be a white powder, and may be preserved by keeping it in a dry phial with a ground stopple. The quantity of light a little of this phosphorus gives when first brought into a dark room, after it has been exposed for a few seconds on the outside of a window to the common light of the day, is sufficient to discover the time by a watch, if the eyes have been shut, or in the dark, for two or three minutes before.

In the year 1769, Mr. Canton was one of the committee appointed to report the best method of fixing electrical conductors to preserve St. Paul's cathedral from damage by lightning. The report was made on the 8th of June, and the mode recommended by them

was carried into execution. The last paper of our author's communicated to that society, of which he was so useful a member, contained experiments to prove that the luminousness of the sea arises from the putrefaction of its animal substances. Besides the papers already mentioned, Mr. Canton wrote several others in the *Lady's Diary*, and the *Gentleman's Magazine*, and communicated a considerable number of valuable experiments and observations, which for the first time appeared in Priestley's *History of Electricity*.

The close and sedentary life of Mr. Canton, arising from unremitted attention to the duties of his profession, and the prosecution of his philosophical enquiries, probably contributed to shorten his days. He died on the 22d of March, 1772, in the fifty-fourth year of his age, of a dropsy supposed to be in the thorax. His character and manners were amiable; his conversation calm, mild, and rather sparing than abundant. He found great pleasure in attending the meetings of the Royal Society, and was known and esteemed by a numerous circle of philosophical friends. His departure from this life may be reckoned early when compared with the ordinary course of men whose habits are virtuous and regular, and it is probable that the sciences have much to regret in his loss. *Biog. Britan. Philos. Trans.*—W.N.

CANUTE THE GREAT, king of Denmark and England, succeeded his father Sweyn in the first kingdom about the year 1014. He began his reign with attempting to recover England and Norway, both which had revolted from his father. The English had recalled their fugitive king Ethelred, and seemed determined to throw off the Danish yoke. Canute appeared with a fleet off the eastern coast, and set on shore the English hostages after cutting off their hands and noses. The invasion of Olaus king of Norway, obliged him for a time to return to Denmark; but having repulsed that attack, he resumed his hostilities against England, and ravaged great part of the southern coast. Here he was joined by the traitor duke Edric, and prince Edmond was obliged to retire before them. Ethelred dying soon after, that prince, under the name of Edmond Ironside, succeeded to the English throne. He gallantly contended against Canute and his confederate; and even after losing two considerable battles, kept such a countenance, that Canute consented to a treaty, dividing the kingdom between them. Edmond being murdered in 1017 by the treachery of Edric, Canute, partly by force and partly by artifice, obtained the succession to

the whole kingdom from the assembled states. His first measures were to secure himself by the reward of his partisans, and the removal of many whom he suspected to be his foes. He put to death many of the English nobility who had deserted their native sovereign, and among the rest the perfidious Edric. He also imposed heavy taxes on the people, in order to raise sums for the payment of his Danish troops; and levied a large mulct upon London, which had long resisted his power. It is worthy of commemoration, that in one of Canute's sieges of this city, he practised the spirited manœuvre of making a new channel for the Thames, in order to bring his ships above London-bridge. After these rigours, deemed necessary in a new and foreign reign, Canute wisely attempted to conciliate the minds of the English by a just and beneficent government. He restored the Saxon customs, made no distinction between Danes and English in the distribution of justice, carefully protected life and property, and sent back to Denmark as many of his followers as he could spare, while he incorporated the rest with his new subjects. He secured himself against the interference of the Normans in favour of Edmond's children, by marrying Emma, sister of the duke of Normandy.

Omund king of Sweden having, in conjunction with Olaus, made an inroad upon his Danish dominions, Canute crossed the seas, carrying with him a great body of English under earl Godwin. These in the night attacked and forced the Swedish camp, and Canute pursuing the blow, penetrated into Schonen, where he defeated and slew in battle the Swedish king. He afterwards, by his intrigues, caused the expulsion of Olaus king of Norway, and possessed himself of his territories. Canute was now one of the greatest sovereigns in Europe, holding the kingdoms of Denmark, Norway, and England, and having rendered Sweden tributary. In this state of prosperity, his enlarged mind became sensible of the vanity of the most successful projects of ambition; and while he was the object of universal reverence and admiration, he felt his own nothingness. This sentiment he strikingly displayed by an incident which is famous in moral story. Some of his flatterers having one day extolled in the highest terms his greatness, as if nothing was beyond its power, the monarch caused a chair to be set for him by the sea-side as the tide was flowing. When the waves approached his feet, he affected to command them to retire, and respect the lord of the ocean. Their disobedience sug-

gested a severe rebuke to his courtiers; and he improved the lesson by a pious address to that sole sovereign of the earth, whom the winds and the waves obey, and who controls all the purposes of human pride and ambition. In consequence of this way of thinking, Canute entered deeply into the devotion of the times, practised religious exercises, built churches, endowed monasteries, enriched the clergy, and founded masses for the souls of those slain in his bloody and unjust wars. He even made a pilgrimage to Rome, and resided there a considerable time, during which he obtained privileges for the English school in that capital.

On his return from Rome in 1031, he made an expedition against Malcolm king of Scotland, who had refused to pay him homage for the county of Cumberland, which he held under the English crown. On the appearance of Canute with an army on the borders, the Scottish king made an agreement, by which he yielded the point in dispute. Canute lived in peace four years afterwards, respected and obeyed by all his subjects, and died at Shaftesbury in 1035, leaving his dominions betwixt his three sons, Sweyn, Harold, and Hardicanute. *Mod. Univers. Hist. Hume's Hist. of England.—A.*

CANUTE IV. or THE PIOUS, king of Denmark, son of Sweyn III., succeeded his brother Harold the Simple in 1074. At the time of his succession he was in a kind of honourable exile in Schonen, prosecuting a war against the Vandals. This he resumed with fresh vigour, chiefly moved by the desire of converting that pagan people by force of arms; and in the end he compelled several idolatrous nations on the frontiers of Livonia and Muscovy to conform to the christian religion. His own disposition to the piety of that age appeared in a strict conformity to the rules of religion and morality, and a blind submission to the clergy, whose power he raised almost to an independence on the state. He also was the first in that country who granted them tythes; and he lavished great sums on pious foundations, which were raised from the sweat of the poor. This conduct excited great discontents against him, which broke out on his assembling an army for the invasion of England. His brother Olaus conspired against him; and though he fell into Canute's power, he was afterwards able by his emissaries to cause the desertion of the army. Canute, determined to execute his project, convoked the states of the kingdom, and urged them to the conquest of a finer country than their own which their ancestors had possessed; but

they insisted on the revocation of the decree for the payment of tythes, to which the king would not consent. An insurrection ensued, in which Canute was forced to take shelter in the isle of Funen, where he perished through the treachery of a nobleman, in 1087. His brother Eric afterwards obtained his canonisation from Rome; and he is now one of the *saints* and *martyrs* of that church. *Mod. Univers. Hist.—A.*

CANUTE VI. king of Denmark, succeeded his father Valdemar I. in 1282. Soon after his accession, a rebellion broke out in Schonen, which was suppressed by means of his able minister and general, Absalon archbishop of Lunden. In the next year, the Vandals, through the instigation of the emperor Frederic Barbarossa, made war upon Canute, but they were at length subdued, and their prince performed homage to the Danish king. From this time till 1132 Denmark enjoyed repose, and the king and his minister were employed in making wholesome regulations in church and state. In that year disputes arose between Canute and the bishop of Sleswick, which were terminated by the seizure and imprisonment of the bishop. A proof of the consideration in which the crown of Denmark was held, appeared in 1193, when Philip II. of France sent to demand in marriage the king's sister, the beautiful Ingelburga. From some disgust, however, he divorced her the year after their marriage. The Danish marine was very powerful in this reign, and by its aid the idolatrous Vandals and Prussians were reduced to obedience and the faith of the gospel. Wars with Otho marquis of Brandenburg, and Adolphus earl of Holstein, succeeded, in which the king's brother Valdemar displayed his martial talents, and greatly enlarged the bounds of the Danish territories. Canute died in 1203, with the character of a pious and well-disposed prince, whose success was chiefly owing to his ministers and generals. *Mod. Univers. Hist.—A.*

CANUTE, duke of Mecklenburg, king of the Vandals, was the son of Eric III. king of Denmark. He obtained from his uncle king Nicholas the government of the duchy of Sleswick, then attacked by Henry of Godeschal, prince of the Vandals. Canute defeated and obliged him to sue for peace; and at the same time by his just and generous conduct, so engaged his esteem, that Henry upon his death-bed appointed him guardian to his children, and put his kingdom into his hands. Canute, by his success, became duke of Mecklenburg, and soon after was invested by the emperor Lothaire, with the title of king of the Vandals, or

Obotrites. This elevation excited the envy and jealousy of Nicholas and his family, and a conspiracy was formed against the life of Canute, on pretence of his aspiring to the crown of Denmark. He escaped at the time, and his integrity was recognised by queen Margaret of Denmark, who espoused his cause. After her death, machinations were renewed, and by the treachery of Magnus son of Nicholas, Canute was attacked on a journey in a wood and barbarously slain in 1133. Historians lavish upon this prince every noble and excellent quality that can dignify a throne; and it appears from the revenge taken on his murderers, that his memory was held in great respect by his subjects. Though religion seems to have had no share in his fate, the church of Rome has thought proper to place him among its saints and martyrs. *Mod. Univers. Hist. Moreri.*—A.

CANUTE, king of Sweden, son of Eric the Holy, after the death of his father, about the year 1160, took refuge in Norway on suspicion of the designs of the succeeding king Charles against his life. Charles, however, gave him a friendly invitation to return, and settled upon his son the succession to the crown; but Canute chose to remain in Norway. After living there some years, he levied troops, suddenly marched into Sweden, surprised and made prisoner Charles, and having beheaded him as accessory to his father's death, ascended the throne in 1169. He obtained a victory over the combined army of Danes and Goths, who assembled to revenge Charles's death, and thenceforth reigned during twenty-three years over Sweden and Gothland, in a state of tranquillity, disturbed only by one inroad of the Courlanders and Esthonians. He is allowed to have governed with great capacity the kingdom he acquired perhaps by injustice, and his reign was prosperous to his country. He died in 1192 or 1193. *Mod. Univers. Hist.*—A.

CAPECE, **SCIPIO**, one of the most eminent Latin poets of Italy, was born of a noble family at Naples towards the beginning of the 16th century. He was professor of jurisprudence in the university of Naples, but his inclination led him to polite literature. He held an assembly of learned men in his own house, one of the products of which was a publication in 1535 of "Commentaries on Virgil," attributed to Donatus. Little more is known of his life than that he was in the service of Ferdinand Sanseverino, prince of Salerno. It appears from his works, that he was living in 1561. Capece began to make himself known as a poet, by a work in three books to the praise of St. John the Bap-

tist, entitled "De Vate Maximo." But his poetical reputation was principally founded on another poem in two books, "De Principiis Rerum," first printed in 1542, and dedicated to pope Paul III. In this he gives a complete system of physics, as then taught, which he displays with a facility and elegance very admirable on such abstruse topics; so that Bembo and Manuzio have not hesitated to compare, and the latter almost to equal, him with Lucretius. The philosophy of the times, however, was very little superior to that of the Roman poet; and the partiality of friendship alone could find in Capece a parallel to the poetical spirit of that writer. This poem, with a translation and learned annotations of the abbé Ricci, was reprinted, together with the other poems of Capece, at Venice, in 1754. *Tiraboschi.*—A.

CAPELLA, **MARCIANUS MINÆUS FELIX**, a Latin poet of the 5th or 6th century, is supposed to have been a native of Carthage, and to have arrived at the proconsular dignity. He wrote a variety of pieces in the barbarous and affected style of the age, of which the only one which has come down to our times is entitled "De nuptiis Philologiæ & Mercurii, & de septem artibus liberalibus"—"On the Nuptials of Philology and Mercury, and on the Seven liberal Arts." To this title is commonly added that of "Satyricon." The author himself terms it "Satyra." It is a literary allegory, partly in prose, partly in verse, with very little merit of invention or composition, harsh, obscure, and extravagant, but full of uncommon erudition. It was first published by Francis Vitalis, in folio, at Venice, 1499, but in a very incorrect state. The learned corrections of this obscure author given by Hugo Grotius at the age of fourteen, are among the wonders of literary history. They were printed at Antwerp in 1599. This author is also published in the collection of ancient writers in music by Meibomius, *Amst.* 1652.

An earlier **CAPELLA**, a writer of elegy, is commemorated by Ovid, *de Ponto*. *Vossius Poet. Lat. Moreri.*—A.

CAPELLO, **BIANCA**, an Italian lady famous for her extraordinary adventures and final elevation, was born at Venice about 1542. She was the daughter of Bartolomeo Capello, a patrician of that city. Opposite to her father's house, the Salviati, a great mercantile family of Florence, had established a bank, and committed it to the care of one Pietro Buonaventuri, a Florentine youth of low extraction, whom they had engaged as a clerk. Buonaventuri, handsome, adventurous, and much ad-

dicted to intrigue, formed a connection with Bianca, who took him for one of the principals in the house. After their intercourse had for some time been carried on in secrecy, the effects of it became such as could not be concealed; on which account, Bianca resolved upon an elopement with her lover. She furnished herself with a casket of jewels, and leaving Venice by night, at length safely arrived with him at Florence, and was lodged in the house of his father, where she was delivered of a daughter. She had been married to Buonavventuri on the road, at a village near Bologna. She lived for some time with her husband in obscurity, continually under apprehensions of being discovered by emissaries from Venice, where her elopement had excited much indignation in all her family. At length, either accident or contrivance introduced her to the acquaintance of Francis, son of Cosmo grand duke of Tuscany, on whom his father had devolved all the power and dignity of the sovereignty. The uncommon beauty and engaging manners of Bianca made such an impression on Francis, who was notorious for his attachments to the fair sex, that he became her declared protector, negotiated in her favour with her friends at Venice, and on failure of success, drew her from her obscure situation, settled her in a splendid palace, and spent the greatest part of his time in her company. He created Buonavventuri his chamberlain, and gave him a large sway in public affairs, to the great disgust of the Florentines, whom he treated with the tyranny and haughtiness usual in foreign favourites of low origin. Bianca, in the mean time, was introduced at court, and became the centre of general admiration; and the captivated Francis solemnly promised her marriage in case they should mutually be freed from their present engagements. Her freedom took place in a few years; for Buonavventuri, having formed an intrigue with a lady of high rank, and behaved with the greatest insolence to her family, was assassinated in the streets one night in 1569. Francis, who had at least connived at his fate, now more openly displayed his attachment to Bianca, and she was avowedly proclaimed his mistress. She exerted all her art in gaining over to her interest some of the principal of the Medici family, particularly the cardinal Ferdinand, Francis's next brother. As the want of a male heir by his duchess, Joan of Austria, was a source of great mortification to Francis, and even a natural son was what he passionately desired, Bianca, who had born no child since her first daughter, and whose intemperate way of life left her little hopes of

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becoming a mother, determined to introduce a supposititious child to his bed. This scheme she brought to effect in 1576, two years after the death of the old duke Cosmo; and after counterfeiting labour, she presented to her deluded lover the new-born male infant of a poor woman, which he joyfully received as his own, and named Antonio. Bianca is charged with several secret murders perpetrated for the purpose of removing all who were privy to this fraudulent transaction. Francis, however, had a legitimate son born to him the ensuing year; and this event appeared to effect a reconciliation between the grand-duchess and himself, whose union Bianca's influence had greatly disturbed. Bianca for a time retired from court, but her intercourse with Francis was still carried on, though with more secrecy. At length the death of the grand-duchess opened to her a full prospect of that crown to which she had so long aspired; and, after a short delay, she was united to Francis by a private marriage. Her ambition, however, was to be gratified by nothing less than sharing publicly with him the ducal throne, and she soon persuaded him to comply with her wishes. He sent a solemn embassy to Venice, to inform the senate of his marriage with Bianca, and to request them to confer upon her the title of daughter of the republic. That crafty government, which has never refused to pay homage to vice when decorated by rank and power, gladly received the proposal, as a means of extending the authority of the republic; and in one of the most magnificent embassies ever sent from Venice, Bianca was solemnly crowned daughter of the state, proclaimed grand-duchess of Tuscany, and installed in all the honours and dignities of sovereignty. This event took place in 1579. Her conduct in this high station was directed to the securing herself by obtaining the goodwill of the different members of the house of Medici, and reconciling their differences. But though she was apparently successful in this point, she was never able to conciliate the affections of her subjects, who had always hated her as the seducer of their prince, and regarded her as a most profligate and abandoned woman, capable of every crime. A thousand absurd stories of her cruelty and propensity to magical arts were propagated, some of which are still part of the popular tradition of Florence. In return, she employed a train of spies, who gave her information of all that passed in the interior of families, and enabled her to defeat all machinations against herself and the duke. In 1582 the legitimate son of Francis by the

former grand-duchess died ; and soon after, the grand-duke declared Antonio his lawful son. Yet we are told that Bianca had confessed to Francis that he was only a supposititious child ; and this strange contradiction throws a mystery upon the story of Bianca as far as the real parentage of Antonio is concerned. Ferdinand, however, as next heir, was naturally made jealous of his brother's intentions relative to the succession ; and his suspicion was aggravated by reports spread at different times of the pregnancy of Bianca. By the beginning of 1587, however, it appears that all expectations of further progeny were at an end, and that Bianca was in danger of falling into a bad state of health. A perfect reconciliation between the two brothers, mediated by Bianca, seemed now to have taken place, and Ferdinand, in the month of October, 1587, paid a visit to Florence. He had been there but a short time, when Francis fell ill at his hunting villa of Poggio a Cajano, whither he had been accompanied by his brother ; and two days afterwards Bianca was seized with the same complaint, which is described to have had the symptoms of a fever. They both died after about a week's illness, Bianca being then in her forty-fifth year. The sudden occurrence of their deaths, joined to the known character of the Medici family, caused a strong suspicion of poison ; and stories have been related of the manner of its exhibition, and an account of their deaths has been given conformable to this supposition. But as there appears to have been no peculiar reason at that time for the commission of such a crime by any of the parties, it is more probable that a malignant fever, in an unhealthy season of the year, and aggravated by habitual intemperance, was the real cause of this catastrophe. Ferdinand, indeed, by the indignity with which he treated the memory and remains of Bianca, sufficiently proved the insincerity of his reconciliation to her. He affected to consider her as no real member of the ducal family, would not permit her to be buried in the family vault, and took care to have the illegitimacy of Antonio solemnly recognised.

Bianca was possessed of all the arts and allurements, as well as of all the external graces, of her sex ; and the power she so long retained over a man early enured to pleasure and addicted to change, bespeaks uncommon talents for female sway. That her early connection with Francis was of the innocent kind some of her panegyrists have pretended, no one who knows the world will believe. On the other hand, there is great reason to suppose that the

hatred of the Florentines has occasioned much exaggeration in the tale of her vices and cruelties. *Life of Bianca Capello translated by Ludger from the German of J. P. Siebenkees.*—A.

CAPILUPI, LELIO, CAMILLO, IPPOLITO, and JULIO, all distinguished as modern Latin poets, were natives of Mantua. *Lelio*, born in 1501, was particularly celebrated for his skill in the composition of centos ; and he converted the verses of his townsman Virgil to uses to which they would seem originally very little adapted, viz. descriptions of the mode of life in monasteries, and of the venereal disease. He died at Mantua in 1563. *Camillo*, his next brother, besides his poetical talent, was distinguished for political abilities, and filled several posts of importance, and was employed in various embassies. He died in 1548. *Ippolito*, the third brother, born in 1511, rose to the highest dignity. He was first secretary and minister at Rome of cardinal Hercules and of D. Ferrante Gonzaga ; and a number of his letters written to both are in being, the most interesting of which relate to the war of Parma and Mirandola carried on by pope Julius III. They display much skill in negotiation and zeal for the service of his masters. *Ippolito* was created by Pius IV. bishop of Fano in 1560, and sent by him as his nuncio to Venice in 1561. He died at Rome in 1580. He was an intimate friend of Joachim du Bellay. It seems doubtful whether *Julio* was the brother or nephew of the three preceding. With respect to their publications, the "Virgilian Cento of the Lives of Monks," was printed at Basil in 1556, in a collection of Latin poems concerning the corrupt state of the church ; and Meibomius published, "Julii & Lælii Capiluporum fratrum Centones Virgiliani, &c." at Helmstadt, in 4to. 1600. "Carmina eorumdem," appeared at Rome, 4to. 1527. The poems of the other brothers are printed in the *Deliciæ Poetar. Italor.* vol. I. *Baillet. Moreri. Tiraboschi.*—A.

CAPISTRAN, JOHN, a celebrated Franciscan monk, was born in 1385 at Capistrano in Abruzzo. He studied the law at Perugia, where he married, and had a judicatory office. Having favoured the party of Ladislaus king of Naples, he was put in prison. After his liberation, he sold all his property, and in 1415 entered into the order of St. Francis. He lived a life of great austerity, and through his reputation was raised to the principal offices of his order, the reform of which he laboured in conjunction with St. Bernardine of Sienna. His zeal caused him to be several times appointed

inquisitor against the heretics. He was a vehement defender of the papal authority, and was deputed by pope Eugenius IV. to the council of Florence, in order to promote the union of the Greek with the Latin church; and to the dukes of Burgundy and Milan, to detach them from the council of Basil. Nicholas V. made him apostolic commissary in Germany, Bohemia, and Hungary, where he exerted himself with great ardour in the conversion of the Hussites, and in opposing the Jews. Of the latter, he caused many to be burnt in Silesia, under pretext of their being guilty of irreverence to the consecrated bread. Such a man was very proper for preaching a crusade; accordingly he was greatly successful in assembling the army, which, under the command of the great Huniades, raised the siege of Belgrade in 1456. Capistran was chief preacher to this army; and by working upon the superstitious feelings of the soldiers, he so animated their zeal, that he thought himself entitled in his letters to the pope and the emperor to assume the whole merit of the victory. On the other hand, Huniades made not the least mention of Capistran in his account. This monk died three months after the battle of Belgrade, in his sixty-first year, and was interred in the convent of Willack in Hungary. He was a little lean man, of a mortified aspect, and undoubtedly sincere in those austerities, which, joined with a fiery ardour for propagating the interests of his church, rendered him a proper object for its esteem and gratitude. After a partial beatification by Gregory XV. he was solemnly canonised by Alexander VIII. in 1690. He was the author of some books, on the clerical office, the power of the pope, against the Hussites, and on subjects of civil and canon law. *Moreri. Bayle. Tiraboschi.*—A.

CAPITO, WOLFGANG-FABRICIUS, an eminent lutheran divine, was born in 1478 at Hagenau in Alsace, where his father was one of the principal magistrates. He studied at Basil, and first, according to his father's desire, became a doctor in medicine. He afterwards pursued the studies of theology and law, in both of which he graduated. In 1520 he entered into the service of cardinal Albert of Brandenburg, elector of Mentz, who conferred on him letters of nobility. Becoming a convert to the opinions of Luther, he contracted an intimacy with Bucer and Oecolampadius, with whom he laboured in the establishment of protestantism. He assisted at the conference of Marpurg in 1529, and was accounted one of the ablest divines of his party. He was

twice married. His first wife was the widow of Oecolampadius: his second, named Agnes, is said sometimes to have preached when her husband was indisposed. Capito died of the plague in 1542. He wrote several works, among which were "Institutionum Hebraicarum, lib. ii.:" "Enarrationes in Habacuc & Oseam:" "Vita Joannis Oecolampadii:" "Responsio de matrimonio, & jure magistratus in religionem." *Moreri.*—A.

CAPITOLINUS, JULIUS, a Latin historian, who flourished at the close of the third and beginning of the fourth century, wrote the lives of the emperors Antoninus Pius, Verus, Albinus, Macrinus, the two Maximins, and the three Gordians. These are come down to us, but some others which he composed are lost. He is neither a pure nor an exact writer, and his matter is chiefly copied from Herodian. *Vossii Hist. Latin.*—A.

CAPNIO, see REUCHLIN.

CAPORALI, CÆSAR, an Italian poet, was born at Perugia in 1530. He was successively in the service of several cardinals, and died in the year 1601, in the castle of Castiglione, the seat of his particular patron, Ascanio marquis of Corgno. He is accounted one of the most agreeable of those poets who wrote in the berniesque or burlesque style; and, if he falls short of some of them in elegance of diction, he surpasses them in decency of subject and imagery. The most popular of his pieces was one in which he turned into ridicule courts and courtiers, and exposed the slavery and wretchedness of those who aim at making their fortunes by attendance on the great. This was universally read throughout Italy, so that in a few years scarcely a house in country or town was without a copy of it. Besides his burlesque poems, Caporali also wrote some of the romantic class, as his "Life of Mæcenas," which he left unfinished. He likewise composed two comedies, "Lo Sciocco," and "La Ninnetta." These were published at Venice in 1605. A collection of his poems appeared at the same place in 1656 and 1662, with the observations of his son, Charles. Caporali was possessed of much vivacity and pleasantry, and the talent of seizing and mimicking the ridiculous features of characters. *Tiraboschi. Baillet. Moreri.*—A.

CAPPEL, LEWIS, an eminent French protestant minister and scripture critic, was born at Sedan in 1585. He became minister and professor of the Hebrew language at Saumur, and greatly distinguished himself in the controversy concerning the antiquity of the Hebrew vowel-

points. He published an elaborate work entitled, "*Arcanum Punctuationis revelatum*," *Leyd.* 1624, in which he brought strong arguments to prove that the points were not used by the original Hebrew writers, but were added to the text by the Masorethes. He also asserted that the characters composing the Hebrew text were those which the Chaldeans used after the Babylonish captivity, and that the Jews before that period always employed the Samaritan character. This hypothesis raised a great alarm in the reformed and lutheran churches, being considered as having a direct tendency to diminish the authority of scripture, and place it on a level with tradition. On the other hand it was, with the same view, received with great applause by the Roman-catholics. It is however affirmed, that the leaders of the reformation, Luther, Zuingle, and Calvin, had all the same opinion, as well as many other of the most learned among the protestants; and it is now thought very innocent as to its consequences. Notwithstanding the opposition he met with, Cappel pursued his plan in another still more famous work, entitled, "*Critica Sacra*," fol. *Paris*, 1650, which contains various readings, and a list of the errors of copyists in the Bible, accompanied with critical remarks. For ten whole years the printing of this work was prevented at Geneva, Sedan, and Saumur; and at length a son of Cappel's, who was a convert to popery, got a permission by means of fathers Petau, Morin, and Mersenne, to print it at Paris. It was warmly attacked by John Buxtorf in his "*Anticritica*," and by other divines; but Grotius wrote a letter to the author, expressing his approbation of the work. Cappel likewise published "*Sacred Chronology*," *Paris*, 1655, which Walton has reprinted in the *Prolegomena* to his *Polyglott*. After his death were printed his "*Commentaries, theological and critical, on the Old Testament*," with the defence of his "*Arcanum*," at *Amsterdam*, 1689, fol. This learned writer died at Saumur in 1658. *Moreri. Mosheim.*—A.

CAPPELLO, BERNARDO, a celebrated Italian poet, was born at Venice about the beginning of the 16th century. He contracted a particular intimacy with Bembo, while the latter resided in Padua, and imbibed from him the principles of Italian poetry. Bembo had a great esteem for his pupil, and submitted his own poems to his judgment. While Cappello was proceeding happily in the career of letters, an opinion maintained by him in the senate, which was thought dangerous to the public tranquillity, occasioned his perpetual banish-

ment to the isle of Arbe in Sclavonia, in 1540. After having continued there two years, being cited to give an account of his conduct, he thought it most prudent to take refuge with his wife and family in the ecclesiastical state, where he was honourably received by cardinal Alexander Farnese, and appointed to the government of Orvieto and Tivoli. He also passed some time at the court of Urbino, then the resort of the finest geniuses of Italy; but the bad effects of the air of Pesaro obliged him to return to Rome in 1559. At that capital he died in 1565, still regretting that he could never regain the favour of his countrymen, and revisit his native place. The "*Canzonier*" of Cappello, in the opinion of the best judges, is one of the most pleasing, dignified, and elegant productions of that age, and equally in its graver and lighter strains, deserves to be proposed as an excellent model for students in poetry. A new edition of Cappello's poems, together with those of Domenico Veniero, was published in Bergamo in 1751 and 1753. *Tiraboschi.*—A.

CAPPERONNIER, CLAUDE, a learned philologist, was born at Montdidier in Picardy in 1671. His father destined him for his own trade of a tanner; but a natural inclination made him devote all his leisure to books, and he taught himself the rudiments of the Latin language. An uncle, who was a Benedictine, discovering his talents for letters, persuaded his parents to send him to the college of Montdidier, where he studied eighteen months. He then removed to the Jesuits'-college of Amiens; and he finished his theological studies in a seminary at Paris. He was afterwards employed to teach the classics in various places, took orders, had a small benefice, and by great economy contrived to support himself in scholastic indigence. In 1700 he accepted of the offered hospitality of M. Colesson, professor of law, who had been his scholar, and lived in his house above ten years, studying with great assiduity, especially the Greek authors. During his abode there, his reputation caused him to be invited by the university of Basil to a professorship extraordinary of Greek, with handsome appointments for life, and full liberty of conscience, but he declined the offer. In 1710 he was persuaded to undertake the education of the children of M. Crozat, in whose family he continued the rest of his days. He was nominated in 1722 professor of Greek in the royal college of Paris, and on taking possession of his post he pronounced a Latin oration on the use and excellence of the Greek language, which was

much applauded. In 1725 he published an excellent edition of "Quintilian," in folio, dedicated to the king, who rewarded him with a pension. It was rudely criticised by Burman, and defended with politeness and modesty by the editor. In 1719 he printed a pamphlet entitled, "An apology for Sophocles," intended as a reply to the criticisms of Voltaire on the Oedipus of this tragedian. Capperonnier died in 1744. He was a man of an amiable simplicity of character, of great piety and probity, communicative and obliging. His memory was prodigious. He had prepared many works for the press, among which the most considerable were an edition of the "Antiqui Rhetores Latini," with notes and illustrations, which has since been published at Strasburg, 1756, 4to.; and "Philological Observations," on a great variety of Greek and Latin authors, which would make several volumes in 4to. He also left complete, a "Treatise on the ancient Pronunciation of the Greek Language;" and had made great additions and corrections to Stephanus's Latin Thesaurus.

JOHN CAPPERONNIER, a relation of the preceding, and his successor as Greek professor, published an edition of "Cæsar's Commentaries," 2 vols. 12mo. 1755, and of "the Comedies of Plautus," 3 vols. 12mo. 1759. He died in 1774, aged fifty-nine. *Moreri. Nouv. Dict. Hist.*—A.

CAPRANICA, NICHOLAS DA, cardinal, an eminent political character and patron of learning, was born at Rome in 1400. He studied at Padua and Bologna, under the most celebrated professors of the law, and the reputation he acquired induced pope Martin V. to make him his clerk of the chamber, and afterwards his secretary. He was employed by that pontiff in several difficult commissions, both civil and military; and was created by him bishop of Fermo and governor of the duchy of Spoleti, and secretly nominated for the cardinalate. Martin, however, dying before he had declared this appointment, the cardinals' conclave refused to recognise Capranica; and pope Eugenius IV. not only did the same, but in consequence of some malignant representations, despoiled him of his property, and attempted to seize his person. He made his escape to Philip-Maria Visconti, duke of Milan, who sent him to the council of Basil, where he so well pleaded his cause, that his right to the purple was established. Eugenius at length was reconciled to him, and deputing him as his legate to the Marche of Ancona, gave him the command of an army destined to defend that province against Francis Sforza. The cardinal, how-

ever, was not successful as a general. The troops of the church ran away, and he escaped with difficulty after being wounded. He was afterwards employed by Eugenius and the two succeeding popes in important negotiations; and gained particular applause by pacifying the domestic dissensions of the Genoese, and by procuring a peace between Alphonso king of Naples and the church. In his private life he was a great encourager of learning and of learned men, of whom he was accustomed to collect a number in the afternoons, and discuss with them some topic of erudition. His own studies in the sciences, in theology and moral philosophy, were not laid aside even in an advanced age. He passed no day without reading or writing, and there was not a book in his numerous library with the contents of which he was not well acquainted. He wrote some works on religious subjects, more distinguished for their learning than elegance of style. He directed, that after his death the palace in which he lived should be made a college for the maintenance of students, for which purpose he assigned liberal funds, and bequeathed to it his library. His brother, however, chose to keep the palace, and built near it a college still more magnificent, which still subsists and bears the name of the founder. This eminent prelate died in 1458. *Moreri. Tiraboschi.*—A.

CAPRIATA, PIER-GIOVANNI, an esteemed historian, was a native of Genoa, where he followed the profession of an advocate, and flourished in the 17th century. He wrote in Italian a history of the transactions in Italy during his own time, in which he relates facts with great clearness, and displays much sagacity in pointing out their causes. He asserts that he has maintained a perfect impartiality between the crowns of France and Spain, which were so much concerned in those transactions; and though the Venetians accused him of misrepresentation with respect to them, it does not appear that they proved the charge. Capriata published two parts of his history in his life-time, containing the transactions from 1613 to 1644; and it is observable, that to avoid the suspicion of partiality, he dedicated them to no prince or sovereign, but to private persons. The third part, extending to 1660, was published by his son after his death. An English translation has been given of the whole. *Bayle. Tiraboschi.*—A.

CARACALLA, a Roman emperor, was the son of the emperor Severus and Julia Domna, and was born in the year 188. His original appellation was *Bassianus*, after his maternal grandfather; but his father, when become emperor, caused him to assume the great

and revered names of *Marcus Aurelius Antoninus*, those by which he always distinguished himself on royal occasions. The name *Caracalla*, which has marked him out to the detestation of posterity, was (like that of *Caligula*) only a kind of nickname derived from that of a Gaulish garment which he took a fancy to wear, and to distribute in presents to the soldiers and people. At the early age of eight he was declared *Cæsar* by his father; and three years afterwards the title of *Augustus* was conferred upon him, while at the same time his younger brother Geta was elevated to the rank of *Cæsar*. His marriage with the daughter of the pretorian prefect Plautian took place in 203. As the two youths advanced in years, they distinguished themselves by the licentiousness so frequently attendant upon such a high fortune, and still more fatally by a mutual aversion, which grew to an implacable hatred that was the ruling principle of their lives. Their boyish sports, their maturer amusements, were all made occasions of rivalry and dissension. The friends of one were the enemies of the other; and their servants and parasites formed two irreconcilable factions at court. Their father saw, with the liveliest sorrow, this family discord, which could not but produce the most tragical consequences after his death. He endeavoured to hold the balance between them as evenly as possible, and, as their ages did not greatly differ, he raised Geta to the participation of the name of Antoninus, and the dignity of Augustus, and made them colleagues in the consulate in 205. This anticipation of the highest honours, however, only seemed to augment their mutual jealousy. Caracalla, whose temper was fierce and haughty, asserted the right of primogeniture, while the gentler Geta trusted to the affections of the people and soldiery, which he cultivated by popular manners. The conduct of Caracalla still grew worse, when Severus, as a last effort to reclaim him, took him as his companion in the Caledonian war. Here, if the poems of Ossian deserve to be cited as authorities, he incurred a signal disgrace; for the heroic Fingal is represented as gaining a victory on the banks of the Carun, in which "*Caracul*, the son of the king of the world, fled from his arms along the fields of his pride." (*Ossian's Poems*, v. I. p. 175.) But Mr. Gibbon shrewdly objects to this account, that the name of *Caracalla* was not conferred on the son of Severus till four years afterwards, and that it was scarcely used by the Romans till after his death. However that be, it is certain that Severus derived nothing but cruel vexation from the presence of

his eldest son, who employed himself in plots and intrigues to secure the sole succession at the death of his father, which was manifestly approaching. On their discovery, the aged emperor exerted himself with vigour to bring the conspirators to justice, all of whom, but the prince himself, he capitally condemned, and was with difficulty prevailed on to pardon. After this detection, Caracalla endeavoured to excite a sedition in the army; and failing in his purpose, he actually drew his sword to kill his father as he was following him on horseback at the head of his army. The cries of the emperor's attendants caused him to turn round in time to prevent the parricide; and he had presence of mind enough to pass over the attempt in silence. He afterwards endeavoured, though vainly, to make his son sensible of the enormity of his crime. The unnatural youth, it is said, could not even patiently wait the effects of the last illness which carried off his father at York in the year 211, but endeavoured to bribe his physicians to hasten the event by poison.

At the death of Severus, Caracalla and Geta were proclaimed joint emperors, according to the will of their father, by the troops, whose fidelity the elder brother was unable to corrupt. Caracalla had, indeed, some titular superiority; but the imperial power of both was co-equal. A feigned reconciliation even took place between them; but Caracalla nourished projects which rendered it necessary for him to grant a favourable peace as soon as possible to the Caledonians, and return to Rome. The dissension of the brothers broke out again on their march homewards; and when arrived at the imperial palace, they made its vast circuit serve for the cantonment of two hostile garrisons, between which no communication subsisted, while each employed the utmost vigilance in guarding against surprise from the other. This state of domestic discord could not long subsist. A negotiation was set on foot for a division of the empire between those who could not reign together; and notwithstanding the opposition of the empress Julia, the terms were fixed upon, Europe and the western part of Africa being assigned to Caracalla, and Asia and Egypt to Geta. The partition, however, never actually took place. The stronger of the rival-brothers, as their father had predicted, destroyed the weaker, and seized upon his share. The circumstances of the murder of Geta were peculiarly shocking. Caracalla hypocritically pretended an earnest desire for a reconciliation, and thereby engaged his joyful mother to procure him an interview with

Geta in her own apartment. Geta, thinking the presence of his mother a sufficient safeguard, fell into the snare. He entered without attendants, and was presently assaulted by some centurions whom his brother had placed in ambush. Seeing his danger, he ran and threw himself into his mother's arms, entreating her to save him. The monster Caracalla urged on the murderers, and they slew the unfortunate Geta, while shielded by the embrace of his mother, who was all covered with his blood, and even received a wound in her arm in attempting to protect him. It would seem that Caracalla himself aided in the assassination, since he afterwards consecrated in the temple of Serapis the sword he had employed on the occasion. At the time, however, horror for the crime, or dread of its consequences, was his first emotion. He ran to the camp of the pretorian cohorts, threw himself on the ground before the images of the tutelary deities, and informed the bystanders that he was just escaped from the treacherous attempts of his brother. Geta was beloved by the soldiers; but a most profuse donative reconciled them to his loss, and the deed of Caracalla was ratified by their acquiescence. Surrounded by his guards, and armed with a cuirass, he appeared before the senate, where he justified the action on the plea of necessary prevention of a similar design against himself; and there could be no doubt of the approbation of that base and venal assembly. He could not, however, be secured against remorse; but it operated in a manner conformable to his cruel disposition. He obliged his mother, by menaces against her life, to refrain from any marks of sorrow on the event; and he put to death Fadilla the only remaining daughter of the emperor Marcus Aurelius, for disobeying a similar injunction. He also, under the name of the friends and partisans of Geta, destroyed a vast number of persons whom he feared or suspected, and he seemed solicitous to sweep away all that could preserve the remembrance of Geta. The players were even obliged to suppress in comedies the name of Geta, which was familiarly applied to the characters of slaves. One of the greatest victims on this occasion was the celebrated lawyer and minister Papinian. He was then in the high post of pretorian prefect; and being commanded by Caracalla to employ his eloquence in apologising for the atrocious deed, he nobly replied, "that it was easier to commit a parricide than to justify it." His life was soon after sacrificed to the demands of his mutinous soldiers, prompted by the emperor. A number of

persons of illustrious birth or merit succeeded to the fate of Papinian; and the disgusting annals of this reign seem only a repetition of those of Caligula, Nero, Domitian, and the worst of the imperial catalogue. There seems, indeed, a particular resemblance between the first of these and Caracalla, a portion of real insanity being joined in both to a character radically and habitually vicious. Detestable cruelty and hatred of all mankind characterised both; but there appears to have been more absurdity in the actions of Caligula, and more malignity in those of Caracalla. Extortion, prodigality, fondness for exhibiting and performing a part in public spectacles, were common to both. Caracalla added to his other bad qualities a contempt for letters, a mean curiosity, and an attachment for the lowest and most worthless of characters. He likewise affected a hypocritical zeal for morals and religion, while he perpetually violated the precepts of the former, and associated the latter with a passion for the delusive arts of magic and judicial astrology. He abstained, however, from the impiety, so common among his predecessors, of assuming the titles and symbols of the deities who were the objects of heathen worship.

After filling the capital with his cruelties and oppressions, and levelling the prerogatives of the Roman people, by communicating them to all the subjects of his empire, he resolved to imitate Alexander the Great, for whose memory he had an extravagant veneration, in the pursuit of military glory. He mingled with the common soldiers, performed all their duties, and adopted their way of living; and having, as he thought, fitted himself for all the offices of a great commander, he left Italy in 213, and began his expeditions by visiting Gaul. In this country he left various marks of his tyranny, and then crossing the Rhine, made war upon the Allemans, who now first begin to be mentioned in history. An act of perfidy by which he got into his power and massacred all the youth of this martial tribe, conferred on him the title of its conqueror. From some other German nations he purchased with money the same title, and with it the liberty of repassing the Rhine without molestation. He next obtained some slight advantages on the Lower Danube, over a people as yet unknown, but afterwards too intimately connected with the affairs of declining Rome—the Goths. Passing thence into Thrace, and crossing the Hellespont to the territory of ancient Ilium, he honoured the memory of Achilles by magnificent solemnities at his supposed tomb. The death, either natural

or by poison, of one of his favourite freedmen at this place, gave him the opportunity of acting with great pomp the funeral of Patroclus. At Pergamus he visited with profound devotion the temple of Esculapius, in search of a cure for those disorders of mind as well as body under which he was sensible that he laboured, and which were probably owing to the agitations of terror and remorse. Wintering at Nicomedia, he employed himself in preparations for war against the Parthians; but the intestine divisions of that empire obliged Artabanus the king, to prevent the threatened attack by timely submission. Through the basest perfidy, he made captives of the kings of Edessa and Armenia; but one of his generals, by a signal defeat, paid the penalty of his master's guilt in the latter instance. Caracalla, nevertheless, gloried in the success of all his exploits, and wrote haughty and boastful letters to the senate on the occasion, as Caligula had done before him. Arriving at Alexandria, he wreaked his vengeance on this gay and volatile people for some indiscreet railleries formerly thrown out against him, by one of the most horrible massacres recorded in history. In the midst of those festivities, by which his presence was welcomed, he directed, from his post in the temple of Serapis, his troops to fall upon the assembled inhabitants, and make an undistinguishing slaughter. Many thousands of natives and strangers fell in the carnage, and an universal pillage succeeded, which, with his subsequent severities, reduced this flourishing capital almost to a state of desolation. Proceeding thence towards Parthia, he made the king's refusal to give him his daughter in marriage a pretext for breaking the peace concluded between the empires; and in a sudden incursion he ravaged a large tract of country, and displayed his base enmity by opening the tomb of the Arsacidæ, and scattering their ashes to the wind. For these mighty deeds he obtained from the senate the appellation of *Parthicus*, and a decree for a triumph. The war was on the point of being renewed with more seriousness, when a domestic conspiracy put an end to the miseries inflicted on the world by this detestable tyrant. Opilius Macrinus, whom the emperor had elevated to the post of pretorian prefect, had incurred his jealousy and displeasure; and upon the prediction of a diviner that he was destined to succeed Caracalla on the throne, he became still more the object of suspicion. Some dispatches sent from the prefect of Rome to the emperor would inevitably have precipitated the fate of Macrinus, had not accident given him a know-

ledge of their contents before they reached his master. Nothing remained for the pretorian prefect but to strike the first blow. Having engaged in his interest a discontented centurion named Martialis, it was resolved to take the first occasion of assassinating the emperor. This was presented in the march from his winter-quarters at Edessa to Carrhæ, where he meant to perform a solemn sacrifice at a celebrated temple of the Moon. Alighting on the road for a necessary occasion, while his guards kept a respectful distance, Martialis rushed upon him, and dispatched him with a dagger. The assassin fled, but was overtaken and slain by the emperor's attendants. Caracalla perished in 217, at the age of twenty-nine, after a reign of somewhat more than six years. The principal historians of this period are Herodian, Dion Cassius, and Spartian. *Crevier. Gibbon.*—A.

CARACCIO, ANTONY, an Italian poet, baron of Corano, was originally from Nardo in the kingdom of Naples. Of his tragedies, the most distinguished was "*Il Corradino*," printed in 1694. But his reputation was chiefly due to an epic poem in forty cantos entitled "*Imperio vendicato*," printed at Rome in 1690. It obtained high praises from his contemporaries, and was by some placed next to the works of Tasso and Ariosto; but the neglect into which it has since fallen, proves it to have been the product rather of a copious and ready versifier, than of a great genius. *Tiraboschi. Moreri. Nouv. Dict. Hist.*—A.

CARACCIOLI, ROBERT, a famous Italian preacher, was born in 1425 of a noble family at Lecce in the kingdom of Naples. He entered early into the order of Minor Observantines; and, attaching himself to pulpit eloquence, he had obtained such a reputation before his thirtieth year, that he was honoured by a brief from pope Nicholas V. dispensing him from obedience to his superiors, and allowing him to dispose of himself at his pleasure. This circumstance, together with his twice passing from the Observantines to the Conventuals, has subjected him to the imputation of levity and irregularity; nor does it appear from the writers of his time that his fame for sanctity of manners was equal to that of his eloquence. He was however employed in honourable commissions by the popes Callixtus III. and Sixtus IV., and was raised to the bishopric first of Aquino, and afterwards of Lecce, where he died in 1495. All authors agree in the extraordinary admiration he excited as a preacher, in which capacity he was regarded almost as a second St. Paul,

and gave the model of tone, gesture, and manner, to all the young orators of his time. It is, however, to be remembered, that the Italian pulpit eloquence, always rather inclined to extravagance, was then in a very rude state, and little acquainted with good taste or decorum. Erasmus, among other stories of this brother Robert, relates that once, after having with great animation harangued in favour of a crusade, he suddenly threw off his tunic, and displayed himself completely armed, as if prepared to march at the head of an army. Different collections have been printed of his sermons, most of which are contained in an edition at Venice, 3 vols. 1490, and at Lyons in 1503. By a specimen given by Tiraboschi of a lent sermon against gluttony, they are little adapted to please a more refined age. They are written in a provincial dialect, and seem to possess few graces of style to recommend them. *Tiraboschi.*—A.

CARACTACUS, a petty king of the Britons, who reigned, according to the opinion of Camden, in Cardiganshire, placed himself at the head of the Silures, or people of South Wales, in a revolt against the Romans under the governor Ostorius in the year 50. He marched into North Wales, and there fought a battle, in which he was defeated, with the capture of his wife and daughter. He himself, taking refuge with Cartimandua queen of the Brigantes, was treacherously delivered up to the conqueror, and carried with his family to Rome. The fame of his actions having preceded him thither, a great concourse of people attended to witness the spectacle of his being brought into the presence of the emperor Claudius. His behaviour on this occasion was worthy of a prince who had fought for the freedom of his people. With an erect countenance he defended his conduct in a manly speech; and Claudius had the generosity to pardon him, with his brothers, and take off their chains. We find nothing further recorded of his fate. *Taciti Annal. XII.*—A.

CARAMUEL DE LOBKOWITZ, JOHN, an ecclesiastic of a singular cast of genius, was born in 1606 at Madrid, of a Flemish father and German mother. He entered into the Cistercian order; and after possessing various church preferments in the Low-countries and Germany, became grand vicar of cardinal Harrach, archbishop of Prague. Soon after, he suddenly adopted the military profession, commanded a company against the Swedes, and acted as superintendant of the fortifications, and engineer, in Bohemia. He then resumed

his former profession, and was successively bishop of Konigsgratz in Bohemia, of Campagna in Naples, and of Vigevano in the Milanese, at which last place he died in 1682. He was a copious writer, and his works were all of a singular kind. He published at Brussels, in 1642, an "Essay on Cabalistic Grammar;" and at Frankfort, in 1654, his "Daring or Audacious Grammar," which, though a folio, contained only a fourth part of what he had composed on the subject. He wrote a large volume on the architecture of the temple of Solomon; and towards the close of life he published at Vigevano a work entitled "*Λεπτοτάτος* s. Subtilissimus, vel Nova Dialectico-Metaphysica;" which may well be supposed to abound more in subtilty than in clearness or sound sense. He entered much into moral theology, and was a great defender of the doctrine of probability. He likewise warmly supported the infallibility of the pope. It was said of Caramuel that he had invention in the 8th or highest degree; eloquence in the 5th; and judgment in the 2d. Probably this last quality might be estimated still lower. Of his theological writings alone there have been printed 7 vols. folio. *Moreri. Nouv. Dict. Hist.*—A.

CARAVAGGIO, MICHAEL-ANGELO AMERIGI DA, an eminent painter, was born at the castle of Caravaggio in the Milanese, in 1569. His father, who was a mason, employed him in making size for the fresco painters in Milan; and it was merely by seeing them work that he acquired a taste for the same art, in which he had no master, nor the advantage of studying after great models or the remains of antiquity. Nature was his only study, and he copied her without selection or deviation. Portraiture was his sole employ for the four or five first years. He drew all he saw, and with great exactness. Being once shown some beautiful antique figures by way of proposed models, he turned round to a crowd assembled near the place, and said, "Here are the models nature has given me, without all your statues:" then entering a tavern he painted to the life a gipsy woman passing in the street. The temper of Caravaggio was rude and harsh, disposed to quarrel, and to disparage all performances in comparison with his own. He was continually making enemies; and an affair of honour he had at Milan first caused him to quit that city for Venice. In this place he adopted the manner of Giorgione, and succeeded in gaining his sweet and agreeable tone of colouring. After a short stay at Venice, he went to Rome, where necessity obliged him to enter the work-shop of Josepino, who em-

ployed him in painting fruits and flowers. He afterwards was more suitably employed by Prospero, a painter of grotesque, in large figures, and his works sold at considerable prices. Cardinal del Monte, charmed with a piece of his representing gamesters, bought it, and sent for the author, whom he kept some time at work in his palace. Caravaggio at length opened a work-shop and school of his own at Rome; and quitting his first manner of painting, adopted one consisting of strong contrasts of light and shade. The walls of his room were blackened, and light was admitted only from the upper part of one window, that the absence of reflected lights might give more force to the opposition. The immediate effect of this manner was very great. Young persons crowded to him to acquire an easy method of practice; and even Rubens, it is said, acknowledged him for his master in clair-obscur. All the established painters leagued against him, and justly reproached him for want of grace, elevation, invention, and the higher parts of the art; yet he had fashion on his side, and even his rivals were for a time obliged to fall into his manner. He succeeded best in portraits and half lengths, and when he had a good subject, his power of imitation was such as to leave nothing to desire. Two popes, Paul V. and Urban VIII., sat to him. In church and altar pieces he succeeded so ill that his works were often taken down after they had been finished and put in their places. Attached as he was to his own style of painting, yet he did justice to the merit of Annibal Caracci; and when that artist came to Rome, thanked God that he had at length met with a painter in his own times. Caravaggio passed an unhappy life in the midst of contests, and often in great penury. He dressed meanly, lodged in taverns, and once, not having money to pay his reckoning, he painted a sign for the house, which afterwards sold for a large sum. He dined many years off a piece of painted canvas, which served him for a table-cloth. He had a mortal quarrel with Josepino; and as this painter refused to fight with him, because he was not a knight, like himself, Caravaggio determined to go to Malta, and be received as a knight-servitor. This resolution was hastened by the necessity of leaving Rome on account of having killed a young man with whom he had quarrelled at tennis. Caravaggio arrived at Malta, where his reputation caused him to be employed by the grand-master, who made him a knight-servitor, and presented him with a golden chain, and two slaves to attend him. An insult which

he offered to a knight of distinction caused him, however, to be put in prison. He escaped, got to Sicily, and thence to Naples; and proceeding to Rome, after several unpleasant adventures, he was again imprisoned by mistake. On being liberated, he wandered along the shore in search of a felucca containing his baggage. Heat and fatigue threw him into a fever of which he died at Porto Ercole in 1609, aged forty. The principal works of this painter are at Rome, Naples, and Malta. Several are interspersed in cabinets. A few have been engraved. Caravaggio had the honour of being imitated, at least for a time, by some great painters, and of forming some eminent scholars. *D'Argenville Vies des Peintres.*—A.

CARAUSIUS, emperor in Great Britain in the third century, was a native of Menapia, or maritime Flanders, of the lowest origin. By his experience as a pilot, and his courage as a commander of a vessel, he acquired the notice and esteem of his sovereigns, and was employed on various occasions by the emperor Probus and his successors. But the services he rendered Maximian against the Bagaudæ of Gaul were the principal cause of his elevation. He accompanied that emperor in several expeditions, and was at length appointed by him to the command of a squadron assembled at Boulogne, for the purpose of clearing the seas of the piratical Franks and Saxons. In this situation he attended more to enriching himself than to fulfilling the object of his commission. He connived at the excursions of the corsairs, and only made captures of their ships when richly laden with spoil, which he converted chiefly to his own profit. Maximian, discovering his practices, had resolved to put him to death without form of trial; but Carausius, timely apprised of the design, sailed away with his fleet to Great Britain, where, gaining or overawing the single legion and auxiliaries who guarded the island, he boldly assumed the imperial purple and title of Augustus. This event took place in the year 287, when Diocletian and Maximian were joint emperors.

Carausius displayed the talents of a sovereign in the manner by which he secured his usurpation. He augmented his fleet, and invited the Franks and Saxons to serve under him, whereby he formed a powerful navy, worthy of the country which he ruled. He successfully defended his northern frontiers from the inroads of the Caledonians; and he cultivated the arts of peace, by inviting from the continent a number of skilful workmen. Many of his coins still extant attest his splendour and

opulence. He still kept possession of Boulogne and its vicinity; and thus being master of both sides of the channel, he commanded all the narrow seas, and spread the terror of his name from the mouth of the Rhine to the pillars of Hercules. His civil government was that of a tyrant. He kept the natives of Britain in a state of perfect subjugation; indulged his own passions and those of his mercenaries at their expence, and relied for support only upon the attachment of his confederates in rapine—a mode of government which has too often succeeded against a conquered and dispirited people. The two emperors did not tamely suffer this dismemberment of the Roman dominion. Maximian prepared a naval armament to attack him; but the fleet of Carausius, better disciplined and acquainted with those seas, defeated the imperial troops, and caused the enterprise to be abandoned. The emperors even found it adviseable to legitimate the usurpation of Carausius by a treaty, in which they resigned to him the dominion of Britain, and confirmed his title of Augustus. He had reigned some years in security, when the Cæsar Constantius undertook in 292 to recover from him the port of Boulogne. In this he succeeded by shutting up the harbour with a mole; and, with the town, a considerable part of the naval force of Carausius fell into the power of the conqueror. Constantius then diligently employed himself in equipping a fleet capable of undertaking the invasion of Britain; but before his preparations were finished, his enemy had perished by domestic treason. Allectus [see his article], first minister of Carausius, fearing to be called to account for abuses in his office, conspired against his master, and murdered him, in the year 293, the seventh of his reign.

The incidents above mentioned seem to form the genuine history of Carausius, which the partiality of the British historians, and the fond conjectures of medallists and antiquaries, have amplified into a story of greater dignity and consequence. See *Stukely's Carausius*. *Moreri*. *Crevier*. *Gibbon*.—A.

CARCAVI, PETER DE, was born at Lyons, but in what year is not known. He was counsellor to the parliament at Toulouse, and was the friend of Fermat, who at his death left his writings to the care of Carcavi. He became acquainted with the celebrated Des Cartes in 1646, and corresponded with him after the death of father Mersennus. At that time, namely about 1649, he had left Toulouse and

settled at Paris, where he became counsellor to the grand council, and keeper of the king's library till the death of M. Colbert. He became the particular friend of Pascal and Roberval. It was on the occasion of a dispute between the last mathematician and Des Cartes, in which Carcavi interfered with some warmth, that the correspondence between him and Des Cartes was broken off. He possessed a great knowledge of books, antiquities, and medals. On the establishment of the French Academy in 1666, he was appointed geometer. He died in 1684. *Baillet Vie de Des Cartes referred to by Moreri*. *Rozier's Index to the Memoirs of the French Academy*.—W. N.

CARDANO (CARDANUS), JEROM, a physician and philosopher, by some accounted one of the greatest geniuses, and certainly one of the most extraordinary characters, of his age, was born at Pavia in 1501. His father was Fazio Cardano of Milan, a lawyer, physician, and mathematician, and a man of great ability. His mother is supposed not to have been in the matrimonial state. He received the first rudiments of arithmetic and geometry from his father, and also those astrological notions which adhered to him all his life. About the age of twenty he went to the university of Pavia, where his proficiency in philosophical and medical studies was such, that he was often desired to supply the place of one or other of the professors. In 1524 he removed to the university of Padua, where the next year he took the degree of doctor of physic. He lived some time in retirement at Pieve de Sacco in the Paduan territory, waiting for the return of happier times to Milan, then afflicted with war and pestilence. To that city he repaired in 1529, and applied for reception into the college of physicians; but meeting with a disappointment, and finding other causes of disgust, he returned to Pieve del Sacco, where, in 1531, he married Lucia Bandarina. He resided for some time afterwards at Gallarate in the diocese of Milan, where he fell into a state of absolute indigence. This was somewhat relieved by his appointment to the lectureship of mathematics at Milan. He obtained admission to the medical college of that city in 1539; and four years afterwards was made professor of physic there. The fall of his house caused him to accept the same office at Pavia, but he was so ill rewarded there that he returned to Milan after two years' absence. The famous anatomist Andrew Vesalius made him an offer in 1547, on the part of the king of Denmark, of a professorship in

his kingdom with a liberal stipend, but the difference of climate and of religion induced him to refuse it. In 1552 the extent of his reputation was proved by an application to visit in his medical capacity John Hamilton, archbishop of St. Andrew's in Scotland, brother to the regent, who was ill of a violent asthma, for which he could obtain no relief from the physicians of his own country. Cardan staid with him between two and three months, left him much relieved, and put him in the way of a complete cure. He was amply recompensed, and had large offers to stay in the country, which he rejected. On his return he passed through London, where he cast the nativity of king Edward VI. He continued to reside in Milan till 1559, when he went to Pavia, and thence to Bologna in 1562. He taught as professor in the university of that place till 1570, when, from some unknown cause, he was committed to prison. He was treated with lenity, and after about three months obtained his liberty. He then removed to Rome, where he was admitted into the college of physicians, and received a pension from the pope. In that capital he died in 1576; and it has been asserted that he starved himself in order to make good his own prediction of the day of his death. This is, however, improbable, since he had long before confessed the failure of a prediction of that kind. These are the leading events of the life of this person, derived from the narration he himself has left, and which comes down within a year of his decease. They indicate a man of a wandering inconstant disposition; but for the extraordinary peculiarities of his character, his own account and incidental facts are more minutely to be consulted. Indeed, the uncommon frankness with which he has related his own adventures and drawn his portrait, is of itself a singular trait, perhaps only to be paralleled in the same degree by the "Confessions" of the Genevan philosopher. Of such communicativeness, vanity is probably the fundamental principle, though the mode of its display may in some instances appear contradictory to its nature; but it is a just and shrewd remark of Bayle, that, unfavourably as Cardan paints himself, if his life were faithfully written by another person, we should find in it many more dishonourable particulars than he has related of himself. In his own summary of his character, there is a jumble of the most contradictory qualities, and an assumption of merits as boastful as his confession of defects is humiliating. From fact, however, it appears

that he was infatuated with judicial astrology, and probably, at the same time (like so many others) a dupe and an impostor in it. He derives his own character and fortune from the aspect of the stars at his nativity; and he even pretended to do the same with respect to Jesus Christ. While he acknowledges a propensity to irreligion, and from some opinions advanced in his works really subjects himself to the suspicion of atheism, he was in some points abjectly superstitious. He says that from his father's instructions he was accustomed on every first of April, at eight in the morning, to repeat a Pater and an Ave, which made him certain of obtaining any favour he should ask. He mentions numerous prodigies which foretold to him, sleeping and waking, what was to befall him; and he sometimes seems to suppose that, like Socrates, he was attended by a particular genius. He boasts of certain supernatural gifts bestowed upon him, respecting which he much either be conscious of falsehood, or must labour under a fanatical derangement of the understanding. Indeed, many have supposed that the great preponderance of his imagination over his judgment did in reality produce a species of insanity. His gait was irregular, sometimes very quick, at other times equally slow: his dress was sometimes magnificent, sometimes mean and squalid. In all this there might be a designed affectation of singularity, for there is little doubt that artifice and imposture entered into his system of conduct. He acknowledges a ruinous propensity to gaming; and tells a story of being cheated of all his money in the house of a gambler at Venice, when he drew his dagger, wounded the man in the face, and forcibly took away not only his own money again, but that of his host. His passions appear to have been violent, his resentments deep, and his morality lax. His eldest son, after marrying a woman without fortune or reputation, grew tired of her, and got rid of her by poison. For this detestable action he was tried, convicted, and executed. Though Cardan in his lamentation for this domestic misfortune, does not deny the reality of the crime, he justifies it as a proper punishment for the wife's infidelity, and pretends that the divine vengeance pursued the judges for their sentence. He was very unfortunate in another son, whose villany and extravagance obliged his father to imprison and at length to discard and disinherit him. On the whole, with all his abilities, Cardan was far from being either an estimable or a happy man.

His writings were very numerous, as there was scarcely a science into which he did not pursue his enquiries. We shall separately consider his merits in those studies which have rendered him most famous.

In his proper profession, that of physic, he was a bold and free thinker, but at the same time so boastful, credulous, and inaccurate, that his numerous observations, which probably contain many valuable facts, cannot be referred to with any confidence. He began, like a young man, with attacks upon the received practice, and published "*De malo recentiorum medicorum medendi usu*," *Venet.* 1536; and, "*Contradicentium medicorum*, lib. ii." *Lyons*, 1548. In these he censures his contemporaries, and he weighs and compares the ancients against each other, with some acuteness. His celebrated book, "*De Subtilitate*," hereafter to be more particularly noticed, contains many remarks relative to medicine, of various value. In his "*Opuscula artem medicam exercentibus utilissima*," are some curious observations on the external application of cold water which he had witnessed in Scotland; and extraordinary praises of the internal use of the pure element in fevers and other diseases. His "*Ars curandi parva, quæ est absolutissima medendi methodus*," *Basil*, 1566, 2 vols. gives his general method of cure in diseases, with many particular observations. Among these is a minute relation of his advice respecting the asthmatic complaint of the archbishop of St. Andrew's. He wrote various commentaries on parts of the works of Hippocrates and Galen, the latter of whom he generally oppugns in acrimonious language. His "*Opus novum de sanitate tuenda ac vita producenda*," a posthumous work, published in 1580, folio, contains a copious enumeration of articles of diet, and of directions for the mode of living, but with much idle and superstitious matter. The catalogue of his medical writings might be greatly enlarged, but as his opinions in this branch at present carry little or no authority, and he does not appear to have introduced any stable improvement in the art, we shall not trouble our readers with further particulars.

In mathematical science, Cardan seems to have a much better claim to be considered as an inventor or improver. He was an able astronomer, though he joined with pure astronomy the spurious and delusive branch termed astrology. In analytics he was an undoubted master; yet a plagiarism from the celebrated Tartaglia has been supposed to be the foundation of his principal claim to invention. Tartag-

lia, in a trial of skill with Antonio Maria del Fiore, had discovered the general theory of the equations of the third degree. Cardan, who had heard of the contest, and of Tartaglia's discoveries, urged him so far, that in a conference at Milan, that mathematician gave him his rule, written in twenty-five rude Italian verses, having first obliged Cardan to swear that he would in no manner whatsoever make it public. Cardan for some time kept his promise; but when in 1545 he published his work entitled, "*Ars Magna*," he inserted in it the theory above mentioned, attributing it, however, to Tartaglia. The latter loudly complained of his violation of good faith; but Cardan justified himself by saying that the additions he had made to the method gave him a right to publish it. And it is observed by Montucla, that Cardan had in fact the merit of giving some extension and much illustration to the theory. The dispute between them was long and acrimonious; and in 1549 Tartaglia came to Milan on purpose to hold a public mathematical contest with Cardan, who, according to him, withdrew from the field of battle, and sent his scholar Lodovico Ferrari in his stead. The rule in question, however, still goes by the name of Cardan's.

As a philosopher, in the large sense of the word, Cardan obtained a fame during his own time, which the modern examination of his works will not support. His two works, "*De Subtilitate*," and "*De varietate Rerum*," display rather an unbridled imagination, and a thirst after novelty, than a regular, well-reasoned system; and perhaps many other philosophers, as well as Cardan, have gained undeserved credit as men of genius, merely by the extravagance and singularity of their conceptions, which have never been submitted to the true ordeal of definition and method. The following is a specimen of his dogmas: "Primary matter, always immutably the same, fills every place. There are three universal principles, matter, form, and mind. In matter are three kinds of motion; from form to element, the reverse of this, and the descent of heavy bodies. There are three elements, water, earth, and air; the agent in nature is celestial heat. The heavens are animated by an ever-active principle, and are therefore never at rest. Plants have not only feeling, but affections. Mind is universally diffused, and is only one, though it appears multiplied. It is common to man and beasts; it is attached to bodies for a time, but never perishes." In this sketch may be discerned a farrago of opinions from different sources thrown together without any clear plan

or connection. In this book, *De Subtilitate*, Cardan compares the dogmas of various religions and the arguments for them, and, it is said, puts the weakest in the mouth of the Christian. Scaliger the elder, who was envious of Cardan's fame, wrote against him with severity. The whole works of Cardan were collected by Charles Spon in 1663, and published in 10 volumes folio; an immense mass of confusion and extravagance, which certainly no one now reads. The style is as unequal as the writer's character; sometimes harsh and barbarous, sometimes polished and correct; and abounding in digressions from the proposed topic. Indeed, he confesses that his poverty often induced him to fill up his sheets with any thing that came to hand. He can scarcely be said to have promoted the progress of the human mind in any other sense, than as he contributed by his freedom of thinking to break the fetters of ancient authority. *Bayle. Tiraboschi. Brucker, Hist. Philos. Haller Bibl. Med. Pract.—A.*

CAREW, GEORGE, earl of Totness, was descended from an ancient family in the west of England, and born in 1557. Taking early to a military life, he went to Ireland, and served against the earl of Desmond. He was gradually advanced to posts of importance, and in 1596 had a command in the expedition against Cadiz. In 1599 he was appointed president of Munster; and in the following year, treasurer of the army, and one of the lords justices of Ireland. The country which he governed being in open rebellion, his station was a very active and hazardous one; he succeeded, however, with a small body of forces, in reducing it to the queen's authority, and was very instrumental in defeating the designs of the Spaniards, who had made a landing at Kinsale. After long soliciting his recall, he returned to England just before the death of Elisabeth, and was noticed and advanced by her successor James, who created him a baron, and conferred on him various posts of honour. In 1608 he was made master-general of the ordnance, and a privy-counsellor. Charles I. at his accession created him earl of Totness. He died in London in 1629, with the character of a brave commander, a prudent statesman, and a friend of letters. After his death, in 1633, was published by his natural son, Thomas Stafford, a work written under his direction, and from materials of his collecting, entitled, "*Hibernia pacata*," or the History of the Wars in Ireland, particularly in the province of Munster, during his residence there; in folio, illustrated by seventeen maps. In the Bodleian li-

brary are also four large volumes of materials relative to Ireland, collected by Sir G. Carew. He also had prepared a mass of materials for the life of Henry V., which was inserted in Speed's Chronicle. *Biogr. Britan.—A.*

CAREW, THOMAS, an English poet of the 17th century, was of the family of Carews in Gloucestershire, a branch of that of Devonshire. He was educated at Corpus-Christi college in Oxford, and having afterwards improved himself by travel, he appeared at court with such advantage, as to obtain a high character among the men of wit and elegant accomplishments. Charles I. made him gentleman of the privy-chamber, and sewer in ordinary; and he obtained extravagant praises from Ben Jonson, Davenant, and other poets of his time, to which his being one of the "mob of gentlemen" who exercised themselves in the then fashionable pursuits of polite literature seems not a little to have contributed. It is more to his praise that he was a youthful intimate of the great earl of Clarendon, who speaks in high terms of his engaging qualities, and his talent for light poetry of the amorous kind, in the elegance and fancy of which he had few equals. He also intimates, that Carew, after passing fifty years of life in a careless and licentious manner, died with profound sentiments of religious repentance. His death was about 1639. He left a volume of poems, which has been several times reprinted, and a Masque entitled "*Cælum Britannicum*."

Two others of the name of CAREW, *Richard* and *George*, brothers, of the Cornish branch of that family, are known as men of letters. *Richard*, who settled in his own country as a country gentleman, was the author of a "*Survey of Cornwall*," first printed in 1602, and much esteemed in its time, though since superseded by Dr. Borlase's more accurate work. He wrote some other pieces now scarcely known, and died in 1620. *George*, his younger brother, was brought up to the law, and employed in foreign embassies. In France he formed an intimacy with the celebrated president de Thou, with whom he corresponded. In 1609, on returning from his embassy to that country, he drew up an account of the state of France for the use of James I. which was published in 1749, by Dr. Birch, at the end of his *Historical View of the Negotiations between the Courts of England, France, and Brussels*, and is represented as a model of the kind. *Biogr. Britan.—A.*

CARIBERT, CHARIBERT, or ARIBERT, king of Paris in the sixth century, was one of

the four sons of Clotaire I. On the expulsion of his brother Childeert, who had seized Paris, that city and its district or kingdom fell to him by lot in 562. He reigned there in peace, and was reckoned one of the ablest and most learned princes of his time. He spoke Latin with ease and elegance, and maintained justice with great care throughout his dominions. His own conduct, however, in one point was extremely licentious. Repudiating his first wife (by whom he had a daughter, afterwards married to Ethelbert king of Kent), he married successively two of her servants, sisters, the daughters of a woolcomber, and also took a third wife, the daughter of a shepherd. For this misconduct, and other violations of ecclesiastical discipline, he was excommunicated by Germanus, bishop of Paris. He died at the castle of Blaye on the Garonne in 567. *Moreri. Mod. Univers. Hist.*

One of the same name was king of Aquitaine, and died in 630. —A.

CARINUS, one of the short-lived race of Roman emperors, was the eldest son of the emperor Carus. Soon after his father's election, in the year 282, he and his brother Numerian, then arrived at manhood, were declared Cæsars, and admitted to a participation of imperial power. Carinus was an early-vitiated character, given to dissolute pleasures from his first entrance into life; and this elevation of his family only fostered his bad propensities. He does not seem, however, to have been void of courage and activity; and his father, at his departure for the Persian war, conferred on him the government of the western provinces, and directed him to fix his residence at Rome. Carinus displayed some vigour in repelling the inroads of the Gauls; but, on his arrival at the capital, he plunged into all the dissoluteness which the luxury of the place and uncontrolled power prompted to one possessed of his inclinations. Indolence, effeminacy, cruelty, arrogance, and voluptuousness, placed him in the same rank with the worst of his predecessors. An ungovernable passion for women was one of his distinguishing features; and in the course of a few months he successively married and divorced nine wives, most of whom he left pregnant; and besides, indulged himself in a variety of intrigues with other women, single and married. He chose his favourites and ministers from the very dregs of the people, and filled the palace with all the infamous appendages of riot and debauchery. The scandal of his conduct reached his father's ears, and the emperor declared his resolution of removing him

from the station he so unworthily filled; but his death, at the end of the year 283, freed the son from all remaining restraint. Carinus was, on that event, declared joint emperor with his brother Numerian; and it is probable civil dissension would have been the result of their different characters, had not Numerian perished on his return with the army from the Persian expedition. As for Carinus, his new elevation was distinguished only by a freer course of vice and misgovernment; and his reign is alone illustrated by the extraordinary splendour with which in his own and his brother's name he exhibited the public games of the circus and amphitheatre at Rome. Amidst his loose pleasures, however, we find him suppressing a revolt of Sabinus Julianus governor of Venetia, and destroying the usurper in battle on the plains of Verona. But a more formidable rival was approaching. After the death of Numerian, Diocletian had been raised to the purple by the eastern army, and was advancing through Illyrium to take possession of the imperial throne. Carinus marched to meet him, and several partial engagements ensued with alternate success. At length the decisive battle was fought on the fields of Margus, a city of Mœsia, the modern Servia. While Carinus stood fair for the victory, he was abandoned by his disaffected officers; and a tribune, whose wife he had debauched, seized the moment of revenge by dispatching him with a single blow. This event happened in 285, after Carinus had reigned somewhat more than a year from the death of his father. *Hist. August. Crevier. Gibbon.*—A.

CARLETON, DUDLEY, viscount Dorchester, an eminent statesman and negociator in the reigns of James I. and Charles I. was the son of Anthony Carleton, esq. at whose seat in Oxfordshire he was born in 1573. After an education at Westminster-school, and Christchurch-college, Oxford, he went abroad, and was some time secretary to the English ambassador at Paris. He was afterwards in the family of the duke of Northumberland; and then became a gentleman-usher at court. He was member for a Cornish borough in the first parliament of king James, and distinguished himself as an able speaker and man of business. In 1605, he accompanied lord Norris into Spain. On his return he was for a few years an expectant for preferment, which at length he obtained by an appointment to the post of ambassador to Brussels in 1610. This embassy not then taking place, he was sent in the same capacity to Venice, having just received the honour

of knighthood. Here he was a principal agent in concluding a treaty between the king of Spain and the duke of Savoy. Soon after his return, in 1615, he was appointed to the very important embassy to the states-general of the United Provinces, which occupied many of the busiest years of his life. He had a seat in the council of state, a privilege obtained for her ambassadors by Elisabeth, and which Carleton was the last who possessed. At his arrival in Holland, the country was violently agitated by the disputes between the Arminians and Calvinists; and, according to his instructions, he joined the party of the latter, headed by prince Maurice, against the former, led by the pensionary Barneveldt. He acted a considerable part in the synod of Dort, and used his best endeavours to promote the cause of the elector Palatine in Germany. Various commercial disputes, the shocking affair of Amboyna, and the fluctuating politics of Buckingham, rendered his task a difficult and delicate one, and he acquitted himself much to his credit; yet the disputes at home between Charles and his parliament, and their dislike of his favourite minister, thwarted some of the principal plans in which he was engaged. He returned to England in 1625, and was joined with the earl of Holland in a negociation at the court of France which but partially succeeded. In the parliament of 1626, sir Dudley was brought in as a member by his patron the duke of Buckingham, whose favour he had courted by servilities at that time too frequent, and whom he attempted to support against the enmity of the Commons. On this occasion he took in his speeches the high ground of prerogative, which, though it gained him the ill-will of the patriots, procured him from the court, part of the reward he sought. He was called to the Upper House in May, 1626, by the style of baron Carleton of Imbercourt in Surrey. Some differences between the courts of London and the Hague caused him in 1627 to be sent to resume his post of ambassador to the states-general. He found their disposition much less favourable to the English interest than before, and was not permitted to take his seat at the council of state. He remained, however, in Holland, employed in various weighty and difficult negotiations, till his recal in 1628. In that year he was raised to the dignity of viscount Dorchester, and made secretary of state. In this capacity he had the chief management of the treaties with France and Spain, and also conducted various other foreign transactions, for which he is acknowledged to have been better qualified than for the internal concerns of

the nation, which now became very disordered and intricate. He seems to have been inclined to arbitrary maxims of government, and acquiesced in the dangerous measures of Buckingham, Laud, and others, who widened the breach between the king and parliament. Before matters came to an extremity, however, he was removed from the scene by illness, which carried him off in February, 1631-32, in the fifty-ninth year of his age. Carleton wrote a number of letters, speeches, &c. on political topics; but the most valuable of his remains is a series of his dispatches while abroad, from which a selection of "Letters to and from Sir Dudley Carleton during his Embassy from Holland, from January, 1616, to December, 1620," was published by lord Hardwicke in one volume 4to. in 1757, with an historical preface. The second edition appeared in 1775. After making proper allowance for party and national prejudices, these letters are allowed to contain a very curious and accurate account of Dutch affairs during that period, and to make a valuable addition to the materials for modern history. *Biogr. Britan.*—A.

CARLOMAN, eldest son of Charles Martel, at his father's death, in 741, succeeded to the dominion of Austrasia. He and his brother Pepin acted in concert in securing the territories which they inherited; from the attacks of their neighbours, and they defeated Odilon duke of Bavaria with his German confederates on the banks of the Lech in 743. Carloman then entered the country of the Saxons, and made their duke Theodoric prisoner. After some other successful expeditions, in which he displayed equal courage and ability, he grew disgusted with the world, and determined upon religious retirement. He recommended to Pepin a son of his named Drogon, and then made a journey to Rome with a splendid retinue, offered magnificent presents to the holy see, in his own name and that of his brother, and received the clerical tonsure from the hands of pope Zachary in 747. He retired to a monastery on Mount Soracte, where he became a monk of the order of St. Benedict; but receiving too many visits in this place, he removed to the abbey of Mount Cassin, where he passed his days in the practices of devotion, and the menial offices of the convent. He died at Vienne in Dauphiny in 755. Carloman convoked in 742 a famous council in Germany, of which the acts were published in his name. *Moreri. Mod. Univers. Hist.*—A.

CARLOMAN, son of Pepin the Short, and younger brother of Charlemagne, is supposed

to have succeeded at his father's death to the kingdom of Austrasia, Burgundy, and part of Aquitaine. He was consecrated at Soissons in 768, but whether the partition between him and Charlemagne was ever absolutely effectuated, seems uncertain. He acted towards his brother with little cordiality, and it is probable that serious contention between them would have ensued, had not Carloman been taken off by death in 771, leaving Charlemagne sole possessor of the French monarchy. *Moreri. Mod. Univers. Hist.—A.*

CARLOMAN, son of Lewis II., or the Stammerer, succeeded his father, in conjunction with his brother Lewis III. in 879. At this time the weakness of the crown of France encouraged several of the great lords to aim at independence; and Boson established the kingdom of Arles or Provence, whilst the Normans made inroads on the northern side. Carloman, whose share of the kingdom was Aquitaine and Burgundy, assisted by Lewis, made war on Boson, and besieged Vienne. But Lewis was called away to oppose the Normans, and died in 882. Carloman, being declared king of France on this event, left the siege of Vienne, and marched into Picardy, where he was obliged to purchase the retreat of the Normans by a sum of money. He was soon afterwards wounded in hunting the wild boar, and died in 884, at the age of eighteen. He had been contracted to a daughter of Boson, but the marriage was never consummated. *Moreri. Mod. Univers. Hist.—A.*

CARLOMAN, king of Bavaria, eldest son of Lewis I. king of Germany, succeeded in 876 to that part of his father's dominions which formed the kingdom of Bavaria, comprising, besides that province, Bohemia, Moravia, Carinthia, Austria, Sclavonia, and part of Hungary. He endeavoured also to annex Italy to his dominions, and for that purpose marched an army into the country, but a false alarm caused him to return, after having made himself master of some towns in Lombardy. He appears, however, to have continued to exercise some authority in Italy, and to have borne the title of its king. He fought with success against the duke of Moravia and count of Carinthia, but sustained a defeat from the Moravian insurgents. He died of a palsy in 880. *Moreri. Mod. Univers. Hist.—A.*

CARLONE, JOHN, an eminent painter, was the son of a Lombard sculptor who settled at Genoa, where John was born about the year 1590. He was first the disciple of Peter Sori of Sienna, and after that painter had left Genoa, was sent to Rome, where he employed

several years to advantage in studying the great works of art. He was afterwards some time in the school of Passignani at Florence, where he learned to handle his pencil freely, and to paint in fresco. Returning to Genoa, he was employed in many considerable works, and distinguished himself by his great style of painting, and his particular knowledge of foreshortening. His principal work is the history of the Virgin on the ceiling of the Annonciata del Guastato, which exhibits a wonderful effect of colouring. He finished several other pieces in and near Genoa; and being sent for to Milan to paint the dome of the Theatin-church, he died there in the midst of his labours in 1630, at the early age of forty. His brother, *John Baptist*, put the finishing hand to the work. Several of the family of Carlone were able artists in painting and sculpture. *D'Argenville Vies des Peintres.—A.*

CARLOS, DON, son of Philip II. king of Spain, whom his tragical fate has alone rendered conspicuous, was born in 1545 at Valladolid, his mother dying in child-birth of him. His disposition appears originally to have partaken of the weakness and deformity of his frame. He was passionate, sullen, and obstinate, apt to take offence, and implacable in his resentments. So fiery and uncontrollable was his temper, that his governor, Don Garcia de Toledo, who sincerely loved him, once expostulating with him on his conduct as they were riding together in a private place, the prince drew his sword and attempted suddenly to kill him, and the governor only escaped by setting spurs to his horse. During the life-time of Mary of England, a match was projected between Don Carlos and Elisabeth of France, whom Philip himself, on becoming a widower, afterwards married. This disappointment, and the sense of his father's displeasure, incurred by his own perverse behaviour, seem to have preyed on his mind, and brought him into a state of unusual irritability. In his twenty-first year he was discovered to have engaged in intrigues with the malcontents in the Low-countries, and to have had a design of withdrawing to Flanders; and on the duke of Alva's appointment to the command of that country, when he waited on Don Carlos to take leave, the prince broke out into a violent rage, drew his dagger, and would have killed the duke had he not held him forcibly by the arms. Don Carlos was then desirous of marrying his cousin Anne of Austria; and as his father did not show any eagerness to conclude the match, he imagined that it was intended to set him

aside in the succession. The prince thereupon wrote letters to many of the nobility, desiring their assistance in a certain affair, and took the resolution of flying into Germany, for which purpose he had made provision. Meantime he betrayed such tokens of fear and suspicion, as almost proved a disordered mind. He kept a chest of fire-arms in his apartment, placed loaded pistols under his pillow, and closed his chamber by a lock of peculiar construction. His designs being all discovered to his father, the king entered his apartment at midnight, attended by some of the chief officers of state, and guards. Don Carlos was surprised in his sleep, disarmed, and made prisoner, and all his papers were seized. The remainder of the story is very differently related by the friends and enemies of Philip; by the narrators of plain history, and the fabricators of romance. It appears certain that the king took pains to inform foreign courts and his own capital towns of the motives which had induced him to treat his son in this manner, and that in all his proceedings he was careful to have the sanction of divines and civilians. It is said that the process of Don Carlos was drawn up, and that he was condemned to die; and different stories are told of his being strangled, bled to death, and poisoned. On the other hand, the Spanish, and some other historians affirm, that the prince, having in vain attempted to destroy himself by abstaining from food, at last eat with great voracity, drank to excess of iced-water, and thus brought on a complaint of his stomach and bowels which proved fatal. He died about half a year after his apprehension, in the year 1567, the twenty-fourth of his age, having first, it is said, received the sacraments of the church, and his father's blessing and forgiveness. The stern unfeeling character of Philip have given credibility to those accounts of this domestic tragedy, which bear hardest upon his paternal character; but there seems no reason to exalt the son at the expence of the father. Writers of romance and tragedy have converted the whole into a love-tale, and have made Philip's jealousy of a mutual affection between Don Carlos and his mother-in-law the cause of all the disasters; but this prince appears to have been an unlikely person to have felt, and still more to have inspired, a tender passion. *Mod. Univers. Hist.—A.*

CARNEADES, an eminent Greek philosopher, founder of the Third or New Academy, was a native of Cyrene in Africa, and is supposed to have been born in the third year of the

141st Olympiad. He studied first under Diogenes the stoic; afterwards, becoming a member of the academy, he attended the lectures of Egesinus, who explained the doctrines introduced by Arcesilaus. His application to study was so intense, as to make him regardless of all the common offices of life, and even to render him insensible to the calls of hunger. He succeeded Egesinus in the chair of the academy, and restored its declining reputation by softening, at least in terms, the dogma of Arcesilaus respecting the absolute uncertainty of things, and admitting of practical probabilities. The doctrine of the New Academy specifically was, "that as the senses, the understanding, and the imagination, frequently deceive us, they cannot be infallible judges of truth; but that, from the impressions made by the senses, we infer appearances of truth, or probabilities, which, with respect to the conduct of life, are a sufficient guide." Carneades divided probabilities, according to their degree, into simple, uncontradicted, and confirmed by accurate examination. The latter afford a strong ground of belief; but the judgments resulting from probability are not science, but opinion, which is all the knowledge the mind of man is capable of attaining. On the whole, it appears that the chief difference between Arcesilaus and Carneades was, that the latter taught the doctrine of uncertainty in less exceptionable terms than the former. He likewise attended more to ethics than Arcesilaus, who was chiefly occupied in refuting the tenets of other philosophers in dialectics and physics. Carneades was a strenuous opponent of the stoic Chrysippus, but at the same time always did justice to his merit. He was used to say, that if there were no Chrysippus, there would be no Carneades; intimating that he derived much of his reputation from disputing with him. He attacked with vigour and acuteness the doctrine of the stoics concerning the gods; not, says Cicero, with a view to subvert the received notions of religion, but to prove that the stoical theology was unsatisfactory. He was a maintainer of human free-will against their doctrine of fate; and urged just the same difficulties in reconciling the divine prescience with the freedom of human actions, as have since divided the christian schools. Carneades was as celebrated an orator as a philosopher. His voice was remarkably strong, and his delivery vehement and rapid. One of the most distinguished events of his life was the being delegated with two other philosophers, Diogenes the stoic, and Critolaus the peripatetic, by the people of Athens to Rome,

in order to gain the mitigation of a fine laid under the Roman authority upon the Athenians, for having ravaged the city of Oropus in Bœotia. This extraordinary embassy was successful in its object; but it besides forms a sort of era in the Roman manners and studies. Such, according to Plutarch, was the effect of the eloquence of Carneades in particular, that the Roman youth renounced their usual amusements and exercises to attend upon his discourses, and their attachment to Greek philosophy and literature may be dated from that time. Cato, the rigid censor, was so alarmed with this new taste, that he advised the immediate dismissal of the ambassadors, lest they should corrupt the simplicity of the Roman character. Two discourses which Carneades pronounced, one in praise of justice, and another in disparagement of it, were not likely to remove the prejudices of the censor against Grecian subtlety. Indeed, a propensity to argue indifferently on both sides of a question seems to have been one of the foibles of this philosopher. Nevertheless, his own practical ideas of morals were correct; and he is justly praised for the following sentiment, "that if a person knew that his enemy, or any other whose death would be an advantage to him, was going to sit down on the grass where an asp lay concealed, it would be his duty to warn him of it, though no one else were acquainted with the fact." Carneades is quoted by Plutarch as the author of the saying, "that the only art thoroughly learned by princes, is that of riding, since their master, the horse, will not flatter them." This philosopher, as he grew old, manifested strong apprehensions of dying, and frequently lamented that the same nature which had put together the human frame, should be capable of dissolving it. His life, however, was protracted to his eighty-fifth, or, according to Cicero and Valerius Maximus, his ninetieth year. *Bayle. Brucker.*—A.

CARO, ANNIBAL, an Italian poet and man of letters of great eminence, was born in 1507 at Civitanuova in the marche of Ancona, of reputable but poor parents. In his youth he was obliged for a maintenance to engage himself as a domestic tutor to the sons of Luigi Gaddi in Florence, who discovering his uncommon talents, made him his secretary, and conferred on him some benefices. After the death of Gaddi, Caro passed into the service of Pier-Luigi Farnese, who employed him in various confidential commissions, and sent him to Flanders in 1544, on an important business, to the emperor Charles V. The tragical death

of the duke Farnese brought Caro into some danger, and obliged him to take refuge at Parma, where he was kindly received by the duke Ottavio Farnese. The cardinals Rannucio and Alexander Farnese were each emulous of possessing him; and he lived with the latter as his private secretary, in great favour, and enriched by various commanderies and other benefices, till his death in 1566. The life of Caro, exclusive of what was employed in the direct service of his masters, was spent in the pursuits of elegant literature. In his youth he composed in his mother tongue some works of the light and humorous kind; as the "*Ficheide*," or a commentary on a canzone of Molza; the "*Diceria de' Nasi*;" and a comedy in prose entitled "*Gli Straccione*." He also exercised himself in translations from the Greek; and printed Italian versions of the rhetoric of Aristotle, and two orations of St. Gregory Nazianzen, and one of St. Cyprian: he likewise translated the Pastorals of Longus, and Aristotle's History of Animals, but left the latter unfinished. A taste for collecting ancient medals, which was much favoured by the patronage of the Farnese family, made him master of a very rich cabinet of these relics, on which he wrote an extensive treatise never printed; and such was his reputation for antiquarian knowledge, that the learned Onufrio Panvini dedicated to him his book *De antiquis Romanorum nominibus*. His familiar letters, and those written in the name of cardinal Alexander Farnese, are accounted the most perfect models of ease and elegance in that kind of writing. His Italian poetry, though not all of equal merit, contains pieces which rank among the best of the productions of that class. His sonnets and canzones were particularly celebrated; and one of the latter, to the honour of the royal house of France, had unfortunately consequence enough to become the ground of one of the most virulent and serious disputes recorded in the history of literary controversy. On its publication, it underwent some severe critical censure from Lodovico Castelvetro, a celebrated grammarian; which provoked from Caro a reply so infamously libellous, that his greatest admirers have never been able to wipe away the stain it has left on his memory as a man and a christian. Nor did the contention (which interested all the Italian literati of the time, and is scarcely yet forgotten) stop within the limit of hard words; for Castelvetro was accused, though probably unjustly, of procuring the assassination of a young friend of Caro; and Caro, with more reason, was suspected of having used means to render

Castelvetro obnoxious to the inquisition, in matters of faith, which was the cause of that learned man's exile from his country, after having brought his life into imminent hazard. This terrible quarrel being ended, Caro retiring to a small villa at Frescati, employed his latter days chiefly in a translation of the *Eneid* of Virgil, into Italian blank verse, which he just lived to finish. This work, though censured as deviating too far from the original, has ever obtained great applause from the best judges, and still ranks among those which do most honour to Italian literature. It was first published at Venice in 1581; one of the best editions is that of Paris, 2 vols. 8vo. 1765. The "Poems" of Caro were printed at Venice in 1584, 4to. His "Letters," which appeared at different times, were reprinted at Padua in 1749, 3 vols. 8vo. *Tiraboschi. Moreri. Nouv. Dict. Hist.*—A.

CARLOSTADT, or CARLOSTADT, ANDREW BODENSTEIN, one of the earliest lutheran divines, was a native of Carlostadt in Franconia, whence he derived his usual name. He studied in Germany and Italy, and became canon, archdeacon, and theological professor, at Wittenberg. He was dean of that university in 1512, when Luther received the degree of doctor; and when that reformer began to preach against popery, Carolostadt joined him, and became his colleague. As he was of a warm impatient temper, inclined to enthusiasm, and disposed to carry reformation to its full length, he took the opportunity of Luther's absence in 1522, and excited great tumults at Wittenberg, by suppressing private masses, removing the images from the churches, and abolishing the law of clerical celibacy. These steps, however, he did not take merely on his own authority, but with the concurrence of Melancthon, Amsdorff, and other divines, and under the sanction of the elector of Saxony. Luther, however, either disapproving such violent changes, or displeased that they were made without his authority, broke with Carolostadt on his return. The latter retired to Orlamund, and widened the breach by attacking the opinion of Luther concerning the eucharist. Instead of the mysterious *consubstantiation* of Luther, he taught that the sacramental rite was only a commemoration of Christ's death; and he explained away the force of "This is my body," by saying that Christ then pointed to his own body, not to the bread. Carolostadt was the first of the protestant divines who took a wife; for which action, at least, Luther did not disapprove him, since he soon followed his example. It was more un-

fortunate that he caught a portion of the fanaticism of the anabaptists and other pretenders to immediate inspiration, which induced him to propose abolishing the civil law, and the constitutions of the German empire, and to substitute the law of Moses in their place. He also declaimed against human learning, railed against the universities, assumed the occupation and habit of a labourer, and displayed such marks of a perverted understanding as caused his banishment from the electorate of Saxony. He repaired to Switzerland, and taught his doctrines at Zurich and other places; but he seems to have recovered in some degree from his fanaticism, since he wrote a work expressly against enthusiasm, and the tenets and proceedings of the anabaptists, which he addressed to Luther, and which occasioned a reconciliation between them, with permission for him to return into Saxony. The conformity of Zuingli's doctrine on the eucharist with his own induced him, however, to return to Switzerland, and he became pastor and professor of divinity at Basil, where he died in 1541. His memory has been treated with peculiar severity by the Roman-catholics, who have retailed some absurd stories concerning him, and his dispute with Luther. *Moreri. Mosheim and Maclaine's Notes.*—A.

CARPOCRAS, or CARPOCRATES, a heresiarch of the second century, was a native of Alexandria. He was of the gnostic school, and maintained its philosophical tenets. With respect to christian doctrine, he held that Jesus was the son of Joseph and Mary according to the common course of nature, and in no wise distinguished from other men but by his superior virtue and elevation of mind. With respect to morals, he is said to have held that lusts and passions, being implanted in human nature by God himself, have nothing criminal in them; that all actions are indifferent in their own nature, and are rendered good or evil only by laws and opinions. It is further asserted, that he taught that all things ought to be in common, and that it was a tyranny for laws to abridge the natural rights of men;—that he not only allowed his disciples a full liberty to sin, but recommended a vicious course of life to them, asserting that salvation was only attainable by those who had committed all sorts of crimes, and filled up the measure of iniquity. As it appears that Carpocrates acknowledged the validity of the moral laws given by Christ to his disciples, there is reason to suspect that the usual calumnies against heretics have been employed in imputing to him the above shocking

doctrines; or, at least, that inferences have been drawn from his principles which he would disavow. He had a son named Epiphanius who taught the same opinions, and had many followers, though he died at eighteen years of age. The Carpocratians were, like almost all sectaries, accused by their adversaries of abominable practices at their religious repasts. *Moreri. Mosheim.—A.*

CARPZOVIUS, BENEDICT, the son of an eminent lawyer of the same name, was born in 1595, and succeeded his father as counsellor of the elector of Saxony, and assessor of the judges of appeals. He is allowed to have been the best writer on the legal practice of Germany, which he collected from the constitutions and determinations preserved in the archives. He published in 1635 "*Practica rerum criminalium*," fol. which has been several times reprinted, and abridged. In 1638 he published "*Definitiones forenses, vel Jurisprudentia forensis Romano-Saxonica ad constitutiones electoris Augusti*," fol.; and in 1640, his commentary "*Ad legem regiam Germanorum*." Other works of his are; "*Responsa juris electoralia*," fol. 1642: "*Definitionum ecclesiasticarum seu consistorialium*," &c. 1649: "*Decisiones Saxonicae*," 3 vols. 1646, 52, 54: "*Processus juris Saxonici*," fol. 1657. He retired to Leipsic towards the close of his life, where he devoted himself entirely to the study of the scriptures, all which, it is said, he had read over fifty-three times, besides commentaries. He died in 1666. Several other members of the family of Carpzovii were eminent as theologians and philologists. *Moreri.—A.*

CARRACCI, LEWIS, principal founder of the celebrated Bolognan school of painting, was born in that city in 1555. His father, a butcher by trade, gave him no other education than one suitable to his own condition; but a natural taste for drawing caused the young man to enter as a disciple of the painter Prospero Fontana. His progress was slow, and his leisurely manner of working drew upon him the ridicule of his comrades; but by his patience and assiduity he was laying in a store of knowledge which in time raised him far above them. He studied for some time in the academy of Passignani at Florence, where he copied the works of Andrea del Sarto. Afterwards, visiting Parma, Mantua, and Venice, the performances of Corregio, Titian, Julio Romano, and Parmegiano, perfected his style, and without seeing Rome, he returned to Bologna, where he took the lead of his old master and all the artists of that city. His affection for his two cousins,

Augustin and Annibal Carracci, caused him to encourage the decided inclination they showed in early youth for the arts of design; and he persuaded their father to put Augustin to the school of Fontana, whilst he took Annibal to his house as his own pupil. Lewis now adopted the grand design of reforming the whole Lombard school of painting, which had deviated from truth and nature to an affected and careless manner. He had to contend against the envy of his competitors and the false taste of his countrymen, which prevailed so far, that finding his cousins unhonoured and unemployed at home, he sent them to travel. On their return, he advised them to paint gratuitously for the churches, that their pictures, placed by the side of those of their rivals, might plead for themselves. This method succeeded, their reputation was established, and the style of the Carracci distinguished itself from all others. They settled the plan of their academy, procured casts and antiques from Rome, and engaged a professor of anatomy. The fame of this school extended to Rome itself, and cardinal Farnese sent for Lewis to paint his gallery. Unwilling to quit his post of head of the academy, he sent Annibal in his stead. Augustin was also at that capital, so that the whole business of sustaining the reputation of the Bolognan school devolved upon Lewis, who proved himself equal to the task. When Annibal had finished the Farnesian gallery, he was desirous of submitting his great work to the judgment of his kinsman and master, and strongly urged Lewis to come and view it. He was then near sixty, and it will appear extraordinary that this should be his first visit to the metropolis of the arts. He went, expressed his satisfaction with the work of Annibal, made some corrections in it, and painted a single figure; and returned after an abode of only thirteen days at Rome.

After the death of his cousins, neither of whom came back to Bologna, Lewis still exerted himself to support the honour of the Carracci, and painted many excellent pieces. His invention was inexhaustible, and he treated the same subject in twenty different ways. He was able in landscape as well as in figures. His pencil was learned, correct, pleasing, and more graceful than that of Annibal, if less forcible. The private character of Lewis was worthy and respectable. He taught with zeal, and corrected with mildness. Superior to mean jealousy, he readily lent his designs to his scholars. He was extremely assiduous in his art, but so disinterested that he accumulated little property. Nei-

ther he nor his cousins ever married. His last performance was a fresco in one of the lanterns of the cathedral of Bologna, which, on account of his dimness of sight, did not succeed; and the criticism it underwent is said to have affected him so, that he took to his bed, and died in his sixty-fourth year, A.D. 1619. He was interred with great solemnity in the church of St. Mary Magdalen at Bologna. The principal works of Lewis Carracci are in the palaces and churches of Bologna. Some are to be met with in other churches and galleries of Italy, and but few elsewhere. A considerable number of his pieces have been engraved. He himself executed some masterly etchings. *D'Argenville Vies des Peintres.*—A.

CARRACCI, AUGUSTIN, the elder of the two cousins of Lewis, born at Bologna in 1557, was the son of a taylor of Cremona, and was destined to the profession of a goldsmith. His father, however, as has been mentioned, put him to the school of Fontana, and he afterwards studied under Passeroni. His genius was vigorous and comprehensive, and embraced not only painting, but all the arts and sciences, particularly philosophy, poetry, and mathematics. He also, with the pencil, employed the chisel and graver. A jealousy of the superior progress of his brother Annibal in painting, and impatience of the remonstrances of his father and uncle, caused him for a time to quit his masters in painting, and to attach himself principally to engraving, under Tibaldi, a good artist in that line, as well as an architect. He also gave free scope to his genius in other pursuits. At length he joined his brother at Parma, and with him studied the works of Corregio and Parmigiano. Thence he went to Venice, where he placed himself under the instruction of Cornelius Cort, an excellent engraver, whose manner he perfectly caught, while he excelled him in drawing. It was, indeed, the general practice of Augustin to correct faults in the drawing of the pictures he copied, for which he was praised by some painters, and blamed by others. At Venice he lived in the libertinism of the place, and injured his character by some licentious prints which he sold privately. His application to engraving enfeebled his colouring as a painter; but on his return to Bologna, by indefatigable application, he recovered all his power of the pencil. It was now that the academy, by the concordant efforts of the three Carracci, attained its highest glory. Each assisted the other; and the learning of Augustin was happily employed in directing the others in history and mythology, perspective, and archi-

itecture, on which last subjects he composed several treatises. He seems to have felt the superiority of the other two in painting, yet he occasionally sustained an honourable rivalry. His poetical talents at the same time caused him to be received into the academy *Dei Gelosi* at Bologna. At length, dissensions or other causes produced the separation of the Carracci, and Augustin first went to Rome, whither Annibal at his desire followed him. They long worked together at the Farnese palace, Augustin chiefly furnishing the thoughts, and sometimes the execution. This was occasionally so good and so much admired, as to excite the jealousy of Annibal, which rose to such a height as to cause their separation. Augustin went to Parma, where the duke employed him to paint a great hall in his garden. He worked with much care and pains, never satisfied with the perfection of his performances. Notwithstanding his differences with his brother and cousin, he was never happy when parted from them; and his melancholy was increased by the ill offices of his rivals and enemies at Parma. An invitation to Genoa for a great work from which he expected a proportional reward, but which the duke of Parma would not suffer him to accept, augmented his discontent, and aggravated an illness which was stealing on him. At this time his mind received an impression of devotion from contemplating a Virgin and Jesus of his own painting, and thenceforth he employed his pencil only on sacred subjects. He retired to a capuchin convent, where he testified his remorse for his past life by a picture of Peter in the act of repentance. A Last Judgment which he began was interrupted by his death, in 1602, at the age of forty-five. He was buried in the cathedral of Parma; and the academy of Bologna testified their sense of his merit by a magnificent service. Augustin was a polite, well-behaved man, frequenting the best company, by whom he was respected for his learning and ingenuity. As an artist, he stands high both for his engravings and paintings. Of the former many admirable performances are extant, after Paul Veronese, Corregio, Tintoret, and other great masters. His paintings are chiefly at Bologna, Rome, and Parma. He had a particular idea of the difficulty of drawing the human ear; and he made a model of one in large, which was a great object of study, and bore the name of *l'orechione d'Agostino*. *D'Argenville Vies des Peintres.*—A.

CARRACCI, ANNIBAL, the most celebrated of the name, younger brother of Augustin, was born at Bologna, in 1560. It has already been

mentioned that his cousin Lewis took him as his own domestic pupil. The fertility of his invention caused him to be employed in caricature, and he drew striking likenesses of all his friends, in which their distinguishing features were humorously overcharged. He even gave to animals a resemblance of the human face, and sometimes sketched the figure of a man under that of a vase. Proud of his facility, and daring in his designs, he would scarcely deign to copy the works of Lewis, and soon showed an ambition of standing by himself. His journey to Rome and Venice, in which he became acquainted with the great colourists of the time, ennobled his style; and he brought back to Bologna a manner so strong, and at the same time so elegant, that Lewis and Augustin quitted their own to follow his. Annibal aimed at nothing less than to unite in himself the several excellencies of all the great painters of Italy. His fertility was admirable, and supplied ideas for all his own works, and for the improvement of those of his disciples. Landscapes, figures, all flowed without effort from his pencil, and his style of drawing was equally bold and correct. One day, when Augustin was describing to his pupils in the academy the beauties of the Laocoon, with all the eloquence of a poet, Annibal approached, and sketched the figure itself on the wall with such accuracy as surprised all the spectators. "Thus," said he, "poets represent by words, and painters by the pencil." Contrary to his brother Augustin, Annibal affected plainness of dress, and the company of his equals. To correct Augustin's vanity he once sent him the portrait of their father, the taylor, threading a needle. Augustin bore as well as he could the rough and satirical sallies of his brother, and they seem, notwithstanding occasional bickerings, to have felt each other's value. In Annibal's capital work, the Farnese gallery, the erudition and judgment of Augustin was of great use to him, and he found the want of him when his jealousy had driven him from Rome. He was eight years about this wonderful performance, in which Poussin said that Annibal had surpassed all preceding painters, and himself likewise. The very paltry recompence which he received for it (500 gold crowns) almost put him out of humour with his art; yet he was far from being avaricious, and often left sums of money on the table of his work-room. Having been prevented by the gout from finishing a piece in the Spanish church at Rome, he liberally gave three-fourths of the price agreed on to his pupil Albani, who assisted him in it. His

health being impaired at Rome by the vexation he had undergone, and a licentious mode of living, he went to recruit in the air of Naples. Here he was so much chagrined on finding his talents undervalued in a concurrence for a great work at the Jesuits' church, that he determined to set out for Rome in the midst of the summer heats. The journey threw him into a fever, of which he died, at the age of forty-nine, in the year 1609. His last request was to be buried by the side of his admired Raphael.

Annibal Carracci was a man without form or ceremony, rude, careless in his dress, fond of low company, jealous of his reputation, and possessed of a philosophical contempt of worldly pomp and grandeur. So shy was he of the great, that cardinal Farnese one day coming to pay him a visit, he escaped by a back door, and left his scholars to entertain his eminence. His art was his only occupation, and few men have carried it farther. None, also, have had the credit of forming more eminent disciples, among whom it will be sufficient to enumerate Albani, Guido, Domenichino, and Lanfranc. His great works are at Bologna, Parma, and Rome, besides a number of easel pictures dispersed in collections throughout Europe. The famous Farnese gallery is itself a school of painting and poetry, its subjects being taken from the most celebrated fables of antiquity. Many of his works have been engraved; and he himself has left some etchings in a great style.

ANTONY CARRACCI, natural son of Augustin, was one of Annibal's pupils, and, from the fresco-paintings he has executed at Rome, seems likely to have equaled or surpassed all of the name, had he not died at the age of thirty-three, in 1618. *D'Argenville Vies des Peintres.*—A.

CARRANZA, BARTHOLOMEW, an eminent catholic prelate, was born in 1503 at Miranda in Navarre. He entered among the Dominicans in Castille, and taught theology with so much reputation at Salamanca, that he was deputed to the council of Trent. He distinguished himself in that assembly by the zeal with which he maintained the duty of clerical residence. Philip of Austria, afterwards king of Spain, who had been under his tuition, took him to England with him in 1554, when he went to marry queen Mary, with the hope of his being able to combat protestantism with success. Carranza was not deficient in zealous efforts for this purpose. He was made confessor to the queen; and his services were so agreeable to Philip, that in 1557 he promoted him to the rich archbishopric of Toledo. Carranza at-

tended upon the emperor Charles V. at his death, and administered to him the last sacraments. Soon after this event, he fell under the suspicion of heresy; and in 1559 he was apprehended, and committed to the prison of the inquisition. As they were taking him thither, he said to those about him, "I go between my best friend and my worst enemy.—My friend is my innocence; my enemy is my archbishopric of Toledo." After continuing eight years in confinement in Spain, he appealed to Rome, whither he was removed; and it was not till nine years more, in 1576, that sentence was pronounced against him. This was conformable to the principles of that detestable court; for though it declared that there were no certain proofs of his heresy, yet, on account of the strong presumptions against him, he was condemned to make a solemn abjuration of his supposed errors. He submitted to this sentence with resignation, and was then sent to retirement in the convent of Minerva, of his order. He died shortly after, in his seventy-second year, having first made protestation before the sacrament that he had never mortally offended respecting the faith; at the same time, with pious humility, acknowledging the justice of the proceedings against him. Such was the impression of his sanctity and innocence left upon the minds of the people, that on the day of his funeral the shops were all shut, and his corpse was treated with the veneration due to that of a saint. Justice was done to his memory in an epitaph placed on his tomb by Gregory XIII., which speaks of him as equally illustrious for his learning and his morals, modest in prosperity, and patient in adversity. His principal works are; "Summa Conciliorum," 1681, 4to.; a collection of councils held under the popes from St. Peter to Julius III.: a Latin treatise "On Residence," 1547: and a "Spanish Catechism," which was put into the prohibited index by the inquisition. He is said also to have composed a treatise "On Patience," the virtue he had so great a call to practise. *Bayle. Moreri. Nouv. Dict. Hist.*
—A.

CARRE, Louis, mathematician, was born the 26th of July, 1663, in the province of Brie in France. His father, who was a farmer, was desirous that he should qualify himself for the priesthood, in obedience to which he studied theology for three years; but as he refused to take orders at the end of that time, his father withheld the allowance which was necessary for his subsistence at Paris. In this situation he had the good fortune to find an asylum with

father Mallebranche, who employed him as an amanuensis. From the dark scholastic philosophy he found himself at once transported to the fountain-head of a luminous and brilliant system, by which a new universe was displayed to his imagination. Under this great master he acquired the mathematics and the most sublime metaphysics. He remained seven years in this excellent school, in which he had acquired so much knowledge, and at length thought it incumbent on him to seek some less precarious method of subsistence. He undertook to teach the mathematics and philosophy, particularly that metaphysical philosophy which formed the great object of his pursuits, and of which he considered geometry only as the preparatory step. His zeal and care were attended with much success. He had many scholars, and it is remarkable that a great number of these were women. The first female scholar he had, remarked that his manner of speaking was inelegant in many respects, and observed, that in return for the philosophy he taught her, she would teach him French; in which respect he always owned himself to be under great obligations to her. In general, he had a greater value for the understandings of women than of men. It is probable, as his eulogist observes, that he may have found them more docile, less prejudiced from previous acquisitions, and less inclined to dispute; or his good opinion might have been secured by natural preference and inclination, strengthened by the additional charm of philosophical acquisition. While he was thus employed in teaching, he had the mortification to observe the rapid advances of others in the sublime geometry, while the care of his subsistence prevented him from adding to his acquisitions to the extent he was desirous of. At this period, that is to say, in the year 1697, M. Varignon, who was always particularly careful in the choice of the élèves whom he nominated in the academy, took him in that station. In the year 1700 he published the first entire work which had appeared on the integral calculus, under the title of "A Method of measuring Surfaces and Solids, and finding their Centres of Gravitation, Percussion, and Oscillation." The author afterwards discovered some faults, which he had the candour to point out and amend in the second edition.

From the care of Varignon in choosing his pupils, it usually happened that their advance in the academy was speedy. Carre soon became associate, and afterwards pensioner; a fortune which was sufficient for his moderate wishes, and enabled him to devote

the whole of his time to study. As he possessed the place of mechanic, he turned his principal views to that subject, and considered every thing which relates to music, the theory of sounds, the description of different instruments, &c. But his labours were greatly interrupted by an indisposition with which he was afflicted, and which constantly increased for the last five or six years of his life. Acidity and want of the powers of digestion in the stomach gradually undermined his health, until he was rendered incapable of study, and of every useful employment. At length it became clearly evident that he could not survive; fortitude and calmness marked the days and hours during which his attention was fixed on the final period of his life, which happened on the 11th of April, 1711, in the forty-eighth year of his age. He left several treatises on philosophical and mathematical subjects to the Royal Academy, which still remain unpublished. His memoirs in the volumes of the academy are,

“ 1. The rectification of curve lines by tangents, 1701; 2. Solution of a problem proposed to geometricians, &c. 1701; 3. Reflections on the table of equations, 1701; 4. On the cause of the refraction of light, 1702; 5. Why the tides are always augmenting from Brest to St. Malo, and diminishing along the coasts of Normandy, 1702; 6. The number and the names of musical instruments, 1702; 7. On the rectification, &c. of the caustics by reflection, 1703; 8. Method for the rectification of curves, 1704; 9. Observations on the production of sound, 1704; 10. On a curve formed from a circle, 1705; 11. On the refraction of musket-balls in water, and on the resistance of that fluid, 1705; 12. Experiments on capillary tubes, 1705; 13. On the proportion of pipes to have a determinate quantity of water, 1705; 14. On the laws of motion, 1706; 15. On the properties of pendulums; with some new properties of the parabola, 1707; 16. On the proportion of cylinders that their sounds may form the musical chords, 1709; 17. On the elasticity of the air, 1710; 18. On catoptrics, 1710; 19. On the monochord:”—in the *Machines*, tom. I. with some other pieces not mathematical. *Eloge par Fontenelle*, 1711. *Rozier's Index*.—W. N.

CARRIERA, ROSA ALBA, an eminent female painter, was born in 1672, at Venice, where her father practised drawing in an humble condition. Destitute of personal charms, she was the more induced to give scope to her mental abilities. Her first occupation was in making Venice lace, but having copied a figure

drawn by her father, it was shewn to a foreign painter, who found in it such tokens of genius for the art, that he encouraged her to persevere, and gave her several of his own designs to copy. After his departure, a banker lent her some of Barrochio's fine heads in pastel. She studied them to great advantage: and her father, now recognising her peculiar genius, put her under the regular instruction of a painter, from whom she learned to paint full size in oil. Having, however, tried her hand at miniature, her success caused her to confine herself to it; and her portraits and fancy half-figures in pastel soon became celebrated throughout Italy. All the academies of painting in that country were eager to make her an associate; and she sent to them all admirable specimens of her skill. The king of Denmark, on a visit to Venice, paid her particular attention; and the duke of Tuscany requested her portrait for his gallery, which is accounted one of its master-pieces. She accompanied her brother-in-law the Venetian painter Pellegrini to Paris, where she remained a year, treated with great honour. The Academy of Painting in that city received her as a member, in 1720, and she gave for her reception-piece a Muse in pastel of exquisite beauty. She left several beautiful fancy-pieces behind her at Paris, of which Pellegrini gave her the designs; and painted portraits of the royal family and others. Thence she went to Vienna, where she was employed by the imperial family, and greatly caressed by the public. Returning to her native place, she lived with distinction, and her works were sought by the curious in distant countries. She became blind in the latter years of her life, a misfortune which she bore with great firmness. She had, indeed, resources besides her art, and practised music with her sisters, with whom she frequently gave little concerts. She died in 1757, at the age of eighty-five, and left considerable property of her own acquisition. Her miniature portraits are perfect resemblances, and their delicacy of finish, graceful airs, and beauty of colouring, are the admiration of connoisseurs. *D'Argenville Vies de Peintres*.—A.

CARSTARES, WILLIAM, a Scotch clergyman of political eminence, was born in 1649 at Cathcart near Glasgow, where his father was minister. He was educated first under the reverend Mr. Sinclair of Ormiston, who had several young men of family as his boarders, which gave young Carstares the opportunity of forming some valuable connections. The custom of the family of speaking no other language than

Latin, laid the foundation of a fluency of expression in that tongue, which he never lost. For his philosophical and theological studies he was sent to the university of Edinburgh; and was thence removed to that of Utrecht, chiefly for the purpose of keeping out of the way of the violent political contests which the prospect of a popish succession to the crown was now exciting in Great Britain, and in which the young man had already shewn a disposition to take a part. But a letter of recommendation that he carried with him to the prince of Orange's physician directly brought on what his change of situation was intended to prevent. He was introduced to the pensionary Fagel, and by him to the prince of Orange himself; who, finding Carstares well informed of the state of parties in Scotland, and warm in the principles of civil and religious liberty, entrusted him with all his designs relative to British affairs. Carstares returned to Scotland, intending to enter into the presbyterian church, according to his original destination; and passing through his examinations, obtained a licence to preach. Either, however, the discouragement under which the divines of his party laboured, or, more probably, a decided turn for politics, induced him to resolve upon revisiting Holland. As he was to pass through London, he was employed by Argyle and the other Scotch patriots to treat with the English exclusionists. In the close of 1682, he had various conferences with the heads of that party, which terminated in his being privy to what is called the Rye-house plot. On the discovery of that conspiracy, he was apprehended and committed to close custody in the Gate-house, Westminster. He was frequently examined before the privy-council, when he always expressed the greatest abhorrence of any design against the life of the king or his brother, but refused to give any information respecting the authors of the exclusion scheme. He was then sent to Scotland to be tried; and after a rigorous confinement in irons, as he would confess nothing, he was, according to the practice then subsisting in that kingdom, put to the torture in order to extort a confession. He endured this severe trial with great firmness; but being afterwards cajoled with offers of a full pardon, and assured that his answers should never be brought in evidence against any person, his resolution gave way, and he submitted to make a judicial declaration. The privy-council immediately published a paper entitled, "Mr. Carstare's Confession," containing, according to him, a very false and mutilated account of the whole trans-

action; and they directly violated the only condition on which he could have been induced to consent, by suffering his evidence to be produced in court against his friend Mr. Baillie of Jarviswood. This treachery and its consequences deeply affected him, and he could scarcely support himself under it. Being now released, he was permitted to retire into Holland, where he was received as a faithful sufferer in his cause by the prince of Orange, who made him one of his own chaplains, and procured his election to the office of minister of the English protestant congregation at Leyden. He was confidentially consulted respecting the characters of many who resorted to the prince's court, and proved of great use in planning those measures which terminated in the revolution. He accompanied the prince of Orange in his expedition to England, and remained about his person till the settlement of the crown. His advice was taken in every important affair relative to Scotland, and by his influence with the presbyterian clergy there, he obtained an address of thanks to the prince, which was highly acceptable. After the proclamation of William and Mary as sovereigns of Scotland, he was appointed their chaplain for that country, with all the revenue belonging to the chapel-royal. The king, however, signified his desire to have him still about his person; and he attended upon him abroad as well as at home. During this reign, Carstares was the chief agent between the church of Scotland and the court. He was considerably instrumental in the establishment of presbytery, to which William was averse; and Carstares found difficulty enough in keeping within due bounds that bigotry of the presbyterian clergy, which would scarcely admit of any coalescence or accommodation with the episcopalians. He exercised great vigilance in preventing measures which on either side might produce ill-will or disturbance; of which he gave a remarkable instance in 1693. An act was passed in that year by the Scotch parliament, obliging all in offices either civil or ecclesiastical, to take an oath of allegiance, and also to sign an *assurance* (as it was called) declaring William to be king *de jure*, as well as *de facto*. As this was an entirely new imposition with regard to the church, the ministers refused signing the declaration, and appealed to the privy-council, which was so far from redressing the grievance, that it recommended to the king to enforce the measure. Instructions were accordingly given to the royal commissioner to the general assembly, that he should require all the representatives of the clergy to

sign the assurance, and in case of refusal, should dissolve the assembly. The commissioner finding that a violent opposition was preparing, sent to court for further instructions; and at the same time the body of clergy sent a memorial of the business to Carstares, desiring his good offices to prevent the fatal effects likely to ensue to the church from these compulsory measures. The king, who received his packet first, had been prevailed upon to renew his orders in peremptory terms, and his dispatches were given to the messenger to be carried next morning. When Carstares was made acquainted with all the circumstances, he went to the messenger at night, demanded the dispatches from him in the king's name, and immediately repaired to Kensington, where he found his majesty gone to bed. Obtaining admission to his chamber, on pretext of very urgent business, he gently waked the king, fell on his knees, and asked pardon for the daring act of disobedience he had been guilty of. William first frowned upon him, and expressed great anger at the liberty he had taken in countermanding his orders; but Carstares obtaining a hearing, represented so strongly the danger of the step proposed, that the dispatches were thrown into the fire, and he was directed to send such instructions to the commissioner as he thought most for the public good. In consequence, the oath and assurance were dispensed with from the clergy. Carstares so much acquired the confidence of the presbyterian party in Scotland by this timely service, and so successfully cultivated the friendship of the earl of Portland, and other men of influence about the court, that the chief management of Scottish affairs devolved upon him, and he was regarded as a kind of viceroy for Scotland, though without a public character. His situation, amid contending factions, required great prudence and delicacy of conduct, nor could he escape the tax of envy inseparable from power. He retained, however, the esteem of those from whom it was most valuable; and the king, in the presence of several of his courtiers, once pronounced his best eulogy, by saying, "that he had long known Mr. Carstares; that he knew him well, and knew him to be an *honest man*."

On the death of king William, Carstares in great measure ceased to be employed in public business; but his known influence caused him to be continued by queen Anne in the post of royal chaplain for Scotland, and obtained for him the offer of an appointment to the vacant place of principal of the university of Edinburgh. This, in 1704, he accepted, with the

first professorship of divinity; and from the very classical Latin oration he pronounced on the occasion, it well appeared how much he had profited by the advantages of his early education. He showed his regard for literature by employing his influence at court in procuring an augmentation of the very small salaries then belonging to the regents in the several universities of Scotland; at the same time, with the disinterestedness which formed a distinguished part of his character, refusing any addition to his own. In executing the office of principal, he gained both the respect and affection of those under his authority, by the dignified affability and gentleness of his deportment. In the same year, he was unanimously invited to undertake the pastoral charge of one of the parishes of Edinburgh, which he fulfilled with diligence and attention. He was four times in the space of eleven years chosen moderator of the general assembly, and maintained great weight in its debates. When the important affair of the union of the two kingdoms was agitated, he took a decided part in its favour, and it was principally through his means that it underwent no public opposition from the presbyterian clergy. All his influence, however, was unable to control the bigotted spirit of that body, shown in their persecution of the episcopal ministers; and his efforts to promote moderation in this respect only tended to make him unpopular. To recover the good opinion of the party, he consented to be one of the agents sent to London to oppose the bills for the restoration of patronage in Scotland, and for the toleration of the episcopal clergy; though his compliance, in the latter instance at least, must have been contrary to his principles. The only excuse that can be made for him is, that he partook of the fears then justly prevalent of the restoration of the exiled family, an event which he knew to be ardently desired by the Scotch episcopalians. His efforts, though apparently sincere, were unsuccessful; but he was able, by prudent compromises, to ward off some attacks then meditated against the church of Scotland. He warmly promoted the succession of the House of Hanover, and procured an early address of congratulation from the general assembly to George I. on his accession to the crown. For this service he was continued in the post of royal-chaplain. He did not long survive this event, dying in December, 1715, at the age of sixty-six. His private character was highly respectable. His religion was free from enthusiasm and superstition, and his charity and bounty comprehended all sects and parties. His memory is revered by his

countrymen as that of a true and enlightened patriot; and few have held an active course amid violent public contentions with less reproach. *Biogr. Britan.*—A.

CARTE, THOMAS, an exact and industrious writer in English history, was the son of the reverend Samuel Carte, vicar of Clifton upon Dunsmoor, Warwickshire, where he was born (or, at least, baptized) in 1686. He was admitted at University-college, Oxford, in 1698, and was afterwards incorporated at Cambridge, where he took his degree of M.A. in 1706. He entered into holy orders, and was reader at the abbey-church in Bath, when a sermon he preached on the 30th of January, 1714, vindicating king Charles I. from the aspersions cast on his memory relative to the Irish rebellion, brought on a controversy with Mr. Chandler, a dissenting minister, and occasioned Mr. Carte's first publication, "The Irish Massacre set in a clear Light," &c. On the accession of George I., his principles not permitting him to take the oaths to the new government, he assumed a lay habit. He incurred some suspicion of being concerned in the rebellion of 1715, and orders were given for apprehending him, which he eluded by concealment at the house of a clergyman in Coleshill. He afterwards acted as secretary to bishop Atterbury; and being suspected of deeply sharing in the conspiracy attributed to that prelate, a charge of high-treason was brought against him, in 1722, and a reward of 1000*l*. offered for seizing his person. He was again successful in making his escape, and fled into France, where he resided several years under the name of Philips. In that country he obtained an introduction to many persons of learning and rank, and had access to the principal libraries, which opportunities he employed in collecting large materials for an intended English edition of the history of Thuanus. Dr. Mead purchased his collections for a considerable sum, and they were employed in Buckley's splendid edition of that work, which appeared in 1733. Queen Caroline, the liberal patroness of learning in all parties, procured permission for Carte's unmolested return to England. Soon after this took place, he engaged in his important work, "The History of the Life of James Duke of Ormonde," which he extended to 3 vols. fol. published in 1735-36. This is a valuable collection of matter relative to the history of those times, and particularly to the affairs of Ireland, and its facts have been very serviceable to Dr. Leland and other writers. The author sufficiently displays his attachment to arbitrary principles of government, and exaggerates the abilities and

virtues of his hero; but on the whole, the work gained him much reputation, especially with the tory party. He next entertained a design of writing a general history of England, chiefly intended as a counterbalance to that of Rapin de Thoyras, the principles of which were obnoxious to him and his party, and which he charged with many mistakes. He printed in 1738 a short account of the necessary materials for such a history, and the encouragement requisite for its completion; and he soon after obtained subscriptions, or the promise of them, to the amount of 600*l*. per annum. He then began his researches through the libraries of Cambridge, and he took up his residence for some time at the seat of sir John Hinde Cotton, whose large collection of pamphlets and journals he put into order. In 1744, during a suspension of the habeas corpus act, on account of apprehensions from the pretender, the suspicions against Carte were renewed, and he was taken into custody and underwent an examination. Nothing, however, appearing against him, he was soon discharged. This circumstance did not lessen the encouragement given to his history; on the contrary, it perhaps rather promoted a handsome subscription from the city of London, voted by the common-council; for a pure regard to the interests of learning, independently on party, can scarcely be thought to have been the motive with that body. Some of the London companies were likewise liberal subscribers to the design. The first volume in folio, concluding with the death of king John, was completed at the close of 1747; but the credit of the work was materially injured by a strange instance of the author's prejudice and want of judgment. This was, the insertion in a note of a silly story concerning a man who went out of Somersetshire in 1716 to Avignon, to be touched by the Pretender for the king's evil, and was asserted to have been cured. Such a proof of party-credulity, given without the least occasion, brought upon the author the loss of his subscriptions from the city of London, and caused the work to fall into neglect. He persevered, however, in his labours, and published two more volumes in 1750 and 1752. The fourth, which did not appear till after his death, brought down the history to 1654. Its character is that of being replete with useful and elaborate researches, but betraying strong and inveterate prejudices. It is mean in point of style; and certainly nothing of a philosophical spirit could be looked for from such an author. Mr. Carte published various other works, chiefly compilations, collections, and translations. The most considerable is a "Catalogue of Gascon,

Norman, and French Rolls preserved in the Tower of London," printed at Paris in 2 vols. fol. 1743. A translation of his history of England into French was undertaken by several persons in conjunction, but never finished. He died at Caldecot-house near Abingdon in 1754. His papers came to the Bodleian-library. They have been made use of by the earl of Hardwicke and Mr. Macpherson. He was a man of a strong constitution, indefatigably studious, careless of his appearance, but social and entertaining when the labours of the day were ended. He left a widow, but no children. *Nichols's Anecd. of Bowyer. Biogr. Britan.—A.*

CARTEIL, CHRISTOPHER, an English captain, born in Cornwall, who at the age of twenty-two bore arms in the sea service in the year 1572. The illustrious Boissot, admiral of the United Provinces, had the highest esteem for his talents. In 1582, the prince of Orange and the Dutch provinces gave him the command of the fleet they sent to Muscovy. On his return to England, queen Elizabeth sent him out with sir Francis Drake to the West Indies, where they took the towns of St. Jago, Carthage, and St. Augustin. The prudence and good conduct of Carteil were admired even by his enemies, who confessed that the military discipline observed by the troops under his command was as uncommon as it was unexpected. After a series of good fortune, he died at London in 1593. *Moreri.—W. N.*

CARTERET, JOHN, earl Granville, an eminent English statesman, born in 1690, was the eldest son of George lord Carteret, whose death left him heir to his title before he was five years old. He was educated at Westminster school, and Christ-church college, Oxford; and through his attention and abilities brought away an uncommon share of the classical knowledge for which those seats of learning are celebrated. High principles in government, and a fondness for convivial pleasures, are also said to have accompanied him thence, and to have characterised him through life. He was introduced into the House of Peers in 1711, and immediately distinguished himself by zeal for the Hanover succession, which acquired him the notice of George I., by whom he was successively raised to various posts of honour. He was a forcible and eloquent public speaker, and supported all the measures of administration during that reign. In 1719 he went ambassador-extraordinary and plenipotentiary to the queen of Sweden, and mediated the peace between that crown and Denmark, which put an end to the troubles of the north of Europe. In 1721

he became Mr. Craggs's successor as secretary of state, and proved an able parliamentary support to the conduct of the ministry, defending with vigour their boldest measures. He accompanied the king to Hanover in 1723, and on his return joined in various conferences on matters of importance at the Hague. In the next year he was appointed to the high and arduous post of lord-lieutenant of Ireland, which kingdom was then in a state of great discontent, not a little fomented by Swift's famous Drapier's Letters. Swift, who esteemed lord Carteret for his manners and learning, expostulated with him on his prosecution of the printer of those letters. Lord Carteret ingeniously replied by a line of Virgil (which perhaps may serve for a sound apology for many of the measures of that whole reign) "*Regni novitas me talia cogit Moliri*"—"The unconfirmed state of the throne compels me to make use of these means." After an administration which upon the whole proved satisfactory to the nation, he returned to England in 1726, and continued an eminent supporter of the government. Soon after the accession of George II. in 1727, he was again appointed to the viceroyalty of Ireland, where, with the interval of a visit to England, he conducted the affairs of government till 1730 with great success, employing his social talents to conciliate parties, and maintaining a good correspondence with several of the tory party. On this occasion, Swift wrote an humorous Vindication of Lord Carteret from the Charge of favouring none but Tories, High-church-men, and Jacobites. From the time of his return, for reasons of which we are not informed, lord Carteret became a violent opposer of the administration conducted by sir Robert Walpole; and in the course of his many speeches in the parliamentary contest, he was led to maintain maxims and hold language very different from his own whilst a member of government. He opened, in the House of Peers, the famous motion of February, 1741, for an address to remove Walpole from the king's presence and councils, and exerted all his eloquence on the occasion. When, in 1742, the dismissal of this minister was effected, lord Carteret again became a secretary of state, and again supported measures similar to those he had lately been censuring. In 1744, on the death of his mother, he succeeded to the titles of viscount Carteret and earl Granville. It is unnecessary to follow him through all the subsequent political changes of his life, in which he was sometimes high in the favour of his sovereign, and sometimes was obliged to give

way to more powerful interests. He died on January 2, 1763, in the seventy-third year of his age. The natural talents and acquirements of earl Granville appear to have been sufficient to place him very high among political characters, but his ardent, enterprising, and overbearing temper, fitted him rather for being the minister of an absolute monarch, than of a limited sovereign. He was ambitious and fond of sway, but neither mercenary nor vindictive; his genius was lofty and fertile, and his confidence and presumption were equal to it. It has been said of him, that he never doubted. His own literary abilities made him an encourager of learned men; and he was the particular patron of Dr. Taylor the celebrated Grecian, and of Dr. Bentley. In social life he was pleasant, good-humoured, frank, and bacchanalian. *Biogr. Britan.*—A.

CARTEROMACO, SCIPIO, whose proper name was *Fortiguerra*, a learned Italian, was born in 1467 at Pistoia, of which city his father was gonfalonier. Scipio studied first at a college in Pistoia founded by his family, and afterwards at Rome and Florence, at which last city he learned Greek under Angelo Poliziano. He then passed some years at Padua, where his reputation for Greek literature was so great, that the republic of Venice in 1500 appointed him with a liberal salary to teach that language to the Venetian youth. The tumults of war, however, caused him a few years after to accept an invitation to Rome by pope Julius II., who placed him with his nephew, cardinal Galeotti de la Rovere. After the death of that cardinal, Carteromaco attached himself to cardinal Francis Alidosio, who was killed at Ravenna in 1511. He then returned to Rome, and was patronised by cardinal John de' Medici, afterwards pope Leo X.; but just as the career of fortune was opening to him, he was cut short by death, at the age of forty-six, in 1513. He was certainly one of the most learned men of his time, as well as one of the most modest. Erasmus, who knew him at Bologna and Rome, attests both these qualities, and says, that though he was so profound a scholar, he must be urged before it could be discovered that he had any literature at all. His principal works are, "A Latin Oration in praise of Greek Learning," *Venice*, 1504: "A Latin Translation of the Greek Oration of Aristides in praise of the City of Rome," *Venice*, 1518: "An edition of Ptolemy's Geography," *Rome*, 1507: and various prefaces, epigrams, and letters, in Greek and Latin, inserted in other publications. *Bayle. Moreri. Tiraboschi.*—A.

CARTES, DES, see DESCARTES.

CARTIER, or QUARTIER, JAMES, an eminent navigator, was a native of St. Malo, where he distinguished himself as a very experienced pilot. He was employed by Francis I. to prosecute discoveries in Canada, which had in part been discovered in 1518 by the baron de Levi. Cartier made a voyage thither in 1534, examined the whole country with great attention, and gave an exact description of all its islands, coasts, capes, bays, &c. which was of great use to after-navigators. Many of the names which he affixed to places still remain. *Moreri.*—A.

CARTISMANDUA, queen of the Brigantes in Britain, is noted with the infamy of delivering up to the Romans the fugitive Caractacus. Afterwards, confiding in her power and the Roman favour, she discarded her husband Venusius, and assumed as the partner of her throne and bed his armour-bearer Vellocatus. Disorders immediately ensued. Her subjects revolted, and joining Venusius, who had assembled a band of auxiliaries, reduced the queen to extremities. She called the Romans to her aid, who, after various success, at length secured the safety of Cartismandua, and appear to have made themselves masters of the country. *Taciti Annal. XII. Hist. III.*—A.

CARTWRIGHT, THOMAS, an eminent and learned puritan divine, was born in Hertfordshire, in 1535. He was admitted of St. John's-college, Cambridge, in 1550, where he pursued his studies with great ardour, allowing himself no more than five hours' sleep every night. Within three years, however, probably through want of a maintenance, he quitted the university to become clerk to a counsellor at law; but in this situation he still employed all his leisure in the prosecution of his academical studies. In consequence of his master's account of him to Dr. Pilkington, master of St. John's-college, he was restored to that seminary of learning, and became fellow of the college in 1560. He was afterwards removed to Trinity-college, and was made one of its eight senior fellows. In the disputations held upon queen Elizabeth's visit to Cambridge in 1564, Cartwright was much distinguished; and his reputation caused him in 1570 to be appointed Margaret-professor of divinity. Such at that time was his popularity as a preacher, that when he preached at St. Mary's church, it was necessary to take out the windows. The puritanical or presbyterian notions of church-discipline had at this period made considerable progress in the universities, and Cartwright openly maintained them in his lectures. On this account, archbishop Grindal

and Dr. Whitgift sent complaints against him to sir William Cecil, chancellor of the university, desiring that he and his adherents might be silenced. Cecil was inclined to treat him with lenity; but his adversaries cited him before the vice-chancellor, and examined him concerning certain doctrines delivered in his lectures, contrary to the articles of the church and the established religion. His answers gave so little satisfaction, that he was suspended as a lecturer, and prevented from taking his doctor's degree. When Dr. Whitgift became vice-chancellor, he was proceeded against with greater severity, and deprived first of his professorship, and then of his fellowship, the latter upon pretence that he had forfeited it by not entering into priest's orders in due time. In reality, he was so popular in the university, that it was thought absolutely necessary to get rid of him, in order to prevent his principles from spreading. Thus deprived of all occupation, he went abroad, and visited several of the protestant universities, where he inspired a high respect for his learning and character. Beza, in particular, mentioned him in a letter to an English correspondent, as one of the most learned men he had ever known. He officiated two years as minister to the English merchants at Antwerp and Middleburg. On returning to England, where the contests between the episcopalians and puritans were now become more violent, Cartwright ventured to publish "A second Admonition to the Parliament" (the authors of the *first* Admonition, Field and Wilcox, had been committed to Newgate), which involved him in a controversy with Whitgift, and would have terminated in his confinement, had he not again quitted the kingdom. He had been about five years abroad, officiating to various English factories, when in 1580 James VI. of Scotland offered him a professorship at St. Andrew's, which he declined. He again returned to England, where he was thrown into prison, but obtained his liberty through the influence of lord-treasurer Burleigh and the earl of Leicester, the latter of whom appointed him with a decent stipend to be master and chaplain to a hospital of his foundation at Warwick. In 1583 he was engaged by several divines and persons of consequence, to write against the Rhemish translation of the New Testament, but after he had begun the work, Whitgift, then archbishop, sent him an arbitrary mandate against proceeding in it. He notwithstanding brought it nearly to completion, but it was not published till many years after his death. On account of

some new complaint against him, he was committed to prison in 1585, by Aylmer bishop of London; and a second time, by the same prelate, in 1591, when he was kept in rigorous confinement in the Fleet. He regained his liberty in 1592, and was restored to his hospital at Warwick, with permission to preach. It appears as if either his sufferings or different views of things had latterly softened his opposition to the church, and that a degree of friendship prevailed between him and his old adversary archbishop Whitgift. At length, much impaired in his constitution by confinement and the close application to his studies which he still continued, he died in December, 1603, in his sixty-eighth year. In his private character, Cartwright was pious, sincere, disinterested, and charitable. It is acknowledged that the persecution carried on against him was harsh and severe; but the contention between the two parties at that time was a contest for a superiority, which the intolerant principles of each would lead them equally to abuse; a circumstance which cannot but lessen the interest taken in the fate of individuals. Besides the works already mentioned, Cartwright wrote, "*Commentaria practica in totam Historiam Evangelicam*," 4to. 1630; reprinted at Amsterdam in 1647: "*Commentarii succincti & dilucidi in Proverbia Salomonis*," 4to. *Amst.* 1638: "*Metaphrasis & Homiliae in librum Salomonis qui inscribitur Ecclesiastes*," 4to. *Amst.* 1647: "*A Directory of Church-government*," 4to. 1644: "*A Body of Divinity*," 4to. 1616. *Biogr. Brit.*—A.

CARTWRIGHT, WILLIAM, a poet and divine, chiefly deserves commemoration as an example of the contrast sometimes observed between living fame, and a solid reputation with posterity. He was born in 1611, at Northway near Tewksbury, and was educated at Westminster-school, and at Christ-church-college, Oxford. He took orders, and became, as Anthony Wood expresses it, "a most florid and seraphical preacher" in the university, to which he was also appointed metaphysical reader. These grave studies were relieved by his poetical pursuits, in which he obtained unbounded applause. But the career he had so happily commenced, was closed in his thirty-third year, December, 1643, by a malignant fever which the war had introduced into Oxford. The king and queen, then at Oxford, made anxious enquiries after him during his illness, and his majesty wore black on the day of his funeral. A handsome person, extensive learning, and what at that time passed for ex-

alted genius, rendered Cartwright the object of general admiration. His praises employed the most learned pens; and we need not wonder at the extravagance of younger encomiasts, when Dr. Fell, bishop of Oxford, scrupled not to say, "Cartwright is the utmost man can come to;" and the veteran Ben Jonson pronounced, "My son Cartwright writes all like a man." To support this high applause, we have a volume containing four plays (three tragi-comedies and a comedy), and some other poems, prefaced by above fifty copies of commendatory verses by the university wits. It seems probable that he aimed at the strained elevation and far-fetched thoughts which characterised the *learned* school of English poetry; but his popularity appears never to have been extensive, since only one edition of his works is known, which is now scarcely to be found. He is said likewise to have written some Latin and Greek poems, a "Passion Sermon," and two or three occasional poems. *Biogr. Britan.*—A.

CARVALHO D'ACOSTA, ANTONY, was born at Lisbon in 1650. He devoted his life to the study of the mathematics, astronomy, and hydrography, and undertook to give a topographical description of his country. He visited the whole of Portugal with the greatest care, following the course of the rivers, crossing the mountains, and examining every object with his own eyes. His work, which is the best that has been written on the subject, is contained in three volumes folio, which appeared between the years 1706 and 1712. It contains the history of the principal places, the illustrious men to which they have given birth, their natural curiosities, &c. This author likewise wrote an abridgment of geography, and a method of astronomy. He died in 1715, in a state of such poverty, that he did not leave enough to pay the charges of his funeral. *Nouv. Dict. Hist.*—W. N.

CARUS, a Roman emperor, was a native of Narbonne; but whether of the well-known town of this name in Gaul, or another in Illyricum, is uncertain. He boasted of being a Roman citizen, and seems to have had his education in the capital. He rose by merit through a gradation of civil and military honours to the post of pretorian prefect under the emperor Probus, who had a high esteem for him. On the murder of that prince by his mutinous soldiers in the year 282, Carus was unanimously elected by the army at Sirmium, being then about sixty years of age. He did not wait for the confirmation of the senate, but contented himself with informing that body of his election. His

first care was to avenge the death of his predecessor, by punishing his assassins. Without visiting the capital, he determined to pursue the eastern expedition begun by Probus; and having raised his two sons, Carinus and Numerian, to the rank of Cæsar, and intrusted to the former the care of Rome and the west [see CARINUS], he proceeded against the Sarmatians who had made an incursion into Illyricum, and defeated them with great slaughter. In the beginning of 283, accompanied by his son Numerian, he commenced his march against the Persians, then distracted by civil discord. He recovered Mesopotamia, took the cities of Selucia and Ctesiphon, and crossed the river Tigris. While intent upon schemes of further conquest, his career was stopt by an extraordinary death. The account transmitted to Rome by his secretary relates, that the emperor lying sick in his tent, a violent tempest arose, attended with uncommon darkness and terrible flashes of lightning; and that after a louder clap of thunder than usual, a rumour arose that the emperor was dead. His tent was set on fire by his chamberlains in the transports of their grief, whence it was generally thought that the emperor was destroyed by lightning; but he really died of disease. Such is this narration; but several historians without hesitation attribute his death to lightning; while Vopiscus, with some probability, accuses the pretorian prefect Arrius Aper of having occasioned this catastrophe, as he afterwards contrived the murder of Numerian. The burning of the imperial tent is a strong circumstance in corroboration of this suspicion. Carus died about the close of the year 283, after a reign of sixteen or seventeen months. *Crevier. Gibbon.*—A.

CARY, LUCIUS, viscount Falkland, one of those rare characters which serve as proverbial instances of excellence, was eldest son of Henry viscount Falkland, and lord-deputy of Ireland in the reign of James I. Lucius was born about the year 1610, and being carried young into Ireland, received part of his education at Trinity-college, Dublin, and part afterwards in St. John's-college, Cambridge. It appears that his youth did not pass without some irregularities; but coming before the age of twenty to an independent estate, he cut short any course of dissipation in which he might have engaged, by marrying a lady of small fortune whom he passionately loved. This step, taken without the consent of his father, who had views for the amendment of his own circumstances by his son's aggrandisement, occasioned an unhappy breach, which not all the

submission and the generous offers of the son could ever heal. He went abroad to the Low-countries for some time; and, returning to England, devoted himself to a life of retirement, amid the studies of polite and profound literature, in which he engaged with uncommon ardour. His father's death, in 1633, drew him for a time to the court, where he was appointed one of the gentlemen of the bed-chamber; but he again indulged his passion for a rural and studious life; and residing at his seat near Burford in Oxfordshire, he made it a kind of academy of learned men, being continually visited by many of the most eminent members of the neighbouring university. Here Chillingworth wrote his excellent work against popery. Here were discussed, with the utmost freedom, questions of literature, morals, and theology; while no ceremonial forms embarrassed the collegiate recluse, or impeded the flow of liberal conversation. Lord Falkland himself, by an unremitting application to the study of the Greek and Roman classics, the fathers, and the most noted ecclesiastical writers, became a great proficient in controversial learning; yet such was his natural candour, modesty, and sweetness of temper, that nothing severe or dogmatical was the result of a course of study, which too often has debased the man in proportion as it has exalted the scholar. He imbibed, indeed, a strictness of principle respecting his own conduct, and an aspiration after perfection, which rendered him little adapted to the public scenes in which he was afterwards engaged; nor can the delicacy and scrupulosity of his virtue be easily cleared from the charge of weakness, in the opinion of those who think that in the affairs of the world it is idle to aim at ends without acquiescing in the only means by which they can be brought about.

In the troubles of 1639 lord Falkland joined the expedition against Scotland. In 1640 he was chosen member of the House of Commons for Newport in the Isle of Wight. His peerage was only Scotch, and did not entitle him to a seat in the House of Lords. Here he became a warm supporter of parliamentary authority, and a rigid opposer of every thing which he thought an encroachment on the part of ministers. He spoke with severity against the conduct of lord Finch and the earl of Strafford; and such was his dislike to the proceedings of archbishop Laud and others of that bench, that he concurred in the first bill to deprive bishops of the right of voting in the House of Lords. But a strong attachment to established forms, and a growing suspicion of the designs of the

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parliamentary leaders, induced him to change his opinion; and he afterwards gave his utmost opposition to the same measure. He still, however, continued for some time in a state of alienation from the court, and even affected a sort of moroseness towards it; but this was not durable. His high character rendered it a great object to gain him over to the king's service; and he was at length prevailed on to accept a seat in the privy-council, and the post of secretary of state. It is probable that, like many other men of speculative talents, he disappointed the expectations of those who introduced him to active life. He was entirely unacquainted with the forms of business; and the king used to complain that his secretary "cloathed his own thoughts in so fine a dress, that he did not always know them again." (*Life of Dudley Carleton, Biogr. Brit.*) He had scruples, likewise, which could not suit such an office at such a period. He would not agree either to the employing of spies, or the opening of suspected letters. He took, however, with sufficient firmness, the party of his master when the unhappy breach between him the parliament came to a crisis; and no one can doubt that it was because, in his estimation, this was the most just and constitutional one. He attended him at Edge-hill fight, at Oxford, and at the siege of Gloucester. But a view of the calamities brought upon his country, and the still greater impending evils, quite broke his spirits. He lost all his gaiety and sociability, grew careless of dress and appearance, was morose, reserved, and showed every mark of a mind dissatisfied with itself and the world. Frequently, while sitting among his friends, after a long silence and deep sighs, he would with a shrill voice repeat the word *peace, peace*, and declare himself incapable of living in such a state of perpetual grief and anxiety. The closing scene almost proves a determination to throw away that life which was become a burthen. Though possessing no military command, he resolved to be present at the first battle of Newbury, fought September 20th, 1643; and in the morning called for clean linen, that if he were slain his body might appear with decorum. He put himself into the first rank of lord Byron's regiment, and receiving a musquet-shot in the belly, fell from his horse. His body was not found till the next day. Such was the fate of lord Falkland, in the 34th year of his age; generally esteemed as the most virtuous public character, in a period fertile of virtue. His praises have been resounded by poets, historians, and moralists, and are, as it

were, interwoven with English literature. His fame perhaps owes most to his intimate friend lord Clarendon, who has drawn an elaborate character of him, and in some respect makes him the moral hero of his history. Lord Falkland left behind him some poems, and various speeches and pamphlets on political and theological topics. *Biogr. Britan.*—A.

CARY, ROBERT, a learned chronologer in the 17th century, was born at Cochinton in Devonshire, about the year 1615. After the first school course, he went to Oxford in 1631, where he took his degrees, and in 1644 was created doctor of laws. Some time afterwards he travelled into France, the Netherlands, and other foreign parts, and on his return was presented with the rectory of Portlemouth near Kingsbridge in Devonshire. During the troubles, he joined the presbyterian party, but upon the restoration of Charles the Second, he was one of the first who congratulated him on his return, and was soon afterwards preferred to the archdeaconry of Exeter. He did not, however, enjoy this above two years, when he was ejected in 1664, and retired to his rectory, where he lived in good repute for the rest of his life, and died in September, 1688. He published his "*Palælogia Chronica, or a Chronological Account of ancient Time in three Parts, 1. Didactical, 2. Apodeictical, 3. Canonical,*" *London*, 1677, folio. An account is given of this book in the *Philosophical Transaction* No. cxxxii. p. 808. *Biogr. Britan.*—W. N.

CASA, JOHN DE LA, a very celebrated Italian writer and prelate, descended from a noble family in Florence, was born in 1503. He was brought up and received his early education at Bologna, but he studied some time at Florence under Ubaldino Bandinelli. He settled at Rome, where, in 1538, he was made clerk of the apostolical chamber. He pursued with ardour and success the elegant and classical studies which were then cultivated in that capital; and also partook of that licentiousness of manners with which, in the most dignified stations, they were too frequently accompanied. A natural son was the fruit of his amours, to whom he gave the name of Quirino. In 1540 he was sent to Florence as apostolical commissary for the exaction of the tenths, on which occasion he was admitted among the members of the newly-instituted Florentine academy. In 1544 he was raised to the archbishopric of Benevento, and in the same year was sent nuncio to Venice. He had here two affairs to manage, which equally exercised his eloquence and dexterity. The one was, to engage the Venetians to join in a league

with pope Paul III. and Henry II. king of France, in order to control the dreaded power of Charles V. On this topic he pronounced two elegant orations, but without effect. The other was, to carry on a process, together with the patriarch of Venice, against Vergerio, formerly the pope's nuncio in Germany, who had become a Lutheran. Casa succeeded in obliging him to fly from Italy, but he gained an enemy who loaded him with calumny, and greatly injured his reputation in Europe. In the pontificate of Julius III. he was involved in the disgrace of cardinal Alexander Farnese, for which reason he quitted Rome, and retired to Venice, in which city, or in his villa in the Marca Trivigiana, he passed several years, cultivating his studies in privacy. Paul IV. immediately after his election recalled Casa to Rome; and appointed him secretary of state; and it was universally expected that his name would have appeared in the first creation of cardinals. That this did not take place was generally attributed to the stigma he lay under for the licentious writings of his youth; but Tiraboschi justly remarks, that this ought equally to have prevented him from being created an archbishop, and employed as nuncio from the holy see. The gout, with which he was much afflicted, put a period to his life in 1556, at the age of fifty-three.

John de la Casa has always been accounted one of the politest writers of the most flourishing age of Italian literature, and one of the principal models of the pure Tuscan dialect. His verses are, indeed, neither the most harmonious nor the most passionate in the language, but they excel in elevation of sentiment and liveliness of imagery. He seems to have aimed at opening a new path in Italian poetry, different from the beaten one of Petrarch and his imitators; and to have wished to substitute a sublime and noble gravity, to their perpetual softness and tenderness. But besides these loftier strains, he practised in his youth the burlesque manner of Berni and other writers; and it was among the productions of this kind that his famous "*Capitolo del Forno,*" appeared, which was the source of so much infamy to his name. It cannot be denied that this is a piece of extreme indecency; and though the protestant writers, in their fondness for exposing a catholic prelate, have represented it as more detestable in its subject than it really is, yet it gave, from an unguarded line or two, some ground to impute more than common dissoluteness to the author. This, and two more of his "*Capitoli,*" have been suppressed in all late

editions of his works; but they were printed with a collection of similar pieces by Berni, Mauro, and others, at Venice in 1538. His Italian letters are written with great elegance, but they are deficient in the ease and familiarity proper to that species of composition. His most celebrated work in Italian prose is the "Galateo," or Art of Living in the World; a kind of system of politeness, which he finished with exquisite care, and which was received as a sort of code throughout Europe, into most of the languages of which it was translated. His orations on public occasions have been much admired, and are certainly finished pieces of artificial eloquence; but this artifice is too apparent, and is pursued at the expence of spirit and the air of reality. As a writer of Latin in prose and verse, Casa is one of the happiest imitators of the ancients, and his lives of the cardinals Contarini and Bembo are master-pieces of their kind. He displayed his knowledge of Greek by elegant translations of the orations in Thucydides, and of that writer's description of the pestilence at Athens. There have been several editions of all the works of Casa. That of Venice in 5 vols. 4to. 1728, is the most valuable, on account of its illustrations and biographical anecdotes. *Bayle. Tiraboschi.—A.*

CASANOVA, MARC-ANTONIO, called the prince of Latin epigrammatists of his time, was descended from a family in Como, but was born at Rome, where he flourished in the beginning of the 16th century. He attached himself to the imitation of Catullus and Martial; but affecting the wit and severity of the latter, he deviated from the nature and purity of the former. Being engaged in the service of the Colonna family, he exercised his satire against pope Clement VII. with so little moderation, that he was imprisoned and condemned to death, but obtained a pardon from the pontiff. His fate, however, was not less deplorable; for after the sack of Rome, being reduced to extreme indigence, he wandered about the streets begging his bread, and died either of want or the plague in 1527. Besides his epigrams, he wrote short eulogies or inscriptions on the principal characters of ancient Rome. A selection of his pieces is to be found in the first volume of the "Deliciæ Poetar. Italar." *Baillet. Tiraboschi.—A.*

CASAS, BARTHOLOMEW DE LAS, a prelate whose name will ever be dear to humanity, was born at Seville in 1474. In his nineteenth year he accompanied his father who sailed to the West-Indies with Columbus. Returning to Spain after five years, he pursued his studies,

and entered into the ecclesiastical order. In this quality he revisited America with Columbus in his second voyage to Hispaniola, and settled as a priest there. On the conquest of Cuba, he was obliged to take the rectory of Zaguarama in that island. At this time great differences of opinion began to prevail concerning the manner of treating the native Americans; and the ecclesiastics in general maintained the unlawfulness of reducing them to a state of servitude. The Dominicans in particular exclaimed against the *repartimientos*, or distributions which the governor made of them as slaves to their conquerors. Las Casas early adopted the same opinion, and showed his sincerity by relinquishing the lot of Indians who had fallen to his share in the division; and, giving way to all the warmth of his feelings with respect to the cruelty and injustice under which this oppressed race groaned, he resolved to assume the office of their patron. He went to Spain in 1516, in order to lay before king Ferdinand, in person, a statement of their unhappy case. By his eloquence he excited deep compunction in the declining monarch, but his death prevented any measures for redress. The regent, cardinal Ximenes, however, took up the business with all the vigour of his character, and appointed a respectable commission with ample powers to examine circumstances upon the spot and determine accordingly. Las Casas was to accompany them with the title of *protector of the Indians*. On their arrival, these commissioners or superintendants, who were monks of St. Jerom, found, on mature enquiry, that it was impossible, in the state of the colony, absolutely to liberate the Indians; they were obliged therefore to content themselves with securing to them humane treatment, as far as could be done by the wisest regulations. Las Casas, however, was thoroughly dissatisfied with this compromise between what he thought justice and religion required, and the dictates of human prudence; and his remonstrances were so warm, that he was obliged to take refuge in a convent from the rage of the planters. He soon returned to Europe, with the resolution not to abandon the cause of those whose protection he had undertaken. He found Ximenes dying; and soon after, Charles V. took possession of the Spanish government, which he chiefly committed to his Flemish ministers. They listened to the representations of Las Casas, and appointed a chief judge to re-examine the points of controversy between the friends of Indian liberty, and the colonists. They also adopted a scheme of Las Casas, which is a lamentable proof of the in-

consistency into which men of heated minds, though with the best intentions, are apt to be betrayed. This was, to purchase negroes from the Portuguese in Africa, in order to supply the want of labourers of which the planters complained, and which was the great plea for Indian servitude. It was unfortunately carried into execution by the intervention of some Genoese merchants, who made a commencement of that execrable traffic in human beings between Africa and America, which has since been maintained to so shocking an extent. Las Casas, however, joined with this a much less exceptionable project, which was to allure by suitable premiums a number of industrious free labourers from the Old World, to undertake the culture of the new-discovered countries. But becoming sensible that it would be impossible to introduce this mode in the parts already settled by the Spaniards, he applied for a grant of an unoccupied tract, in order to try his plan with a new colony. With this he was to join a gradual civilisation of the natives, whom he hoped to render useful subjects to the crown of Spain. After much opposition, he at length obtained a territory, comprising 300 miles along the coast of Cumana, with a liberty to extend as far inland as he found expedient. With all his efforts he was not able to prevail upon more than 200 persons to accompany him, with whom in 1521 he sailed, and landed in Porto Rico. Here he found that an expedition was on its way to ravage the very tract which had been granted him, and transport its inhabitants as slaves to Hispaniola. He immediately visited St. Domingo, in order to prevent the execution of so fatal a design, but he met with little success. In the mean time several of his colonists died at Porto Rico, and others fixed themselves with the settlers there. Not discouraged, however, by these misfortunes, he proceeded to Cumana with the few who still adhered to him. He found the country in a dreadful state from the recent invasion of the Spaniards; and joining his people to those of a small colony which had been left in a desolated spot, he returned to Hispaniola, in order to solicit succours. During his absence, the natives, exasperated by the injuries they had suffered, attacked the enfeebled colonists, cut off a number of them, and forced the remainder to take refuge in the island of Cubagua. Soon after, this was also abandoned, and not a Spaniard was left in that part of the continent of South America. Las Casas, ashamed to show himself after the complete failure of all his projects, shut himself up in the Dominican convent at St. Domingo, and

soon after assumed the habit of the order. He now for some years employed himself in religious duties, and in promoting the interests of his order, for which he procured some establishments in Peru. Still, however, his compassionate feelings for the poor Indians were unaltered; and being sent on a mission to Spain from a chapter of his order at Chiapa, in 1542, he pleaded their cause before Charles V. with all his former ardour, and enforced his arguments by composing his famous treatise entitled, "*Brieve Relation de la Destruction des Indes*," which has excited throughout all Europe such a detestation of the cruelties practised by the Spaniards, and such horror of the destruction of the human species consequent upon the discovery of America. As Las Casas speaks in general of things with which he could not but be well acquainted, and the purity of his motives is unquestionable, there is no room to doubt the truth of his leading facts; yet it seems now admitted, that the warmth of his temper has led him into an exaggerated style of description, and in particular, that his accounts of numbers are not to be depended upon. His representations, however, occasioned the framing a new set of laws and regulations, by which the oppressions undergone by the natives were considerably relieved. Las Casas returned to the country in 1544 as bishop of Chiapa, a dignity he probably accepted only on account of the power it gave him of more effectually protecting the Indians. He continued in his see till 1551, when becoming extremely valetudinary, he returned to Spain, resigned his bishopric into the hands of the pope, and retiring to Madrid, finished there his course of benevolence in 1566, at the mature age of ninety-two years. Besides his work on the destruction of the Indies, he wrote in Latin a treatise on the question, "Whether sovereigns may in conscience, by virtue of any right, alienate their subjects from their crown, and transfer them to the dominion of any other lord?" *Tubing.* 1625, 4to. This piece, which is very rare, touches upon many delicate points relative to the rights of sovereigns and people, with an extraordinary spirit of freedom. He also composed many works which have never been published, among which is a "*General History of the Indies*," of which Antonio de Herrera is said to have availed himself in the compilation of his history. *Du Pin. Bibl. Eccles. Moreri. Robertson's Hist. of America.*—A.

CASATI, PAUL, a Jesuit who was born of a good family at Placentia in 1617. He professed the mathematics and theology at Rome,

and was one of the two Jesuits who attended Christina queen of Sweden at her request, and persuaded her to embrace the Roman-catholic religion. He returned into Italy in 1652, where he was superior over several houses of his order, and possessed the first dignity at the university of Parma for two years. Notwithstanding these occupations, he composed the following works: 1. "Vacuum proscriptum: 2. Terra machinis mota: 3. Fabrica et uso del compasso di proportionione: 4. Mechanicorum libri octo: 5. De Igne: 6. Hydrostaticæ dissertationes: 7. Opticæ disputationes: 8. Problemata ab anon. geom. lugd. batav. proposita, a Paulo Casato explicata." Casati died at Parma the 22d of December, 1707, aged ninety-one years and one month. *Mémoires de Trevoux*, 1708, mois d'Août. *Niceron* I. 175. § 10 part 2. p. 290.—W. N.

CASAUBON, ISAAC, a critic of great learning and eminence, was born at Geneva in 1559. His father, a French Calvinist minister, had retired thither from persecution; but when that ceased, being chosen minister of Crest in Dauphiné, he removed to that place, and there Isaac had his early education. Such was his proficiency under domestic tuition, that at the age of nine he could speak and write Latin with fluency. His father's frequent absence, however, caused him to lose the ground he had gained, so that at twelve he was obliged in a manner to recommence his studies. He was sent in 1578 to Geneva, where he learned Greek under Francis Portus, a Cretan; and in 1582 he was thought worthy of succeeding him in his professorship. He married in 1586 the daughter of Henry Stephens, the celebrated printer, who bore him twenty children. After an abode of fourteen years at Geneva, he became discontented with the encouragement he received, and accepted the place of professor of Greek and polite letters at Montpellier. This situation, however, proved dissatisfactory to him; and having accompanied M. du Vicq of Lyons in a journey to Paris in 1598, the reception he there met with from some of the most eminent men, and from Henry IV. to whom he was introduced, caused him to comply the next year with the king's invitation to take the professorship of polite literature at Paris. Of this, however, he was frustrated by the ill offices of the other professors, and his adherence to the protestant religion. A pension was conferred upon him, of which he found it very difficult to obtain the regular payment. He was appointed one of the judges on the

protestant side at the conference held at Fontainebleau in 1600, between cardinal du Perron and du Plessis-Mornay; and, as his opinion did not prove favourable to the latter, it was expected that he would become a convert to popery. But though by no means a zealot in religion, he constantly refused any change of profession. As he had a promise of the reversion of the post of king's librarian, he continued at Paris, publishing editions of the ancients, and reading private lectures. The king augmented his pension, and in 1603 he came into possession of the expected post. Many attempts were now made to bring him over to the established religion. He had several conferences on the subject with cardinal du Perron, and a report was spread that he had promised conformity, which he thought it necessary to contradict in print. This perseverance seems a sufficient refutation of the charge of a culpable indifference to religious doctrines which has been brought against him. It is true, he did not love controversy; and it has been reported of him, that being shewn the Sorbonne, and told by his conductor, "This is the place in which people have been disputing these 400 years," he replied, "And what have they decided?" His eldest son turned catholic, which is said to have given him much uneasiness. Another son became a capuchin, on which occasion a story is told of his conduct which bigotry alone can think discreditable to him. When his son came to ask his blessing, "I give it you with all my heart," returned the father. "I do not condemn you; neither do you condemn me. We shall both appear at the tribunal of Christ." He is said to have been one of those who thought that an union between the papists and protestants was practicable and desirable, in which he agreed with the excellent Grotius; as he also did in remaining attached to his original communion, though continually calumniated with an intention to desert it. After the death of Henry IV. he resolved to comply with the repeated invitation of James I. to come to England; accordingly, in 1610, he accompanied sir Henry Wotton hither, and was received with great civility by the king and most persons of learning and distinction. He was made a denizen, was liberally pensioned, and was presented to a prebend at Westminster and another at Canterbury. For these favours he was, contrary to his inclination, engaged by the king in controversial writings against the papists. He did not long, however, enjoy the advantageous

situation with respect to emolument which he had obtained. A singular and painful disease of the bladder, of which sir Theodore Mayerne has given a particular account in his medical works, carried him off in 1614, in his fifty-fifth year. He was interred in Westminster-abbey, where a monument was erected to his memory by Thomas Morton, bishop of Durham. Casaubon bore the character of a modest, candid, and upright man, though somewhat restless and querulous. But there are few scholars by profession who have not had cause to complain of the inadequate reward their labours have met with compared to those of other men, certainly not their superiors in qualities of the mind, or in public usefulness. As a critic, he has always ranked among the first, and his very numerous publications have given proof of his industry and the extent of his erudition. He published notes and commentaries, either with or without the text, on a great variety of ancient authors, Greek and Latin. Of his editions, some of the most valued are; "Strabonis Geograph. Gr. Lat." *Genev.* 1587, fol.: "Theophrasti Characteres," with his Latin version and commentaries, *Lugd.* 1592 and 1612, 12mo: "Apuleii Apologia," 1593, 4to: "Athenæi Deipnosophist. Gr. Lat." *Lugd.* 2 vols. fol. 1600, 1612; Casaubon's notes occupy the whole of the second volume, and are replete with profound learning: "Persii Satyræ," *Par.* 1605, 8vo.: "Polybii Opera: accedit Æneas. Tacticus de toleranda obsidione; Gr. Lat." *Par.* 1609, fol. Casaubon wrote the Latin version of both these authors, by which he gained great credit; his prefixed dedication to king Henry IV. is reckoned among the master-pieces of modern Latin composition. Others of his works are; "De Libertate Ecclesiastica," 1607, 8vo.; this was written during the disputes between pope Paul V. and the republic of Venice, and contains a vindication of the rights of sovereigns; but as the disputes were adjusted while the work was printing, Henry IV. caused it to be suppressed: "De Rebus sacris & ecclesiasticis Exercit. XVI., ad Cardinalis Baronii prolegomena in Annales," &c. *Lond.* 1614, fol.; this criticism upon Baronius was composed at the instance of James I. while the author resided in England, but it was scarcely equal to his reputation: "Is. Casauboni Epistolæ;" &c.: the best edition of Casaubon's letters, containing also his prefaces, dedications, poems, &c. with those of his son Meric, is that by Almeloveen, *Rotterd.* 1709, fol. *Mreri. Biogr. Britan.*—A.

CASAUBON, MERIC, son of the preceding, was born at Geneva in 1599. Coming to England with his father in 1610, he was first placed under a private master, and then sent to Christchurch-college in Oxford, where he took the degree of M.A. in 1621, and acquired the reputation of extensive learning. He began his career as a writer by a defence of his father's memory against the attacks of some catholics, whereby he obtained the esteem of king James. His first preferment was the rectory of Bledon in Somersetshire; and in 1628, through the interest of his particular patron archbishop Laud, he was made prebendary of Canterbury. That prelate afterwards gave him two vicarages in the isle of Thanet. He was created doctor in divinity by the king's mandate in 1636. When the parliament party prevailed in the ensuing civil wars, he was deprived of his livings, fined, imprisoned, and brought into a necessitous condition. He, notwithstanding, refused advantageous offers made him in 1649 on the part of Oliver Cromwell, if he would write the history of the late war. He likewise rejected an invitation conveyed to him by the Swedish ambassador from queen Christina, to undertake the inspection of the universities in her kingdom. On the restoration, he recovered his preferments, one of which he exchanged for the rectory of Ickham near Canterbury. He died in 1671, leaving several children, and the character of a pious, charitable, and courteous man. His literary character was that of a general scholar, but not peculiarly eminent in any one walk. He imitated his father in editing and commenting upon various ancient writers. His principal publications are; "Optati libr. vii. de schismate Donatistarum," 1632, 8vo.: "Marci Antonini Imperat. de seipso, &c. Gr. Lat." 1643, 8vo.; also an English translation of this work, with notes, 1634: "In Hieroclis commentarium de providentia & fato," 1655 and 73, 8vo.: "Epicteti Encheiridion & Cebetis Tabula, Gr. Lat." 1659, 8vo.: "Notæ & Emendationes in Diogenem Laertium;" these are additional to those of his father: "A Treatise concerning Enthusiasm, as it is an Effect of Nature, but is mistaken by many for either divine Inspiration, or diabolical Possession," 1655, 8vo.; this work is much applauded by Sir W. Temple, who regards it as a happy attempt to account for delusions upon natural principles; but the mind of the author was by no means sufficiently purged of credulity and superstition to enable him to act the part of a philosopher, as manifestly appears.

from his "True and faithful Relation of what passed for many Years between Dr. John Dee and some Spirits," in the preface to which he endeavours to authenticate the reality of those spiritual visitations; and likewise in his work "Of Credulity and Incredulity in Things natural, civil, and divine; wherein the Sadducism of these Times in denying Spirits, Witches, and supernatural Operations, is fully confuted, &c." Meric Casaubon wrote many other pieces, learned, controversial, &c. which it is not necessary to enumerate. His English style is harsh and perplexed, and much interlarded, according to the custom of the time, with Greek and Latin. *Biog. Britan.*—A.

CASEL, JOHN, a learned German, descended from a good family in the Low countries, ruined by the religious wars, was born at Göttingen in 1533. He studied in several universities, and had for his masters Melancthon and Camerarius. In a journey to Italy he was made doctor of laws at Pisa. In 1563 he was invited to Rostock to the professorship of philosophy and eloquence; and he had afterwards the same chair at Helmstadt. In this last city he died in 1613. Casel was a great student of the Greek fathers. He joined Duncan Liddel and Cornelius Martin in warmly opposing Daniel Hoffman and others, who maintained that philosophy is adverse to theology, and that many things are true in the latter which are false in the former. He left many works in verse and prose, both Greek and Latin; and a collection of his letters was published at Francfort in 1687, 8vo. Some of the most eminent scholars of the age were his correspondents. *Moreri.*—A.

CASENEUVE, PETER DE, an antiquarian, was born at Toulouse in 1591, and had a prebend in the church of St. Stephen in that city, where he died in 1652. He wrote, "Le Franc-Aleu de la Province de Languedoc etabli & defendu," 1641, 45, 4to.; "La Catalogue François," 1644, 4to.; "L'Histoire de la Vie & des Miracles de St. Edmond, Roi d'Angleterre," 1644, 8vo.; "Origines ou Etymologies Françaises," 1650, annexed to the Dictionnaire Etymologique of Menage in 1694; "L'Origine des Jeux Floraux de Toulouse," a posthumous work, 1669. Caseneuve was a man of virtue and singular modesty. *Moreri.*—A.

CASIMIR I. king of Poland, son of Miecslaus II., at the death of his father, in 1034, was placed under the tutelage of his mother Rixa, who was made regent of the kingdom. Her

administration proved so oppressive, that the Poles revolted, and expelled her and her son. Casimir took refuge in France; and, as his education had already given him a propensity to literature, he studied unknown at the university of Paris, and then, taking deacon's orders, became a monk, first in Italy, and afterwards at the abbey of Cluni in France. Meantime the interregnum in Poland having involved that country in the most shocking calamities from foreign and domestic foes, the nobility resolved to recal Casimir, and sent an embassy to his mother in Germany to know whither he had retired. They were directed to Cluni, and a deputation immediately waited on him there; but a difficulty now occurred of getting him released from his clerical vows, in order that he might ascend the throne. The pope, applied to for this purpose, granted his dispensation, on an engagement from the Poles to pay Peter-pence, and to submit to some other conditions favourable to the holy see; and in 1040 Casimir was crowned with unusual solemnity. He married Mary sister of Jarislaus grand-duke of Russia, and thus insured peace from that quarter. By his vigour he soon suppressed the banditti who infested the country, and restored law, order, cultivation, and prosperity to Poland. He founded churches and monasteries, the principal means of civilisation at that day, and made his kingdom flourish by the arts of peace, to a degree before unknown. In 1044 he quelled the rebellion of one Maslaus, who had declared himself independent under the title of prince of Mazovia. He afterwards expelled the Bohemians from Silesia, and established an episcopal see at Breslaw. He reigned with honour eighteen years, and died in 1058, leaving the crown to his son Boleslaus. *Moreri. Mod. Univers. Hist.*—A.

CASIMIR II. surnamed the *Just*, king of Poland, was youngest son of Boleslaus III., who left him an infant in the cradle on his death in 1123. On arriving at maturity he was made prince of Sandomir, which, with the neighbouring districts, he ruled with great reputation for many years. A story told of him while in this situation proves how well he was entitled to the epithet of the Just. Having won at play all the money of one of his nobles, the loser, in the heat of passion, struck him a blow on the ear, and then immediately fled. He was pursued, taken, and condemned to lose his head for the crime; but Casimir interposed in his favour. "I am not surprised," said he, "that being unable to revenge himself on For-

ture, he should attack her favourite." He then revoked the sentence, returned the nobleman his money, and declared that the fault was his alone, for encouraging by his example so pernicious a practice as gaming. With such a character, it is no wonder that the Poles, dissatisfied with the tyrannous government of his brother Mieczlaus III., should raise him to the throne in his stead, in 1177. Casimir confirmed his authority by subduing Lower Poland and Pomerania which adhered to his rival, and then set himself about reforming all the abuses of the former reign, abolishing exorbitant imposts, and restoring rights and privileges. He even ventured upon the dangerous step of engaging the nobles to relinquish some of their most oppressive claims over the poor peasants, though by so doing he made some malcontents. His deposed brother writing to him in supplicating terms on the wretched condition to which he was reduced, Casimir proposed in the diet to resign in his favour, but the states absolutely refused to permit it. He employed, however, every method of alleviating his condition; and is even said to have connived at his forcibly taking possession of Gnesna and Lower Poland, where he might have lived in peace, had he not attempted to extend his encroachments. Casimir was obliged to take arms repeatedly against his brother, whose party gained strength during his own absence on an expedition into Russia for the re-establishment of Wladimir in his dominions. Casimir at length succeeded in dispossessing Mieczlaus of all his usurpations, and restoring tranquillity. A sort of pious crusade against the relapsed heathens of Prussia was the last enterprise of this prince. He succeeded in subduing that people as much by wisdom and generosity as the force of his arms; and soon afterwards died at Cracow in 1194, after a reign of seventeen years, and a life of seventy-seven, leaving the character of one of the best princes who ever filled the Polish throne. *Moreri. Mod. Univers. Hist.*—A.

CASIMIR III., surnamed *the Great*, king of Poland, was the son of Ladislaus III., whom he succeeded in 1333. Soon after his accession he was engaged in contests with the Teutonic knights, who were supported by the crowns of Bohemia and Hungary. He obtained from them the restitution of Culm and Cujavia; and then turned his arms against the province called Black Russia, which, together with Volhinia and Mazovia, he entirely subdued and annexed to the Polish dominions. After thus

acting the part of a conqueror, he applied himself to the better cares of civilising and improving his country. He was the first who gave the Poles a regular written code of laws, which he caused rigorously to be observed by all ranks of people, and thus introduced justice and order where before every thing had been arbitrary decision and barbarism. He erected fortresses on his frontiers, enclosed his cities with walls, built churches, founded monasteries and hospitals, and in a long reign employed himself with assiduity in promoting the prosperity of his kingdom. His leading foible was an attachment to women, which he indulged in a manner productive of much scandal, shutting up one of his wives in a monastery that she might not interrupt his commerce with a favourite concubine. By penitence and pious works, however, he obtained forgiveness from the clergy, who have lavished encomiums upon him. He married three wives, but left no male posterity, and was the last Polish king of the direct line of the Piasts. He died in consequence of a fall from his horse in hunting in 1370, the sixtieth year of his age, and thirty-seventh of his reign. *Moreri. Mod. Univers. Hist.*—A.

CASIMIR IV., king of Poland, second son of Jagellon, was grand duke of Lithuania, when in 1445 his brother Ladislaus was slain in the fatal battle of Varna against the Turks. After an interregnum of two years, he was called to fill the throne of Poland, and was crowned in 1447. His first operations were against Bogdan the usurper of the vaivodeship of Moldavia, whom he reduced to sue for peace. He then undertook the protection of the Prussians against the tyranny of the Teutonic knights, whom he expelled from many of their principal towns. But while forming the siege of Marienburg, the knights, who had assembled a large body of troops from Germany, gave him a signal defeat, which drove him back to Poland. Returning, however, with augmented force, he took Marienburg, and so humbled the order, that they were glad to conclude a peace with him, by which they ceded the territories of Culm, Michlow, and the whole duchy of Pomerania, with Elbing, Marienburg, and other places, to the crown of Poland. The grand master was likewise obliged to do homage for his remaining possessions in Prussia, and take an oath of fidelity to the king and republic. The power of Poland was afterwards increased by making Moldavia tributary; and the family of Casimir acquired additional strength by the

election of his eldest son, Ladislaus, to the crown of Bohemia, notwithstanding the opposition of Matthias Corvinus, king of Hungary, whom Ladislaus pursued into his own country, and defeated. After the death of Matthias, the states of Hungary would have elected John-Albert third son of Casimir; but Ladislaus seized the crown for himself, his father not having interfered in the civil contention between the two brothers. The reign of Casimir was more glorious to himself than prosperous to his people, whose blood and treasure was exhausted by frequent wars. Before he could retrieve his domestic affairs by the arts of peace, he died, at the age of sixty-four, in the year 1492. Casimir IV. is said to have been the prince who, by an edict enjoining the study of the Latin tongue, in which himself and his subjects were before grossly ignorant, rendered it ever since almost vernacular among the gentry of Poland. A more important circumstance which dates from his reign, is the practice of convening national diets invested with the sole power of granting supplies. In return for these pecuniary aids, which his necessities often obliged him to require, he renounced the feudal prerogative of summoning the nobles to his standard at pleasure, and agreed not to enact any laws without the concurrence of the diet. *Moreri. Mod. Univers. Hist. Coxe.—A.*

CASIMIR, JOHN, second son of Sigismund III. king of Poland, was originally destined for the church, and entered into the society of Jesuits, after having visited most of the courts of Europe. Pope Innocent X. had given him a cardinal's hat; but on the death of his brother Ladislaus-Sigismund in 1648, the Poles elected him to the crown. He found the country involved in a war with the Cossacks, which, after some actions which are very differently represented, he concluded by a peace much in their favour. The war was afterwards renewed; and Casimir, after a victory, again made peace with the Cossacks on conditions which gave great dissatisfaction to his nobility. In 1653, the Russians, Tartars, and Cossacks, united, entered Lithuania, and ravaged the country with great barbarity; at the same time Charles Gustavus king of Sweden, taking advantage of the distressed state of the kingdom, invaded Poland by the way of Pomerania, and reducing the whole country as he advanced, with Cracow its capital, obliged Casimir to take refuge in Silesia. This flight being considered by the Poles as an abdication, they took the oath of allegiance to Charles, who became master of all Poland and Prussia, the city of

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Dantzick excepted. The impositions of the Swedes, however, roused again a spirit of resistance. Casimir was invited back, and put himself at the head of a considerable army raised by the nobility. The Tartars were bought over, and became allies to the Poles, who defeated a body of Swedes, and cut off many in their quarters. Charles, however, still continued the war, and took Warsaw by storm; and it was not till he was recalled to defend his own country from the Danes, in 1657, that the tide turned decisively against the Swedes, who were at length driven out of Poland. After the death of this prince, Casimir made a peace at Oliva in 1660 with his successor Charles XI., in which, on renouncing for his part all claims on the crown of Sweden, the Swedes gave up all their conquests except Riga and a few other places. A war with the Russians succeeded, in which Casimir, after several successes, laid siege to Wilna, the capital of Lithuania, which they had taken in the former war. While lying before this place, a terrible dissension arose between the king and his nobles, who insisted on his dismissal of his German mercenaries, as troops meant to destroy the liberties of the republic. On his refusal, a battle ensued, and in the end the Germans were dismissed. But the vexation Casimir underwent on the occasion, aggravated by the loss of his wife, who had been his brother's widow, caused him in 1668 to resign his crown, and retire into France. Louis XIV. received him honourably, and gave him means to support his rank with dignity. He died at Nevers in December, 1672, and a magnificent monument was erected for him at the church of the abbey of St. Germain des Prez, of which he was abbot. The turbulent reign of John Casimir gave rise to that privilege assumed by each single nuncio at the diet, of putting a stop to any public affair by his negative called the *liberum veto*; a fruitful source of anarchy and violence! *Moreri. Mod. Univers. Hist. Coxe.—A.*

CASIMIR SARBIEVIUS, see SARBIEWSKI.

CASLON, WILLIAM, an eminent letter-founder, who, by his assiduity and skill, brought that art to a greater degree of perfection than it had before attained in this capital. Notwithstanding his great eminence he was not brought up to the business, which is not regularly taught by the artists who practise it even to this day. Moxon, in his Handy-works, and the French academicians, have given some account of the methods of making punches, but in general every artist follows such processes as he

conceives best calculated to produce truth and accuracy. Mr. Caslon served a regular apprenticeship to an engraver of ornaments on gun-barrels; and after the expiration of his term, carried on that trade in Vine-street near the Minories. He likewise employed himself in making tools for book-binders and chasers of silver-plate. While he was engaged in this business, the elder Mr. Bowyer accidentally saw in a bookseller's shop the lettering of a book uncommonly neat, and enquiring who the artist was by whom the letters were made, was induced to seek an acquaintance with Mr. Caslon. Not long afterwards, Mr. Bowyer took him to the foundry of Mr. James in Bartholomew-close. Caslon had never before that time seen any part of the business, and being asked by his friend if he thought he could undertake to cut types, he requested a single day to consider the matter, and then replied that he had no doubt that he could. It is to be remarked, by way of accounting for his hesitation, to those who may be unacquainted with either of the arts practised by Mr. Caslon, that the book-binder's tool with which he impresses upon leather is cut in brass, whereas the punch used by the letter-founder to make an impression on a piece of copper called the matrix, is cut in steel, which from its texture and other properties requires a different kind of management in the fabrication. Upon this answer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts, three eminent printers, had such confidence in his abilities, that they lent him five hundred pounds to begin the undertaking, and he applied himself to it with equal assiduity and success. In 1720, the society for promoting christian knowledge thought it expedient to print the New Testament and Psalter in the Arabic language for the use of the poor Christians in Palestine, Syria, Mesopotamia, Arabia, and Egypt, where the art of printing is not allowed to be exercised. Upon this occasion Mr. Caslon was pitched upon to cut the fount, in his specimens of which he distinguished it by the name of English Arabic. After he had printed this fount, he cut the letters of his own name in Pica Roman, and placed them at the bottom of one of the Arabic specimens. The name being seen by Mr. Palmer, the reputed author of a history of printing, which was in fact written by Psalmanazar, he advised our artist to cut the whole fount of pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time. But Palmer, whose circumstances required credit or indulgence from the

other founders, whose business would have been hurt by Caslon's superior execution, repented the advice he had given him, and endeavoured to discourage him from any further progress. Caslon being justly disgusted at such treatment, applied to Mr. Bowyer, under whose inspection he cut, in 1722, the beautiful fount of English which was used in printing Selden's works, and the Coptic types that were made use of for Dr. Wilkins's edition of the Pentateuch. Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment; and the last gentleman was always acknowledged by him to be his master from whom he had learned his art. In this art he at length arrived to such perfection, that he not only freed us from the necessity of importing types from Holland, but in the beauty and elegance of those made by him he so far exceeded the productions of the best artificers, that his workmanship was frequently exported to the continent. Indeed it may with great justice and confidence be asserted, that a more beautiful specimen than his was not then to be found in any part of the world. Mr. Caslon's first foundry was in a small house in Helmet-row, Old-street. He afterwards removed into Ironmonger-row; and about the year 1735 into Chiswell-street, where his foundry became in process of time the most capital one in this or in foreign countries. Having acquired opulence in the course of his employment, he was put into the commission of the peace for the county of Middlesex. Towards the latter end of his life, his eldest son William being in partnership with him, he retired in a great measure from the active execution of business. His last country residence was at Bethnal-green, where he departed this life on the 23d of January, 1766, at the age of seventy-four. He was interred in the church-yard of St. Luke, Middlesex, in which parish all his different foundries were situated, and where they are still carried on by his family. Mr. Caslon was universally esteemed as a first-rate artist, a tender master, and an honest, friendly, and benevolent man: and sir John Hawkins has particularly celebrated his hospitality, his social qualities, and his love of music. *Biogr. Britan.*—W. N.

CASSAGNES, JAMES, abbé de, a French writer of moderate merit, but worthy of recording as an example of the malignant effect of wanton satire, was descended from an opulent family at Nismes, and came young to Paris as a divine and preacher. By way of relaxation he wrote French poetry; and an ode

he composed in 1660 in honour of the French academy gave him entrance into that body in 1661. By another poem he obtained the esteem of Colbert, who procured him a pension, and the office of king's librarian, and nominated him one of the first four members of the Academy of Inscriptions. In the midst of these honours, intending to become a court preacher, he was unfortunately joined with Cotin as a specimen of bad preaching, in a single couplet of one of the satires of Boileau, who appears only to have known of his qualifications by report.

*Si l'on n'est plus au large assis en un festin,
Qu'aux sermons de Cassagne, ou du l'abbé Cotin.*

Sat. III.

This disgrace so much affected him, that he durst no more appear in the pulpit; but, in order to recover the public esteem, he took to writing a great number of works, the labour of which, joined to a constant sense of mortification, at length deranged his faculties, and obliged his friends to confine him in St. Lausanne. Here he died in 1679, at the age of forty-six. It is unnecessary to give a catalogue of his numerous writings, now forgotten. One of the most esteemed was a preface to the works of Balzac. He also translated Sallust, and some pieces of Cicero. *Moreri.—A.*

CASSANDER, king of Macedon, was son of Antipater, one of Alexander's principal captains. After the death of Alexander, the government of Caria was assigned to him in the first partition, and he was afterwards appointed by his father general of the horse. When Antipater died in the posts of protector and supreme governor of Macedon, B.C. 318, he passed over Cassander, and bequeathed his high offices to Polysperchon. Cassander's ambition, however, would not suffer him to acquiesce in this disposition, and he immediately began to make a party for the subversion of the protector's power. An edict of Polysperchon's, displacing all the governors of Greece appointed by Antipater, and restoring democracy wherever it had existed, occasioned confusion and discontent favourable to Cassander's projects. He withdrew to the court of Antigonus, and having obtained some succours from him, he sailed to Athens, which place, after some opposition from Polysperchon and his friends, he secured. He remained some time in that part of Greece, till he was summoned into Macedon, in order to oppose the tyranny of Olympias, widow of Philip and mother of Alexander. He conveyed his army by sea into Thessaly, and then marching into Ma-

cedon, he left part to oppose Polysperchon, while with the rest he besieged Olympias in Pydna. This place he compelled to surrender, and some time afterwards caused Olympias, who had been capitally condemned for her cruelties by the Macedonians, to be put to death. He then sent away Roxana and her son to Amphipolis, and setting aside from the succession the line of Alexander the Great in his native country, he proceeded to settle it in his own manner. He espoused Thessalonica, a daughter of king Philip, assumed the supreme government of Macedon, built a new city in Pallene, which he named Cassandria, repaired and restored many others, and took measures to secure the peace and prosperity of the country. Returning into Greece, he undertook the popular work of rebuilding Beotian Thebes, and then proceeded into Peloponnesus, to oppose Alexander the son of Polysperchon, who was assisted by Antigonus. Having brought this country into a tolerably settled state, he turned his arms against the Etolians, and afterwards made war on Glaucias king of Illyria. A variety of military transactions ensued, which were at length terminated by a general pacification, wherein the cities of Greece were left free. Cassander now determined to consummate his ambitious schemes by removing all obstacles to his legal possession of the kingdom of Macedon, and in consequence, put to death Roxana and her son Alexander, whom he had kept in a state of confinement. Polysperchon, however, who was living in retirement in Etolia, now set up Hercules the son of Alexander by Barsine; but being gained over by the offers of Cassander, he murdered him at an entertainment. Cassander now hoped to enjoy in quiet his dearly-purchased power; but the Grecians made a league against him, supported by Demetrius the son of Antigonus, who reduced him to great extremities. In this exigence, he sent ambassadors to Ptolemy and Lysimachus, to engage them to join him in reducing the over-grown power of Antigonus; and he contrived to keep Demetrius in check, while he sent great part of his forces to his confederates in Asia. This general alliance against Antigonus produced the famous battle of Ipsus, in which that prince lost his life, B.C. 301. The division of his spoils restored Cassander to the possession of all he had lost. He reigned as a lawful king over Macedon three years longer, strengthening his own and his family interest by every measure of prudence and policy. Among other public works, he built the fine city of Thessalonica, so named in honour of

his wife. A dropsical complaint carried him off B.C. 298, after he had governed Macedon nineteen years, three of them with the title of king, which, however, he is said not to have assumed himself, though he accepted it from others.

Cassander is allowed to have been a man of great military and political talents, and vigour of character, but utterly unprincipled, and sacrificing every thing without remorse to the interests of his ambition. He had a personal hatred and dread of Alexander, founded on that king's conduct to him when a youth; and he satiated his enmity by promoting the utter extirpation of his family. *Univers. Hist.*—A.

CASSANDER, GEORGE, a learned divine, was born in 1515 in the isle of Cadsandt near Bruges, from which circumstance he formed his Latin name. He acquired a profound knowledge in the languages, in polite literature, civil law, and divinity. He taught the belles-lettres at Ghent, Bruges, and other places, with great reputation. Afterwards, directing his attention almost entirely to theological studies, he retired with his munificent friend Cornelius Walters to Cologne, and there pursued with great ardour his favourite idea of promoting an union and reconciliation between those religious parties which at this period so much divided Europe. On this subject he published anonymously in 1562 a small work, entitled "De officio Viri pii," &c.—"On the Duty of a pious Man and a sincere Lover of Peace, in religious Differences." The purpose of this was, to lay down certain rules which a private christian ought to follow in forming his judgment concerning controverted points. These are wholly favourable to the Roman-catholic church on the general ground of authority, though he admits that several abuses have crept into it which ought to be reformed. Calvin, who supposed this piece to be written by Baudouin, a celebrated lawyer, attacked it with his usual acrimony of style. Baudouin in a reply discovered the true author; which brought on a second attack from Calvin. Cassander thereupon wrote an answer in his own name, very temperate and moderate, but of a kind to please neither of the parties. The sentiments he displayed, however, caused him to be fixed upon by the German princes as the fittest person for a mediator in the religious disputes. The duke of Cleves in 1564 sent for him to Duisburg in order to pacify some disturbances excited by the anabaptists. He was employed in this office, when the emperor Ferdinand requested him to come and assist him in a general

plan for reuniting the protestants, on which he was then occupied. Cassander was so much afflicted with the gout, that he begged to be excused from the journey; but he offered to write his opinion on the subject. In consequence, he drew up his famous piece, entitled "Consultatio Cassandri," in which, following the order of the articles of the Augsburg Confession, he remarks upon each of them, and discusses their degree of difference from the doctrine of the catholic church, and the concessions that might safely be made with respect to them. The groundwork of this is the same with that of his former treatise, namely, the necessity of a traditionary authority in the church, in addition to the mere word of scripture. This authority he thinks is to be sought in the writers from the time of Constantine, to that of St. Leo and St. Gregory. The concessions are some of them liberal, and such as certainly would not obtain the concurrence of papists in general. The work on the whole, however, was greatly applauded by those who were equally desirous with himself of a coalition. Maximilian II. who had succeeded to the empire, was very desirous of a personal conference with Cassander; but his increasing infirmities confined him almost constantly to his bed, and put a period to his life in 1566, when only in his fifty-third year. The character of Cassander is painted in the most amiable colours by the president de Thou. He was modest, unostentatious, void of arrogance and acrimony, and when reviled, reviled not again—a rare circumstance in that age of angry contention. He was earnest in his wishes for a religious union, and went as far in his proposed scheme for it, as one who continued in the catholic communion could possibly do; but *authority* was an insuperable barrier which could not, and never can be, surmounted. Cassander wrote several other works, first printed separately, and afterwards collected into one vol. fol. Paris, 1616. Of these are, "Liturgica," or, "On the Rite and Order of the Celebration of the Lord's Supper;" "A Collection of Hymns," and "Of Collects;" the "Dialogues of Vigilius, Bishop of Trent, and his Books against Eutyches;" the "Treatise of Honorius on Predestination and Grace;" "On infant Baptism, and on the Origin of the Anabaptist Sect;" "Letters to several Men of Eminence," chiefly on religious topics: "Rules and Precepts of Rhetoric and Logic;" a "Reduction of Greek and Roman Money to Flemish;" and some other small pieces. *Du Pin Hist. Eccles. Thuani Hist. Moreri.*—A.

CASSANDRA, daughter of king Priam, a celebrated personage in fabulous history, appears to have had a real part in the tragedy of the Trojan events. She seems to have laboured under a fancied inspiration, which made her, during the siege of Troy, utter various predictions of impending calamities, disregarded at the time, but many of them naturally verified in the event. During the sack of that metropolis, she took refuge in the temple of Minerva, where she was barbarously violated by Ajax Oileus. In the division of the spoil she fell to the lot of Agamemnon, who brought her home, where she excited the jealousy of Clytemnestra. In consequence, when that prince was assassinated by the contrivance of his wife and her gallant, she also fell a victim. She is said to have been very beautiful, and to have had several suitors in the flourishing time of Troy. These natural circumstances may be collected from Homer and other writers on Trojan affairs. *Bayle.—A.*

CASSERIO, JULIO (*Casseri*us, Lat.), an eminent anatomist, was descended from poor parents in Placentia, and entered into the service of Fabricius ab Aquapendente in Padua, who at length made him his disciple and assistant in his anatomical school. By his great application and abilities he raised himself to the rank of doctor in medicine and surgery, and became his master's successor in the chair at Padua in 1609. Some emulation arose between the old and young professor, the latter pursuing with ardour discoveries which the former had only touched upon; yet Fabricius was not displeased at having Casserius for a successor. He held his post with reputation till his death in 1616. Casserius was a considerable promoter of anatomical science, particularly in that part which is called comparative. His first work was "*De vocis auditusque organis historia*;" fol. *Ferrar*, 1600. This is more valuable in the descriptive than the anatomical part. It is illustrated by many fine plates taken both from human and animal subjects, but not perfectly accurate. This was afterwards enlarged into a treatise on the five senses, under the title of "*Pentæsthesion, hoc est de quinque sensibus liber, organorum fabricam actionem & usum continens*," fol. *Venet*. 1609. After his death appeared, "*Tabulæ Anatomicae omnes novæ 98*," printed with the anatomical work of Spigelius, fol. *Venet*. 1627, and *Amst*. 1644. Of these tables, seventy-eight are by Casserius, and twenty more are added by Dan. Bucretius. Further, in the work of Spigelius "*De for-*

mato fætu" are some tables of Casserius. *Van-der Linden. Haller Bibl. Anat.—A.*

CASSIANUS, JOANNES, an ecclesiastical writer and solitary of the 5th century, was a native of Scythia, according to the best authority, though some suppose France, and others Africa, to have been the place of his birth. He was brought up in the monastery of Bethlehem, where, having contracted a particular intimacy with a monk named Germanus, they went together into Palestine and Egypt, and passed seven years with the solitaries of the Thebais. After revisiting their monastery, they returned to the deserts of Egypt; but the theological disputes which arose even in this retired spot induced them to withdraw to Constantinople. There, Cassian was ordained deacon by St. Chrysostom; and, upon the expulsion of that prelate from his see, he was deputed in 403, together with Germanus, to lay the complaints of the church before pope Innocent I. He was ordained priest by that pope; and on the capture of Rome by Alaric, he went into Provence, and in 410 fixed at Marseilles. There he founded two monasteries, one for each sex, and introduced many of the rules of discipline among the religious in Gaul, which he had seen practised in Syria and Egypt. There he wrote his works, most of which relate to the monastic life; and there he died, as is supposed, between 430 and 433. His first work is entitled "*Institutio Monachorum*," consisting of twelve books, of which four describe the modes of living followed by the Ægyptian monks; and eight treat on the eight capital sins, and their remedies. Another of his works is his "*Collationes*" or "*Conferences*," in twenty-four books, which are discourses of the most famous abbots in the monasteries of Egypt, collected by him from their own mouths, and relating to all the principal points of a monastic life. They contain much curious matter; and, though they sufficiently display the writer's superstitious turn, the spirit of exalted piety which they breathe has caused them to be read with edification by the devotees of the Romish church. On the doctrine of grace Cassian's opinions were those of the Semi-pelagians, which subjected his "*Conferences*" to an attack from St. Prosper. He further wrote, in 430, at the request of St. Leo, then archdeacon of Rome, a work in seven books on the Incarnation against the heresy of Nestorius. The different works of Cassian have been published separately, and there have been various editions of his whole works col-

lectively. The last was at Frankfort in 1722. His Latin style is easy, but without elevation. Several of the popes have regarded him as a saint, and in Provence his memory has been honoured by keeping a day as his festival, though he has never been regularly canonised by the church. *Du Pin Hist. Eccles. Moreri.*—A.

CASSINI, JOHN DOMINIC, an eminent astronomer, descended from a noble family in Piedmont in Italy, was born June the 8th, 1625. The uncommon disposition which he showed for learning in his early years, was improved by the care of his tutors, after which he was sent for further improvement to a college of Jesuits. His abilities were so eminently shown in some poetical compositions in the Latin language, that some of them were published when he was but eleven years of age. The casual perusal of some books on astronomy turned his thoughts to that study, and the satisfaction he found in the remarks he was enabled to make confirmed his inclination, and rendered his progress so great, that in the year 1650, he was invited by the senate of Bologna to accept the chair of the mathematical professor. He was no more than fifteen years of age, when he first went to that city, where he taught the mathematics, and was very assiduous in celestial observations. In the year 1652, he made some accurate observations upon a comet, which was visible at Bologna, and inferred that these bodies are not, as had usually been supposed, temporary phenomena in the heavenly regions, but of the same nature and probably governed by the same laws as the planets. He also solved in that year the problem for geometrically determining the apogee and eccentricity of a planet from its true and mean place, which Kepler and Bullialdus had given up as insoluble. In the year 1653, when the church of Bologna was repaired and enlarged, he obtained leave from the senate to correct and settle a meridian line. This was accordingly done by placing the brass plate through the hole of which the rays of the sun were to pass, in the roof of the church, and drawing a meridian line 120 feet in length upon the pavement. A good representation of this church and the meridian appears in the reverse of a medal struck on that occasion; of which a print may be seen prefixed to the first volume of Long's Astronomy. A larger engraving may also be seen in Wright's Travels.

In the year 1657, he attended in quality of assistant to a nobleman who was sent to Rome to compose some differences which had arisen between Bologna and Ferrara, in consequence of the inundations of the Po. The skill and

judgment he displayed on this occasion added greatly to his reputation, and, together with the ability he had shown in other important transactions, induced Marius Chigi to appoint him inspector-general of the fortifications of the castle of St. Urbino, and likewise of the rivers in the ecclesiastical state for several years. During this time he continued his astronomical pursuits with great assiduity. He discovered many particulars relative to the planets Mars and Venus, especially the rotation of the former round its axis: but his attention was more peculiarly directed to the theory of Jupiter's satellites, which after much labour and continued observations he settled and published at Rome, among other astronomical pieces. These tables fell into the hands of Picard, the well-known French astronomer, who found them so very exact that he formed the highest opinion of the skill of their author, in consequence of which he was invited to become a member of the Academy of Sciences, at that time established by Lewis XIV. It was not practicable, however, for Cassini to leave his situation at Bologna without leave of his superiors; but this difficulty was removed by the direct request of the French monarch to the pope and the senate of Bologna, who having granted permission for him to absent himself for six years, he came to Paris in 1669, and was immediately appointed royal astronomer. When this term was nearly expired, the pope and the senate of Bologna insisted on his return, under penalty of forfeiting his revenues and emoluments, which had hitherto been remitted to him. He was prevailed upon by the minister to remain in France, where he was naturalised about the end of the year 1673, about which time he also entered into the marriage state.

The Royal Observatory at Paris had then been finished nearly three years. The occasion of its being built was briefly this: in the year 1638, the famous Minim Messennes was the author and institutor of a society where several ingenious and learned men met together to talk upon physical and astronomical subjects, among whom were Gassendus, Des Cartes, Monmour, Thevenot, Bullialdus, our countryman Hobbes, &c. and this society was kept up by a succession of eminent men for many years. At length Lewis XIV. considering that a number of such men acting in a body would succeed abundantly better in the promotion of science than if they acted separately each in his particular art or province, established, under the direction of Colbert, in the year 1666, the Royal Academy of Sciences; and for the advancement of astro-

onomy in particular erected the Royal Observatory at Paris, and furnished it with all kinds of instruments that were necessary to make observations. The foundation of this noble pile was laid in the year 1667, and the building completed in 1670. Cassini was appointed to be the first inhabitant of the observatory, and took possession of it, September, 1671, when he devoted himself in good earnest to the business of his profession. In the year 1672 he endeavoured to determine the parallax of Mars and the sun, by comparing some observations which he made at Paris with some which were made at the same time in America. In the year 1677, he demonstrated the diurnal motion of Jupiter round his axis to be performed in nine hours and fifty-eight minutes, from the motion of a spot in one of his larger belts. In the year 1684 he discovered four satellites of Saturn, besides that which Huygens had found out. In the year 1693, he published a new edition of his tables of Jupiter's satellites, corrected by later observations. In the year 1695 he took a journey to Bologna to examine the meridian line which he had fixed there in 1653, and he showed in the presence of several mathematicians that it had not varied in the least near forty years. In the year 1700 he continued the meridian line through France, which Picard had begun, to the extremest southern part of that country.

Cassini lived in the Royal Observatory for more than forty years, and did the greatest honour to the establishment by his observations and discoveries, of which it is impossible to insert a list in this place. Their titles occupy near five pages in the closely printed index of Rozier. He lost his sight during the latter years of his life, and died on the 14th of September, 1712, in his eight-eighth year. *Memoirs of the Paris Academy for the Year 1712. Martin's Lives.*—W. N.

CASSIODORUS, MAGNUS AURELIUS, an illustrious writer, and patron of letters, was born at Squillace in Calabria about the year 479. His father, with whom he has been confounded, enjoyed a high post under Odoacer king of Italy, and afterwards under Theodoric. He himself was made by Theodoric quæstor of the sacred palace, secretary of state, and master of the offices. In 514 he appears to have been sole consul. He retained the favour of this prince during the whole of his reign, and employed his influence in promoting science and literature. He was in equal honour with Amalasontha and her son Athalaric, by whom he was raised to the high dignity of prætorian-prefect. Theodatus and Vitiges continued him

in the same posts; and his public epistles as secretary comprise the period from 509 to 539. The impending ruin of the Gothic kingdom, and satiety of public employments, now induced Cassiodorus to retire from the world. He fixed upon his native place, Squillace, where, in a pleasant spot near the sea, he built at his own expence a monastery, with an adjoining hermitage, and embraced the monastic life. His occupations were the study of the Holy Scriptures and other religious writings, and the instruction and regulation of his monks, whom he directed in their studies, and for whose use he collected a copious library. He himself composed various works on literary and devotional subjects, and he encouraged others to undertake learned labours. He likewise amused himself with mechanical contrivances, and is said to have fabricated various water-clocks and sundials, and lamps of curious construction. In these laudable or innocent pursuits, the forgotten statesman protracted his life nearly to a century, his death being generally referred to the year 575, about the ninety-sixth of his age. The writings of Cassiodorus are various. Of his panegyric orations, which were celebrated in their time, none have reached us. He drew up a short chronicle from the beginning of the world to the year 519, which abounds with errors, but is not without its use in chronology. It has been illustrated with learned commentaries by Cuspinian. He also wrote twelve books of the history of the Goths, of which we have only the epitome of Jornandes. His most valuable remain is the twelve books of letters written by him while occupying the post of secretary. They contain much curious information as to the history and manners of the time, and favourably display the character of the writer, as a minister equally zealous for the honour of his sovereign, and the good of the people. Their style is briefly characterised by Gibbon as quaint and declamatory. Tiraboschi more minutely describes it as having "a harmony, a syntax, a phraseology peculiar to itself, which cannot be better defined than by the title of barbarous elegance. The digressions and amplifications are so frequent, that they seem to indicate a man who, living among barbarians, wished to make a display of his learning, and to make them blush at their ignorance." After his retreat, he wrote a "Commentary on the Psalms," collected from the Latin fathers: "Institutions of divine and human Letters," in two books; a work intended for the direction of the monks in their studies, and a valuable compendium of the learning of the age: "Commen-

"taries on St. Paul's Epistles;" "On the Acts and Apostolical Epistles, and the Apocalypse;" "On Donatus;" and a book "On Orthography." It was from his persuasion that Epiphanius, surnamed the scholastic, translated from the Greek into Latin the ecclesiastical histories of Socrates, Sozomen, and Theodoret, which were published in an abridged form under the title of "Historia tripartita." Of the remaining works of Cassiodorus there have been various editions. The most valuable is that of father Garet at Rouen in 1679. *Vossius Hist. Lat. Moreri. Tiraboschi.*—A.

CASSIUS, AVIDIUS, an eminent military commander in the reign of Marcus Antoninus, and an usurper of the empire, is said by Dio Cassius to have been a Syrian, and the son of a rhetorician named Heliodorus; but the author of his life, Vulcatius Gallicanus, represents him as being the son of Avidius Severus, who from the rank of a centurion rose by his merit to the first dignities of the state. The same writer makes him a descendant by the mother's side from the ancient Roman Cassii. We first hear of Avidius as commanding an army against the Parthians under the emperor Verus about the year 164. He entirely defeated Vologeses, and pursuing his victory, advanced to Ctesiphon, which he took, with Edessa, Babylon, and all Media. Crossing Mesopotamia, he came to Seleucia on the Tigris, which he ravaged and burned, with a great massacre of the inhabitants. On his return he lost numbers of his men by famine and disease; however, he put an end to the war, and acquired for the slothful Verus the title of conqueror of the Parthians and Medes. The great reputation of Cassius, and particularly his character as a rigid disciplinarian, caused him to be appointed by Marcus Aurelius to the chief command of the legions in Syria, which were infested with the effeminacy and indulgence of that luxurious country. The emperor's letter to his lieutenant, giving the reasons for this appointment, is extant; and Cassius did not disappoint his expectations. By great severity he recalled the troops to the strictness of the Roman discipline, and fitted them for the hardships of active service. While in this station, he marched against the revolted Egyptians, whom he suppressed rather by policy than by force; and he afterwards obtained great military successes in Arabia and Armenia, of which the particulars have not reached us. He was also employed in the war against the Sarmatian Jazyges, where he punished with an ignominious death some centurions, who without orders had crossed the Danube

with the men they commanded, and killed a number of the enemy. In the mutiny which this severity occasioned, Cassius appeared unarmed before the enraged soldiers, and by the intrepidity of his remonstrances recalled them to their duty. Many stories are told of the cruelty with which he treated deserters, and other military offenders; yet it is certain that he inspired his troops with attachment as well as awe. Of his real character inconsistent accounts are given; but on the whole it appears to have been that of a fierce and haughty soldier, capable alike of rigid self-denial and of intemperate indulgence, and a bitter censurer of his sovereigns, one of whom he contemned as a visionary speculatist, the other as a luxuriant trifler. L. Verus had long suspected the designs of Cassius, and had written to his partner Aurelius an account of the reasons of his suspicion. But that good man returned an answer more in the style of a philosopher than a statesman, and continued to entrust that general with the principal command of the eastern army. It was not till the fifteenth year of his reign, A.D. 175, that Cassius ventured to become his rival in the empire. Taking the occasion of an illness, under which M. Aurelius laboured while engaged in war against the Marcomanni, Cassius in Syria spread a report of his death, and was proclaimed by the legions under his command. Affecting great respect for the memory of Aurelius, he placed him among the gods, and in the mean time secured the greater part of the eastern provinces in his own favour. When the news of this revolt reached Rome, the senate made no hesitation in declaring him a traitor, and confiscating his effects; and the emperor, who showed the utmost moderation in the whole affair, left Germany, and proceeded towards Illyricum on his march against his competitor. But the blood and hazard of such a contest were prevented by a private conspiracy against Cassius by some of his officers, who upon a march assassinated him, and cutting off his head, carried it to the emperor. The reign, or rather, as Dio calls it, the dream, of Avidius Cassius, lasted only three months and six days. His pretorian prefect was killed with him, and his son Mæcianus soon after at Alexandria. His wife and the rest of his children were treated with unexampled clemency by the emperor; but Commodus afterwards indulged his cruelty in burning alive all who were any way related to him. *Univers. Hist.*—A.

CASSIUS (LONGINUS), CAIUS, a Roman of great celebrity, was descended from an honour-

able but plebeian family, and early distinguished himself by his hatred to tyranny. It is related of him, that when a boy, hearing his school-fellow Faustus the son of Sylla boast of his father's unlimited power, he started up and gave him two or three blows on the ear; and that complaint being made of this affront to Pompey, who thereupon summoned the two boys before him, Cassius was so far from making any apology for his conduct, that he threatened to strike Faustus again in Pompey's presence, should he repeat the same words. In the year B.C. 52, Cassius was questor to Crassus in Syria; and after the defeat and death of that leader, when the Parthians entered Syria, and laid siege to Antioch, Cassius defended the place with great vigour, and cut off numbers of the invaders in their retreat, with their commander Orsaces. In the war between Cæsar and Pompey, Cassius took part with the latter, and was commander of his fleet. After the battle of Pharsalia, when Cæsar, in pursuit of his rival, was crossing the Hellespont with a small force, he fell in with the fleet of Cassius, and boldly summoned him to surrender. Cassius, probably thinking that the dispute was at an end, obeyed the summons, and joined the conqueror. He preserved, however, in his breast all his former aversion to usurped authority; and when Cæsar had been created perpetual dictator, and seemed to be affecting those regal honours which were an object of detestation to every true Roman, Cassius resolved upon a conspiracy against his life. [See CÆSAR and M. BRUTUS.] He had also private motives of enmity against Cæsar, who had some time before bestowed the most honourable pretorship upon Brutus, though at the same time he acknowledged that his competitor Cassius best deserved it. On this account he has been accused of hating the tyrant rather than the tyranny; and a peculiar rancour has been attributed to him in the prosecution of the whole design. As Cassius had married Junia, the sister of M. Brutus, he was particularly proper for engaging that true patriot in the conspiracy; and it was his art and persuasion which overcame the reluctance of Brutus to sacrifice private friendship to public duty. In the assassination, Cassius, having silently addressed himself to the statue of Pompey, attacked Cæsar in front; and such was his blind fury, that he wounded Brutus in the hand, while aiming at his enemy. In the dangerous state of Rome which succeeded the death of Cæsar, Cassius, with Brutus and the other conspirators, withdrew from the capital. It was his intention to

go to Syria, the government of which had been allotted to him by Cæsar; but a decree of the people deprived him of this post, and conferred it upon Dolabella, who took possession of the province. The senate, however, declared Dolabella a rebel, and gave Cassius the charge of expelling him by force. Cassius proceeded to Greece, and joined Brutus at Athens. Thence he crossed into Lesser Asia; and receiving aid from Trebonius and Lentulus, he raised a considerable body of troops, with which he marched into Syria. He made himself master of that country, and then passed into Phœnice and Judæa, which he secured. Dolabella, attempting to re-enter Syria, was obliged to retreat to Laodicea, where he was besieged by Cassius; and the town at length being taken, that commander caused one of his guards to kill him. Cassius appears to have treated Laodicea with great severity, plundering its temples, levying great contributions, and putting many of the chief inhabitants to the sword. It was now the intention of Cassius to invade Egypt, where Cleopatra had declared for the triumvirs, who were all-powerful at Rome; but while on his march, he was recalled by the pressing letters of Brutus, to oppose Antony and Octavianus, who were preparing to cross over to Macedon. Cassius, leaving one legion to secure Syria, proceeded to make a junction with Brutus; and by the way detached a body of horse into Cappadocia, with orders to put to death his foe, king Ariobarzanes, and levy contributions on his subjects. He joined Brutus at Smyrna; and here it was resolved, on the opinion of Cassius, that one should effect the reduction of the Lycians, and the other of the Rhodians. The latter task was assigned to Cassius, who on his march was met by an embassy from Rhodes, sent to dissuade him from his attempt. To the high language of the ambassadors, representing the formidable state of their maritime power, Cassius opposed as high demands; and neither side giving way, war was mutually resolved upon. Confiding in what they deemed their peculiar strength, the Rhodians attacked the Roman fleet under Statius Marcus; and after a very severe engagement were forced to retreat. A second sea-fight was equally unfavourable to them; and after it, the city of Rhodes was invested by sea and land, and compelled to surrender. Cassius treated the vanquished in the true spirit of a Roman general. He disdained their attempts to soothe him by adulation, placed his tribunal in the forum with a spear planted before it, restrained his soldiers from all plunder or violence, and summoning fifty of the principal ci-

tizens before him, caused them immediately to be put to death. He then commanded all the gold and silver, public or private, to be brought forth; and having rigorously punished some instances of concealment, he raised from that rich city the sum of 8000 talents, with which he returned to the continent, having left behind him a garrison whose commander had orders to levy from the inhabitants 500 more. It is certainly not without justice that Plutarch represents this conduct as extremely severe, yet it was not so beyond the measure of those times, or the *laws of war*. As Cassius proceeded hence to rejoin Brutus, he exacted from all the provinces of Asia as he passed, a payment of ten years' taxes. It was at Sardis that the two republican chiefs again met; and their transactions from this period being already related in the life of Brutus, we shall notice only some circumstances particularly belonging to Cassius. He exhibited a laxer system of morality than Brutus, but one better adapted for the conduct of a civil war, in absolving two of his own friends accused of embezzling the public money, and blaming Brutus for his rigour against one of his officers convicted of the same crime. On the imagined appearance of a spectre to Brutus, Cassius endeavoured to quiet his mind by arguments skilfully drawn from the epicurean philosophy, to which he was addicted; unless, indeed, these arguments are put into his mouth by Plutarch, whom such a story well suited. When the combined army arrived in the plains of Philippi, and by its position had reduced that of the triumvirs to great distress for want of provisions, it was the military skill and experience of Cassius that opposed resigning this advantage for the hazard of an engagement; and though outvoted in the council of war, he retained his opinion. After supper, on the evening preceding the battle, affectionately pressing the hand of his friend Valerius Messala, he desired him, in Greek, to bear witness that he was forced to expose the Roman liberties to this hazard, as Pompey had been before him, yet that he relied on fortune to remedy their bad measures. On the day of engagement he commanded the left wing; and his defeat by Antony seems to have been a consequence of the precipitate ardour of Brutus, who left him exposed while he pursued of the troops of Octavianus. After every possible exertion to rally his men, Cassius was obliged to retire with a small band to an eminence near Philippi, whence he sent Titinius to gain intelligence. This officer, meeting a body of Brutus's cavalry coming to their relief, was joyfully surrounded by his friends among them,

some of whom dismounted to embrace him. Cassius descrying this from a distance, imagined that Titinius was taken prisoner; on which, blaming himself for exposing a dear friend to such an accident, he withdrew to his tent, with Pindarus, one of his freedmen, whom he had kept about him ever since the battle in which Crassus was slain, for the purpose of performing the last office for him, should occasion require it. Of the particular circumstances of his death we are not exactly informed. Some writers, who are fond of pointing out *judgments*, say that he dispatched himself with the dagger with which he stabbed Cæsar; but the fact was, that his head was found lying severed from his body, and Pindarus no more appeared. This event happened on the birth-day of Cassius, B.C. 42. When his friends came up, they were thrown into extreme grief at the sad spectacle; and Titinius, who imputed the error to his own delay, drew his sword, and killed himself upon the body of his friend.

Cassius was considered as an excellent commander, a man of extraordinary vigour and prudence, and a true lover of his country; and though formed in a more rugged mould than Brutus, and not free from the stains of avarice and cruelty, he was by posterity joined with that virtuous man as the great champion of the dying liberties of Rome, and partook with him in the honourable title of *last of the Romans*. He was a man of learning, and a patron of literature. Several of his letters to Cicero are extant; and that great orator bestows praises on him in various parts of his works. *Plutarch, Life of Brutus. Univers. Hist.—A.*

CASSIUS PARMENSIS, a Latin poet, and one of the conspirators against Cæsar, attached himself after that event first to Pompey's son, and afterwards to Antony, under both of whom he held commands. After the battle of Actium he retired to Athens, where, by the orders of Octavianus, he was put to death, while engaged in his studies, by Quintilius Varus. He is mentioned with honour by Horace, in his epistle to Tibullus, who asks his friend whether he is employed in writing what may excel the works of Cassius Parmensis.

Scribere quod Cassi Parmensis opuscula vincat.

Epist. IV. l. 1.

But in another place, if Horace means the same person by the "Etruscan Cassius," he rather seems to represent him as a rapid and copious, than an excellent poet.

—Amet scripsisse ducentos

Ante cibum versus, toridem cœnatus; Etrusci

Quale fuit Cassi, rapido ferventius anni

Ingenium; capsis quam fama est esse librisque

Ambustum propriis.

Sat. X. lib. 1.

Varus when he killed him carried off his papers; which has given cause to suspect that the tragedy of Thyestes, published under the name of Varus, was written by Cassius, who is known to have composed works of that class. The verses on Orpheus, published by Achilles Tatius under the name of Cassius, are thought to be spurious. *Vossius de Poet. Lat. Moreri.*—A.

CASSIUS SEVERUS, TITUS, a celebrated Roman orator in the age of Augustus, rendered himself still more odious for his character than admired for his genius. He preferred exercising the office of an accuser, and often on such slight grounds, that the bad success of his accusations was in a manner proverbial. He was likewise so much inclined to satire and calumny, that his writings were the cause of the law against libels passed by Augustus, and drew upon himself a sentence of exile, first to Crete, and afterwards to Seriphus; where he died in extreme wretchedness. Yet he was undoubtedly one of the ablest pleaders of his time, and Seneca has left a high eulogy on his eloquence. "He had every quality," he says, "of a good declaimer: a choice phraseology, an ardent and weighty mode of expression, containing more thoughts than words; great care and diligence in preparation; yet an extraordinary readiness in speaking unprepared. He succeeded even better in extempore effusions, and derived advantage from being interrupted." The author of the Dialogue on Orators, usually ascribed to Tacitus, mentions Cassius, indeed, as the first corruptor of ancient eloquence, by his neglect of method, and of the decorums of speech, and such an ardour for attacking an adversary, that he attended more to annoyance than self-defence; and Quintilian, while he allows him great ingenuity, quickness, and force, represents him as deficient in gravity and judgment. *Tacit. Annal. & Dial. de Orator. Quintiliani Instit. Bayle.*—A.

CASTALDI, CORNELIO, born at Feltri, of a noble family, about 1480, was brought up to the bar, but enlivened his severer studies by the pursuits of poetry and elegant literature. He was employed by his native city in negotiating their concerns at Venice, and obtained from the republic all he requested. On his marriage he fixed at Padua, where he lived in universal esteem, and at which city he founded a college. He died in 1536. His poems, long lost in oblivion, were published at Venice, in 4to. in 1757, by the abbé Conti, with a life of the author prefixed by signor Farsetti. They are both Italian and Latin. The former contain

ingenious and elevated sentiments, but are defective in sweetness and elegance of style. The latter are a happy imitation of the ancients. *Tiraboschi. Nouv. Dict. Hist.*—A.

CASTALIO, or CASTELLIO, SEBASTIAN, a remarkable instance of the union of superior learning and talents with poverty and misfortune, was born in 1515 in the mountainous part of Dauphiné, or, according to some, in Savoy. His proper name was *Chateillon*. Little or nothing is known of his education; but it appears that he was introduced to Calvin at Strasburg in 1540 and 41, and obtained the esteem of that reformer by his knowledge of the ancient languages. On Calvin's recommendation he was appointed teacher in the college of Geneva, which office he held about three years, when he was obliged to leave that city. It has already been mentioned in the life of Calvin, how extremely intolerant he was of any theological opinions but his own, held within the precincts of his authority; and his treatment of Castalio is a sufficient proof of it. This learned man dared to think for himself. He did not agree with Calvin in his fundamental doctrine of predestination; he disapproved of the civil-punishment of heretics; he considered the Canticles of Solomon as a profane piece; he had a particular opinion respecting Christ's descent into hell; and he was suspected of having imbibed some notions of the anabaptists. For these offences, he was compelled to resign his office, and was expelled Geneva through the influence of Calvin, who, together with Beza, ever after made him an object of persecution. Castalio removed to Basil, where he obtained the professorship of the Greek language; it appears, however, that he passed his life in great indigence. He had a large family, for he left behind him four sons and four daughters; and he found it very difficult to procure bread for them, and at the same time to pursue the studies in which he was immersed. His answer to one of Calvin's charges will sufficiently show the extremities to which he was reduced. That hard-hearted man had the cruelty to accuse Castalio of stealing wood. Castalio thus relates the fact: "Being totally occupied with my translation of the Scripture, and resolved rather to beg than to quit it, as I dwelt on the bank of the Rhine, I employed myself at leisure hours in catching with a hook the floating wood which it carries down in its inundations, that I might warm my family. This wood is public property, and belongs to the first taker." The poor man then calls upon the whole city of Basil to witness the

truth of what he says; and he concludes, addressing Calvin, "I could not have thought that you, you who know me, could have credited such a charge; but that you should publish it to the whole world, and transmit it to posterity, is what (although I knew you) I could not easily have believed!" O bigotry! what impenetrable stuff dost thou make of the hearts of men! Castalio was not suffered to publish his works at Basil without animadversion. The consistory called him before them; and the curators of the university wished to restrain him from theological topics. But though his opinions met with little indulgence, such was the esteem inspired by his piety and learning, that his enemies were not able to expel him, and he died peaceably at Basil in 1563, at the early age of forty-eight. Castalio was not only a deep but an elegant scholar, and seems to have emulated the modern Italian school of Latinity. In 1545 he printed at Basil four books of scripture-histories in elegant Latin, in order that children might at the same time acquire a knowledge of the facts of their religion, and a taste for polite literature. In 1546 he published a poetical translation of the Sybilline verses with notes, together with a prose version of the books of Moses. This was succeeded by a translation of the Psalms of David, and the other scripture songs. In 1548 he published a Greek poem on John the Baptist, and a Latin poetical paraphrase of the prophet Jonas. He likewise translated some parts of Homer, some books of Xenophon, and St. Cyril. His Latin version of some Italian treatises of the celebrated Ochinus, particularly his "Thirty Dialogues," some of which seem to favour polygamy, was made one of the accusations against him. Castalio's greatest work was his Latin translation of the Bible, which was the source to him both of praise and of obloquy. It is certainly the most elegant and classical version that has been made; but in aiming at this excellence, he has, like Bembo and some of the Italians, fallen into an affected use of terms not properly belonging to Jewish or Christian theology. Thus he renders angel by *genius*; baptism by *lotio*; church by *respublica*; and synagogue by *collegium*. He is likewise sometimes too paraphrastic and remote from the original phraseology. Nevertheless, his "New Testament" is read with pleasure, and is very properly put into the hands of young scholars. It is highly probable that the rivalry of his version was one great cause of the hostility with which Beza always treated him. Castalio's "Latin Bible" was first printed at Basil in 1551, dedicated to Edward VI. of

England. He gave two more editions of it in his life-time; but the best is reckoned that which was published after his death in 1573. He also at the same time employed himself in making a French translation of the Bible, which he printed at Basil in 1555, dedicated to Henry II. of France. This has been charged with the opposite fault to that of the Latin version, viz. the use of a low and vulgar phraseology. It seems, however, that his aim was at a polished style in this also; but that, as has often happened to scholars, he had not enough of the refinement acquired by good company, to avoid vulgarisms in his native tongue. *Bayle.—A.*

CASTEL, LOUIS BERTRAND, a geometer and philosopher, was born at Montpellier in 1688, and entered into the society of Jesuits in 1703. While he was in his own country he made himself known to Fontenelle and P. de Tournemine by certain philosophical sketches, of which they thought so highly, that they invited him to Paris, where he arrived at the end of 1720. His first publication was a "Treatise on universal Gravitation." Every thing according to him depends on the gravity of bodies and the action of spirits; the one cause incessantly tending to repose, and the other to restore motion. This doctrine, which he considered as a key to the science of the universe, did not appear to be such to the abbé St. Pierre. Though he was a friend of the Jesuits, he attacked his system, and a controversy took place, in which much genius and not a little singularity were displayed. The second work of father Castel was his "Plan d'une Mathématique abrégée," in 4to. *Paris*, 1727, which was the year afterwards followed by his "Mathématique Universelle," in 4to. This work obtained a favourable reception from the learned world. His ocular harpsichord likewise procured him much celebrity as a man of original and inventive powers. It was the object of party at Paris, and was therefore as extravagantly applauded by some as decried by others. The instrument which he exhibited at Paris, as I gather from an English pamphlet, which I perused many years ago, but of which I recollect neither the title, nor whether it was a translation from the French, consisted of a number of pieces of pasteboard painted of different colours, which in succession occupied an opening in the face of his harpsichord, according to the several keys, which were depressed by the fingers. His theory supposes an harmony or relation between colours which shall produce pleasure or dislike from their exhibition, in the same manner as sounds are known to do. My author

affirms that the spectators were astonished and delighted at the exhibition, and exclaimed, that the ocular harpsichord was made, and for ever makeable. He adds, however, that the effect was less than might have been expected if Castel had followed the Newtonian, or true system of colours, instead of that of Des Cartes. It was likewise considered that the brilliant effect of a flash of light through coloured glasses would be much more impressive than the appearance of opaque pasteboards, which could not exhibit much intensity of colour. In the year 1743, he published his "True System of the general Philosophy of Newton," in which he speaks with respect concerning that philosopher, but does not admit that his doctrine is calculated to exhibit the true system of the world. Father Castel likewise published "The Optics of Colours," in 12mo, in 1740, with various other productions of less importance. He was for a long time a writer in the *Memoirs de Trevoux*. The style of Castel possessed the irregularity of his imagination. On a time, when the original character of his works was mentioned before the celebrated Fontenelle, one of the company added, "But he is shallow." "I know that very well," replied Fontenelle, "and I am sorry for it, for it is a great pity. But I like him better, original as he is, and shallow as he is, than if he knew more, and possessed less originality." He went very much into the world at Paris, where he was admired for his wit and the liveliness of his disposition. The abbé La Porte, in 1763, published a book in 12mo. at Amsterdam, under the title of *L'Esprit, les Saillies & Singularities du Père Castel*. He retired from the great world for some time before his death. He was a man very obliging, and accessible to other men of letters. On their visits, they found him in the midst of his books, his writings, his mechanical pieces and workshop for the ocular harpsichord, with an infinity of confused apparatus in the same apartments. The authors of the *Dictionnaire Historique* observe, that though he has treated on many subjects, and on none of them deeply, yet that he has much of thought, and often thinks with felicity. —W. N.

CASTELL, EDMUND, a divine remarkable for his learned and ill-requited labours, was born in 1606 at Hatley in Cambridgeshire. He was educated at Emanuel-college, Cambridge, where he resided many years, and afterwards removed to St. John's-college for the benefit of its library. The great work which engaged his attention was his "Lexicon Heptaglotton," or, Dictionary of seven Tongues,

which cost him the labour of seventeen years, and (from his own authority) the almost incredible sum of 12000l. He had expended his whole fortune upon it, and was reduced to great distress, when, in 1666, he was appointed king's chaplain and Arabic professor at Cambridge, and was presented to a prebend at Canterbury. He published his *Lexicon* in 1669, but its sale was so far from reimbursing his expences, that most of the copies remained dead upon his hands. Some additional preferments, however, were bestowed upon him, the last of which was the rectory of Higham Gobion in Bedfordshire. Dr. Castell likewise gave great assistance to Dr. Walton in his *Polyglott Bible*, for which he translated several books of the Old and New Testament, and diligently examined the eastern versions. His labours in this work, also, were productive rather of cost than profit to him. At the restoration, he published a thin quarto pamphlet to the honour of Charles II., containing copies of verses in all the languages of his *Lexicon*. Elegant literature, however, does not appear to have been Dr. Castell's forte, and he had inexcusably neglected the culture of his native tongue. He died at his rectory in 1685, bequeathing all his oriental MSS. to the university of Cambridge. About 500 copies of his *Lexicon*, which came into the possession of his niece and executrix, were consigned in an old house to the mercy of the rats, who scarcely left one complete volume. *Biogr. Britan.*—A.

CASTELLAN, see CHATEL.

CASTELLI, BENEDICT, abbate, an eminent mathematician, was born of an ancient and noble family at Brescia in the 16th century. In 1595 he entered into a monastery of the order of St. Benedict at his native city. He was for some time a disciple of the great Galileo at Florence, whom he assisted in his astronomical observations, and with whom he always maintained an intimate correspondence. He filled the mathematical chair at Pisa from 1615 to 1625, during which he closely cultivated the friendship of his master Galileo; and it was under his name that the *Apology of Galileo* against the censures of Ludovico dalle Colombe and Vincent di Grazia appeared, though it was principally written by that philosopher himself. In 1625 Castelli was invited to Rome by pope Urban VIII., and made professor of mathematics in the college della Sapienza. The branch of science which he more peculiarly studied was the motion of water, in which he may justly be regarded as a founder and inventor. He published in 1628 two works

on this subject which gained him much reputation: "The Mensuration of running Waters;" and "Geometrical Demonstrations of the Mensuration of running Waters." These have been lately inserted in the collection of this author's works on similar topics, printed at Florence, with other treatises of his, before unpublished, on the Laguna of Venice, on the improvement of the Pontine, Bolognese, Ferrarese, and Romagnese marshes; &c. Guglielmini, though in other things he impugns Castelli, confesses that he was the first who applied geometry to the motion of water; and Montucla calls him the creator of this part of hydraulics. Castelli put in practice his own rules, especially in some works made at the lake of Perugia. He died in Rome in 1644, leaving, among other eminent disciples, Torricelli and Borelli, to perpetuate his fame. *Tiraboschi.*—A.

CASTELLI, BERNARDO, a painter of eminence, was born at Genoa in 1557, and was a disciple of Andrew Semino, and a great imitator of Cangiage. After finishing his studies at home, he went for further improvement to Rome, where he acquired distinction. He painted there in churches and palaces, and was entrusted with one of the great pictures in St. Peter's, on which none but capital artists are usually employed. His subject was the apostle walking on the water, which he treated in a great manner. Castelli drew well, and was a good colourist, but he deviated too much from nature. He painted portraits with success, and took the likenesses of all the eminent poets of his time, who have celebrated him in their verses. Tasso and Marini were his intimate friends. As he was preparing to return to Rome to re-paint his picture in St. Peter's, which had been injured by moisture, he died in 1629, aged seventy-two. His principal works are at Genoa and Turin. Several of his designs have been engraved, particularly those for two editions of Tasso's Jerusalem. Three of his sons were artists, of whom the most distinguished was the subject of the following article. *D'Argenville Vies des Peintres.*—A.

CASTELLI, VALERIO, was born at Genoa in 1625. At his father's death he was too young to have partaken of his instructions, and at a proper age he put himself under the tuition of Dominic Fiasella, called il Sarzana, who set him to copy the works of Perrin del Vaga in the palace of prince Doria. Valerio soon quitted Genoa, and sought improvement from the capital works at Milan and Parma, which he imitated with such success, as to acquire a

great reputation in a short time. In design, colouring, and the easy flow of his figures, he surpassed his father; and he was thought to have attained the best qualities of the Venetian school, with a more correct and decided outline. He was particularly attached to painting battle pieces, in which his horses are drawn in a grand style. He decorated the churches and palaces of Genoa with many fine pieces, and it is in that city that his largest performances are to be found; but his battle-pieces, as well as many historical works, are met with in private collections, particularly those in England. Valerio was of a mild, liberal, and obliging disposition. The assiduity of his labours injured his health; and he died at Genoa at the early age of thirty-four in 1659. *D'Argenville Vies des Peintres.*—A.

CASTELNAU, MICHAEL DE, lord of Mauvissiere, was an eminent commander and statesman in the reigns of Charles IX. and Henry III. of France, and was employed in many important and difficult negociations. He was five times ambassador in England; and resided there ten years successively in his first embassy. He acted with great friendship towards Mary queen of Scots; endeavouring to make up the fatal breach between her and her husband Darnley, and afterwards interceding vigorously in her favour under the harsh treatment she met with from Elizabeth. He died in 1592. The memoirs of his negociations were published by Le Laboureur, in 2 vols. fol. 1659, and reprinted at Brussels in 1731. They are accounted among the most curious and valuable materials of the history of the age; and are written in a pure and unaffected style, without passion or partiality. His daughter Catharine, who was mistress of four languages, translated her father's Memoirs into English. *Moreri. Nouv. Dict. Hist. Robertson's Scotland.*—A.

CASTELVETRO, LEWIS, an eminent Italian scholar, was descended from a noble family of Modena, in which city he was born in 1505. He was successively a student in the universities of Bologna, Ferrara, Padua, and Sienna, in the last of which, at his father's desire, he graduated in law; but his inclinations all led to the culture of polite literature, to which he gave his whole attention. Returning to his native place for the recovery of his health, which was much impaired, he took an active part in promoting letters among his countrymen, and was an assiduous member of the newly-erected academy. The suspicions of heresy under which this learned body fell were for a time quieted

by the formulary of faith enjoined upon them by cardinal Contarini, which Castelvetro subscribed; but his violent quarrel with Annibal Caro, which commenced from his criticism of a song of the latter [see CARO], not only exposed him to other obloquy, but was probably a cause of his being again accused to the inquisition, along with some others, as unsound in the faith. In 1557 he was cited to Rome, but he thought it safer to withdraw to a place of concealment, than to undergo an examination. However, in 1560, he was persuaded to repair thither, with his brother Giammaria, under a safe-conduct, and he was sent for custody to a convent, with the liberty of seeing his friends. He was thrice examined; and being unable entirely to clear himself, especially from the charge of having translated a book of Melancthon's, he chose to make his escape, in consequence of which, the sentence previously pronounced against him as a contumacious heretic, was published. He retired to Chiavenna, and thence to Lyons, where he incurred great danger through the religious war that then raged in France. Escaping to Geneva, he returned to Chiavenna, and there, at the request of several students, gave private lectures on Homer, and on the rhetoric addressed to Herennius. Thence he went to the court of Maximilian II. at Vienna, and dedicated to that emperor his commentary on Aristotle's Poetics. The plague drove him from Vienna, and he returned to Chiavenna, where he ended his days in 1571. Castelvetro was a very accurate grammarian, and a nice critic. He bestowed great pains on perfecting the Italian language, and made many corrections in the Ercolane of Varchi, and the prose works of Bembo. He likewise wrote grammatical and critical remarks on many other authors, ancient and modern, which were published for the first time by Muratori in 1727. His "Examination of the Rhetoric addressed to Herennius," was printed in 1653. He paid peculiar attention to the Poetics of Aristotle; and such was his own opinion of his labours respecting this work, that it is said, the house in which he dwelt at Lyons having caught fire, he ran about crying, "My poetics! my poetics!—save my poetics!" He wrote an "Exposition of Petrarch's Poems," which he left unfinished, and which was published by his nephew. In all his critical works he displays much acuteness, but joined to an excessive subtilty, and a sophistical turn, which causes him to be an universal censurer. He exercised himself little in Italian poetry, but composed various pieces

in Latin verse with great elegance. His skill in Greek was shewn by his version and commentary on Aristotle's Poetics, already mentioned, and also by his Italian translation of Chrysostom's Exposition of the Gospels. He likewise applied himself diligently to the study of the Provençal tongue; and in conjunction with Barbieri translated into Italian many of the poems and lives of the Provençal poets, and gave a grammar of the language. *Bayle. Tiraboschi.—A.*

CASTIGLIONE, BALDASSAR, a very eminent statesman and writer of Italy, was born of noble parents at the villa of Casatico near Mantua in 1468. He studied first at Milan, where his masters were George Merula and Demetrius Chalcondylas. In early youth he was page to Lewis Sforza duke of Milan; and in 1499 he accompanied the marquis of Mantua, Gonzaga, to Milan, and was present at the solemn entry of Lewis XII. of France. He was aid-de-camp to the same marquis in the war of Garigliano. In 1504 he passed into the service of Guidubaldo duke of Urbino, and for several years resided at that court, then the favourite resort of science and letters. The duke sent him in 1506 his ambassador to Henry VII. king of England; and in the next year he attended in the same capacity on Lewis XII., then at Milan. On the death of Guidubaldo, in 1508, Castiglione remained in the service of the new duke Francis-Maria della Rovere, whom he accompanied in various military expeditions as his lieutenant-general with the army of the church under pope Julius II. As a reward for his services he obtained in 1513 the castle of Nuvalara near Pesaro; which grant was afterwards confirmed to him in a very honourable manner by Leo X., though that pope had quarrelled with the duke of Urbino. Returning to Mantua, where he had recovered the favour of the duke Gonzaga, who had been displeased with his quitting his service, Castiglione married in 1516 Maria Hippolita, daughter of count Guido Torella, and granddaughter of John Bentivoglio lord of Bologna—a lady not more illustrious for her birth, than her beauty and accomplishments. She wrote well both in Latin and Italian, in prose and verse; and her poems have been published in a collection of the works of five illustrious Italian poets. He had the misfortune to lose her within the short period of four years. The marquis Frederic of Mantua sent Castiglione as his ambassador to Rome, in which capital he made a long residence, cultivating the acquaintance of all the elegant writers and learned

men with which it then abounded, and of which society he was a principal ornament. He was a diligent enquirer after all remains of antiquity, and an exquisite judge of every thing relating to the fine arts. His continual exhortations to pope Leo to prevent the demolition of ancient edifices; his fine collection of cameos, statues, and other relics of ancient art; his intimacy with Raphael and Julio Romano, the latter of whom he was the means of bringing to Mantua; all attest his merits as a man of cultivated taste. He returned to Mantua in 1522 for the purpose of serving his prince in the war against the French. Again visiting Rome, pope Clement VII. sent him nuncio to the emperor Charles V. in 1524. In this very delicate commission he conducted himself with equal zeal and dexterity, as appears by the letters which he wrote to the pope at this juncture. He was very much in the private favour of the emperor, who meant to have taken him for his second in case the challenge which he sent to Francis I. had been accepted. The nuncio, however, was not able to bring the papal and imperial courts to an agreement; and his disappointment and anxiety on this occasion, joined to the unjust suspicions entertained of him by Clement, whose character it was to distrust his best friends, threw him into an illness, of which he died at Toledo in 1529, aged fifty-one. His body was deposited with great solemnity in the cathedral, whence his mother caused it afterwards to be carried to a church five miles from Mantua, in which a superb mausoleum was erected to his memory, with an inscription drawn up by cardinal Bembo. His statue has since been placed in the Royal Academy of Mantua.

This eminent person is now more famed for his writings than for the part he acted in the great theatre of the world. The most celebrated of his works is "*Il Cortigiano*"—"The Courtier;" the subject of which is the manner of living in courts, and becoming useful and agreeable to the prince. Its ingenious maxims and reflections, its erudition, and the easy and natural elegance of its style, have rendered it generally admired, and have caused it to be regarded as an original and classical work. The author finished it in 1518, and sent it to his friend Bembo for a careful review; and so little impatient was he for its public appearance, that it was not printed till 1528. Numerous editions were soon made of it, and it was translated into most of the languages of Europe. The Italians term it "*the golden book*;" and a fine edition of it was published so lately as 1733 in Padua,

with the life of the author prefixed by Bernardino Marliani. Some free expressions had caused it to be inserted in the list of prohibited books; but the writer's son in 1576 obtained its licence in a corrected form from the Congregation of the Index. The letters of Castiglione, valuable for the information they contain relative to the affairs of those times, were published at Padua in 2 vols. in 1769, with annotations by the abbate Serassi. He was also eminent for his poetical compositions both in Italian and Latin. The former have been published separately; the latter, which are equal to most of the productions of the ingenious and learned age in which he lived, were published in the first volume of the *Deliciæ Poet. Italor.* by Gruter. *Moreri. Tiraboschi.*—A.

CASTIGLIONE, BENEDETTO, see BENEDETTO.

CASTILLO, FERDINAND DE, a Spanish Dominican, rendered himself eminent as a preacher and a theologian. His reputation caused him to be called to the court at Madrid in 1563 as Lent-preacher, and he was ever after engaged in some important and honourable employ. Philip II. made him assessor and consultant of the inquisition, and sent him with the duke of Ossona, his ambassador to Portugal, in order to assist him with his advice. On his return, he was nominated preceptor to the infant Ferdinand; but the death of that prince freed him from the burden of this charge. He continued to preach till near his death in 1593. Castillo had been engaged by his superiors from 1572 in drawing up a "*General History of the Order of St. Dominic*," of which he published two vols. fol. in 1584 and 1592. They are written in Spanish, in a pure and elegant style, and are reckoned for the most part exact and well composed, though not without errors in the early periods. *Moreri.*—A.

CASTILLO Y SAAVEDRA, ANTONIO DEL, an eminent Spanish painter, was born at Cordova in 1603, and studied under his father Augustin, after whose death he went to perfect himself in the school of Zurbaran at Seville. On his return to Cordova he was employed in a variety of works, and painted several pieces for the cathedral, in which he showed himself a great master of drawing and design, but not equal in colouring. He practised in history, portrait, and landscape; and such was his reputation that no man of taste could be without some work of his hand. In 1666, after a long absence, he revisited Seville, where Murillo was then at the height of his fame; and on

being shown some of the brilliant productions of that master, he was so struck with their superiority, that having gazed a while in silent admiration, he exclaimed "Castillo is no more." He returned to Cordova, threw aside his pencil, and in less than a year died of melancholy and despair. Castillo was not, however, a man of a vain-glorious or envious disposition, but on the contrary, one of the most amiable qualities, and his fate seems to have been owing solely to the excess of self-humiliation. He united the talent of poetry to that of painting. *Cumberland's Anecd. of Spanish Painters. Nouv. Dict. Hist.—A.*

CASTRACANI, CASTRUCCIO, a celebrated political and military character in the factions which divided Italy in the 14th century, was descended from the ancient family of Intelminelli at Lucca. He was the son of Gheri Castracani, and was born in 1281. Italy was at that time a prey to the contentions between the Guelphs and Ghibelins; and the parents of Castruccio, who belonged to the latter party, were obliged with their family to quit Lucca and retire to Ancona, where they died. Castruccio, at the age of twenty, finding that his own country afforded him no prospects, went over to England, where one of his relations was settled, and by his agreeable qualities insinuated himself into the favour of Edward I. This country, however, he was obliged to quit in consequence of having killed in a duel a courtier who had affronted him; and retiring into Flanders, he entered into the army of Philip the Fair, where he signalized himself on many occasions, and displayed those martial talents which afterwards rendered him so eminent. He returned into Italy with a high reputation in 1313, and went first to Pisa, where the fugitives from Lucca had taken refuge. By the aid of Ugucione Fagiolani, governor of Pisa, these exiles were reinstated in Lucca, whence they soon after drove out the Guelph party. Castruccio soon obtained the affection and confidence of his townsmen; and having been imprisoned by Fagiolani, to whom he was become obnoxious, they took up arms for his release, shut their gates against Fagiolani, and elected Castruccio for their governor. The Florentines taking the part of the exiled Guelphs, a series of war commenced between them and Castruccio, which only terminated with the death of the latter, and involved the city of Florence in great hazard and loss. It is unnecessary here to pursue the history of this long warfare, petty in itself, though interesting

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from the many instances of extraordinary enterprise and skill exhibited by Castruccio. He more than once carried his ravages to the very gates of Florence, and threw that opulent but not very warlike city into the utmost consternation. He fought many battles with various success; took Pisa; obtained possession of Pistoia, lost it, and again retook it in sight of a superior army, sent for its relief. At this juncture he acted as vicar in Tuscany to the emperor Lewis V. of Bavaria, who gave him the investiture of Lucca under the title of a duchy, and also created him a senator of Rome, and count of the Lateran palace. Castruccio had conducted that prince, with the four principal Roman barons, to Rome, where he had caused him to be crowned, without taking the oath of fidelity to the papal see. On the other side, the pope's legate excommunicated Castruccio, which, however, did not prevent him from pursuing his schemes against the Florentines and their allies. But soon after, worn out by his cares and fatigues, he died in 1328, and freed Florence from its most dangerous enemy. This extraordinary man was one of the heroes of Machiavel, who published his life, but intermixed much fiction with truth in the narration. A more exact life of Castruccio was composed by Aldo Manuzio the younger; and a third was written in Latin by Nicolao Tegrino, a contemporary author. Castruccio is named among the Italian poets. *Moreri. Mod. Univers. Hist.—A.*

CASTRO, ALPHONSO DE, a Franciscan friar, born at Zamora in Spain, was a very celebrated preacher, and much esteemed by the emperor Charles V. and his son Philip II. He accompanied the latter into England when he went to marry queen Mary. He abode long in the Low-countries; and had been nominated to the archbishopric of Compostella, when, before he had received his bulls, he died at Brussels in 1558, aged sixty-three. He is principally known as a writer by his work "Against Heresies," in fourteen books, partly historical, partly polemical. He follows the alphabetical order, enumerating each heresy under the title of Errors, according to the subject, and giving their origin, authors, and refutation. His method does not appear to be very clear, yet the work is said to be tolerably written, and it went through a variety of editions in different countries. Feuardent, a Franciscan, published a new edition of it at Paris in 1570, adding three books of heresies not noticed by de Castro; and, in a second volume, he reprinted the

same author's treatise on the punishment of heretics, and on penal laws. De Castro also published a number of homilies, and a commentary on the twelve minor prophets. *Du Pin. Hist. Eccles.*—A.

CASTRO, JOHN DE, an eminent Portuguese commander, was born in 1500 at Lisbon, where his father was governor of the civil chamber. He was brought up with the infant don Lewis, whose affection he always retained. He served first at Tangier; and then accompanied Stephen de Gama to the straits of the Red Sea, of which he drew up an exact description. Returning to Portugal, he was made commander of a squadron destined to guard the coasts; and soon afterwards he attended Charles V. in his expedition to Tunis. He was appointed governor of the Indies, and obtained many victories over the natives. It was in his time that the Turks besieged the fortress of Diu, which they were obliged to abandon with great loss. De Castro removed the citadel of that place to a better situation, and strengthened the fortifications with additional works. He then took a number of towns; when falling sick, he expired in the arms of St. Francis Xavier in 1548, having been only a few days raised to the vice-royalty of the Indies. In the Jesuit's-college at Evora is preserved a very minute description of all the coasts from Goa to Diu, which he caused to be taken on the spot. His life was written in Portuguese by Hyacinth Freyre d'Andrada, and it has been translated into Latin. *Moreri.*—A.

CASTRO, PAUL DE, a celebrated lawyer of the 15th century, was named from his birth-place, a city in the kingdom of Naples. He is said by some to have been a scholar of Baldus; as he certainly was of Christopher da Castiglione. He was indebted to his poverty, which did not permit him to purchase the commentators or interpreters, for that uncommon clearness which he acquired from the assiduous study of the laws themselves. He took his degree at Avignon, where he abode eight years, in which period he drew up many legal replies, and probably kept a school of law. He next went to Florence, in the capacity of auditor and vicar of cardinal Francis Zabarella. In that city he married, and was made professor of law; and had likewise the charge of reforming the municipal law there and at Sienna. He afterwards taught at Bologna; and was finally invited to take the legal chair at Padua. At that city, after having been a teacher for forty-five years, he died at a very

advanced age, about 1436. Such was his reputation, that it was proverbially said, "If there had been no Bartolus, Paul would have held his place;" and Cujacius said, "He who has not Paul de Castro, let him sell his coat and buy him." His works, which are principally commentaries on the code and digest, have been printed at Venice, Frankfort, and other places. *Moreri. Tiraboschi.*—A.

CAT, CLAUDE-NICHOLAS LE, an eminent surgeon and anatomist, was born at Blerancourt in Picardy in 1700. He studied at Soissons and Paris; and after having worn the ecclesiastical habit ten years, he quitted it to follow the pursuits of medicine and surgery. In 1731 he obtained the survivorship of the post of chief surgeon at the hospital of Rouen, and he settled in that city in 1733. There he founded a public school of anatomy and surgery, which became celebrated throughout Europe. He likewise collected a literary society, which was afterwards erected into an academy, and of which he was perpetual secretary for the sciences. By means of his numerous writings, and his communications to different societies, he became member of many of the principal learned bodies, as well in his own country, as abroad. The king in 1759 rewarded his merit by a pension, and in 1766 gave him letters of nobility. He died in 1768. The learned and candid Haller characterises this author as an ingenious man, by no means diffident, prone to new hypotheses, distinguished for some real discoveries in anatomy, inaccurate with respect to others, and a warm controversialist. His principal works are; "Treatise on the Senses," Rouen, 1740, 8vo.: "Collection of Pieces respecting the Operation for the Stone," 1752, 8vo.: "On the Principle of Muscular Action, a prize dissertation at Berlin," 1753, 4to.: "On the Existence, Nature, and Properties, of the nervous Fluid; to which is added, a Dissertation on the Sensibility of the Meninges and Tendons, on the Insensibility of the Brain, the Structure of the Nerves, and the Hallerian Irritability;" Berlin, 1765, 8vo.: "A new System on the Cause of the periodical Evacuation of Females," Amst. 1765, 8vo.: "Treatise on the Colour of the human Skin in general, and of that of Negroes in particular," Amst. 1765, 8vo.: "Treatise on the Sensations and Passions," 2 vols. Paris, 1767: "The Theory of Hearing, a Supplement to the Treatise on the Senses," Paris, 1767, 8vo. This is reckoned by Haller the best and most accurate of all his works. He likewise published many smaller

pieces, and papers in various transactions of learned societies. An eulogium of Fontenelle which he wrote is valued as containing particulars not elsewhere to be met with. *Nouv. Dict. Hist. Haller Bibl. Anatom.*—A.

CATEL, WILLIAM, born in 1569 at Toulouse, was descended from one of the principal families of the long-robe in that city, and became counsellor of the parliament of Toulouse. He was a good magistrate, and profoundly versed in literature. He wrote, "A History of the Counts of Toulouse," 1623, fol.: and "Memoirs of Languedoc," fol. 1633. This last work is inferior to the later history of that province by Dom. Vaissette, but has afforded many materials for that work. Catel was the first who verified history by ancient charters and other documents. He wrote with judgment, and rejected false or exaggerated facts. He died in 1626. *Moreri. Nouv. Dict. Hist.*—A.

CATESBY, MARK, an eminent English naturalist, was born in 1679 or 1680. We have no information concerning his parentage or original destination; but he himself says, that an early propensity to the study of nature led him first to London, and afterwards induced him, in 1712, to take a voyage to Virginia, where he had relations. In that country he remained seven years, collecting the various productions of the place, though without any regular plan. Some seeds and specimens of plants which he sent home gave him a reputation among the favourers of natural history; so that on his return to England he was encouraged by sir Hans Sloane, Dr. Sherrard, and several of the nobility, to return to America for the express purpose of describing and delineating the more curious objects of some particular districts. Carolina was the place fixed upon for his residence. He arrived there in 1722, and examined first the lower parts of the province, and afterwards the mountainous regions inhabited by the native Indians. He then extended his researches through Georgia and Florida, and after spending near three years on the continent, visited the Bahama isles, where he made large collections of fishes and submarine productions. He returned to England in 1726, and, having approved his labours to his patrons, he made himself acquainted with the art of etching, and then retired to Hoxton, where he assiduously employed himself in the execution of his great work. This he published in numbers of twenty plates each, done from his own drawings, and the coloured copies painted under his own inspection. The

plates had plants for their principal subject, but to most was annexed some article of the animal kingdom. Of each number as it appeared a regular account was laid before the Royal Society, by Dr. Cromwell Mortimer, with observations interspersed. The whole work was comprised in 2 vols. fol.; the first dated in 1731, consisting of 100 plates; the second in 1743, with the same number of plates; and an Appendix of twenty plates in 1748. Its abridged title is, "The Natural History of Carolina, Florida, and the Bahama Islands." It contains descriptions of many curious and important articles of food, medicine, domestic economy, and ornamental culture; and was by far the most splendid work which had then been published in England, or even on the continent, that of Mad. Merian excepted. The state of botanical science at that time did not suggest the necessity of giving a separate delineation of all the parts of the flower, which is the principal defect of the work. It has been reprinted in 1754 and 1771, and to the last edition a Linnaean index has been added. Mr. Catesby was elected a fellow of the Royal Society soon after his second return from America, and lived in friendship with several of its most distinguished members, by whom he was much esteemed for his modesty, integrity, and ingenuity. He was the author of a paper in the 44th volume of the Philosophical Transactions to prove the reality of the migrations of birds, which his own observations in his voyages enabled him to ascertain. He died at his house in London in 1749, at the age of seventy. Dr. Gronovius has perpetuated his name in a plant of the tetrandrous class called *Catesbea*. *Pulteney's Sketches of Botany in England.*—A.

CATHARINE OF FRANCE, queen of England, youngest child of Charles VI. and Isabella of Bavaria, was born in 1401, and in 1420 was, by the conditions of the treaty of Troyes, married to Henry V. king of England, who was then declared successor to the crown of France. By this prince she had Henry VI. crowned in his cradle king of both countries. After the death of Henry V. Catharine formed a connection with Sir Owen Tudor, a gentleman of Wales of small fortune, but descended from the ancient princes of the country. By a secret marriage with him she had two sons, the eldest of whom, Edward earl of Richmond, was father of Henry VII. king of England, the first of the line of Tudors. Catharine died in 1438, and was buried at Westminster. *Hume. Moreri.*—A.

CATHARINE OF ARRAGON, queen of England, daughter of Ferdinand and Isabella, king and queen of Castile and Arragon, was born in 1483, and in 1501 married Arthur prince of Wales, son of Henry VII. This prince dying within a few months, Henry, unwilling to break his connection with Spain, or return the dowry of Catharine, caused his remaining son Henry, then only twelve years of age, notwithstanding his repugnance, to be contracted to his brother's widow. The pope's dispensation was procured for this purpose, and the marriage was completed on the accession of Henry VIII. to the crown in 1509. Catharine deserved the esteem of her husband and the nation by her virtues, and she loved the king with a pure affection; but the inequality of their ages, with the sensual and capricious disposition of the king, were circumstances adverse to the durability of their union. She bore several children, but all, except a daughter, afterwards queen Mary, died in their infancy. Scruples, either real or pretended, at length arose in the mind of Henry concerning the legality of the marriage, and they were powerfully enforced by his growing passion for Anne Boleyn. In 1527 he took a resolution to obtain a divorce from Catharine on the grounds of the nullity of their marriage, as contrary to the divine laws. Pope Clement VII. seemed at first disposed to listen to his application: but the power of the emperor Charles V., Catharine's nephew, overawed him, and the affair was drawn out to a length which the impatience of Henry could not brook. Catharine conducted herself with gentleness, but yet with firmness, in the trying emergency; and could not by any considerations be induced to consent to an act which would stain her with the imputation of incest, and render her daughter illegitimate. Being cited before the papal legates Wolsey and Campeggio in May, 1529, she refused to submit her cause to the judgment of that court, but appealed to Rome, and was thereupon declared contumacious. The result of the contest is one of the most conspicuous facts in history. The pope's subterfuges led Henry to decide the matter for himself; and the resentment expressed by the court of Rome on the occasion, provoked him to throw off his submission to it, and declare himself head of the English church. In 1532 the king contracted a new marriage with Anne Boleyn, and Catharine was no longer regarded as queen of England. She did not, however, quit the kingdom; but first took up her residence at Ampthill in Bedfordshire, and afterwards at Kimbolton-castle in Huntingdonshire.

At this latter place, still persisting in demanding the honours of royalty from her attendants, but in other respects employing herself chiefly in religious duties, and bearing her lot with exemplary resignation, she died in January, 1536. A tender letter she wrote to the king on her death-bed drew tears from that lordly husband, who was never backward in acknowledging the conjugal and personal virtues of this injured consort. Catharine in her retreat composed some devotional treatises. *Hume. Moreri.—A.*

CATHARINE DE MEDICIS, queen of France, one of the most distinguished characters of the age in which she lived, was only daughter of Lorenzo de' Medici duke of Urbino, and of Magdalen de la Tour. She was born at Florence in 1519; and through the influence of her uncle, pope Clement VII. was married in 1534 to Henry duke of Orleans, son of Francis I. She was one of the principal ornaments of the splendid court of her father-in-law, where she shone by the graces of her person and mental accomplishments; whilst at the same time, though so young, she practised all those arts of dissimulation and complaisance which were necessary to ingratiate her with so many persons of opposite characters and interests. She even lived upon terms of apparent friendship with her husband's mistress, Diana of Poitiers. At the death of Francis I. she became queen by the accession of her husband to the throne, under the title of Henry II. Though barren the first ten years of her marriage, she at length bore him ten children, of whom three sons were successively kings of France, and one daughter was queen of Navarre. During Henry's life she enjoyed no great influence in public affairs; and was chiefly employed in the education of her children, and the acquisition of that ascendancy over them, by which she so long preserved the supreme authority. She became a widow in 1559, and her son, Francis II. a weak youth of sixteen, succeeded to the throne. The powerful and ambitious family of the Guise's had the chief power during this reign, which was rendered turbulent and bloody by the violent measures pursued against the Hugonots. Catharine could only preserve a degree of authority by acting with them, yet there is reason to believe that their furious policy did not suit with her inclinations, and it may be regarded as a proof of more moderate designs that she raised to the post of chancellor the virtuous Michael de l'Hopital. Francis died at the close of 1560, and was succeeded by his brother Charles IX., then in his eleventh year. Catharine possessed the authority, though not

the title, of regent; and in order to counterbalance the power of the Guises, she inclined to the party of the king of Navarre and the associated princes. The civil war which ensued was excited by the duke of Guise, who thereby acquired the highest influence with the catholics; but being killed in 1562, a peace was made between the two parties. Catharine was now decidedly at the head of affairs, and began to display all the extent of her dark and dissembling politics. It must, however, be admitted that the affairs of France were involved in inextricable difficulties, and that the selfishness and ambition of all the party leaders rendered it impossible to treat with them upon any fair principle of equity and public good. Catharine began to court the catholics, and to lay plots for the total destruction of the Hugonots, who were driven, by the spirit of hostility shewn against them, into another civil war. A truce succeeded, and to this a third war, which terminated in a peace too favourable to the Hugonots to be thought sincere and lasting. In fact, the resolution was now taken to destroy by treachery that party which could not be subdued by force of arms. A series of falsehood and dissimulation almost unparalleled in history, in which Catharine was admirably seconded by her execrable son, whom she had carefully initiated in every art of disguise, prepared that massacre on St. Bartholomew's day, 1571, which will ever prove an indelible stain to the French annals, and doom to infamy the name of Catharine de Medicis, one of its chief contrivers. It was not likely that such an act could finally compose the troubles of France. Accordingly affairs were in a very tumultuous state during the remainder of this reign, which terminated by the death of Charles in 1574. On this event Catharine was declared regent till the return of her next son Henry III. from Poland, of which country he had been elected king. It is allowed that at this juncture she displayed great vigour and abilities in preventing those disturbances which the violent state of parties was calculated to produce, and she delivered the kingdom to her son in a condition which, had he possessed wisdom and virtue, might have secured him a prosperous reign. But a son and pupil of Catharine could have only the semblance of good qualities; and her own character must ever have prevented any confidence in measures which she directed. The party of the Guises rose again; the league was formed; war was renewed with the protestants; and all things tended to greater disorder than before. Henry's attachment to his minions, on the one hand,

and the popularity of the Guises, on the other, destroyed the authority of the queen-mother; and she had henceforth little more than the sad employment of looking on and lamenting the misgovernment of her son, and the wretched conclusion of her system of crooked and treacherous policy. Soon after the assassination of the duke of Guise, an event in which with strong execrations she denied having any share, she died, in her seventieth year, in January, 1589, loaded with the hatred of all parties. The Parisians, who, notwithstanding her protestations, suspected her of having contrived the duke of Guise's murder, openly declared that if her body were brought to their city for interment, they would throw it into the river or the common sewer. Nevertheless, she appears to have given some excellent advice to her son on her death-bed, though little conformable to her former precepts and example.

Catharine de Medicis is said to have been possessed, in a degree superior to any woman of her time, of all the arts of insinuation and allurements, of all the graces of her sex, and the splendid qualities of her station; she was affable, courteous, magnificent, and a liberal encourager of learning and the polite arts. She was likewise endowed with extraordinary courage and presence of mind, strong judgment, and great fertility in expedients. But she had the common fault of her country, of aiming at excessive refinement in policy; and by alternately caressing and siding with every party, she in the end lost the confidence of all. With respect to her moral qualities, there is nothing diabolical in the human character with which she has not been charged by her enemies; and even her friends are obliged to make large concessions on this head. Scarcely preserving the decorums of her sex, she was loose and voluptuous in her own conduct, and was continually attended by a train of beauties, whose complaisant charms she employed in debauching those minds which she could not gain by the common allurements of interest. Nearly indifferent to modes of religion, she was much addicted to superstition of the darkest kind, and believed in and employed the delusive practices of magic and judicial astrology. The depth of her dissimulation, and bloody strain of her perfidious policy, have sufficiently been shewn in the sketch of her actions; and many instances might be brought of the savage pleasure or indifference with which she viewed the cruelties she had dictated. Perhaps the heaviest charge against her is the detestable principles in which she brought up her children, whom she early

inured to blood and perfidy, while she weakened their minds by debauchery, that she might the longer retain her power over them. Accordingly, except Francis, who can scarcely be said to have displayed any character, her other sons, Charles, Henry, and the duke of Alençon, were compounds of every thing abominable and despicable. To conclude, the historian Davila, who was peculiarly attached to her service, and favoured by her, terminates a copious eulogy on her personal and mental qualifications, with confessing that she was totally void of faith, and more indifferent to the shedding of human blood than became a woman. *Moreri. Nouv. Dict. Hist. Mod. Univers. Hist.—A.*

CATHARINE I. empress of Russia, a person more remarkable for her extraordinary rise than for any other circumstance, was, according to the best accounts, the natural child of a country girl at Ringen near Dorpt in Livonia, where she was born probably about 1683. Count Rosen, lord of the village, passed with some for her father, but apparently on no other foundation, than that, according to the custom of the country, the maintenance of the mother and child devolved upon him. She became motherless when about three years of age; and the count dying near the same time, she was taken for support into the house of the parish-clerk. Gluck, a lutheran minister of Marienburgh, chancing to see her in this situation, took her as a poor foundling to his own house, where she was employed in attending on the children. In 1701 she married a dragoon of the Swedish garrison of Marienburgh; who by some is said, on the very day of the nuptials, to have been sent on an expedition, whence he never returned; while another account represents the newly-married couple as having lived eight days together. When Marienburgh was taken by the Russians, Catharine, by her youth and beauty, attracted the notice of general Bauer, who took her into his house, gave her the care of his domestic affairs, and in all probability treated her as a mistress. Not long after, she passed into the family of the powerful prince Mentzikof, with whom she lived till 1704; when czar Peter, paying a visit to this favourite, happened to be struck with her, and used a master's right of taking her to himself. With him she lived some years in quality of a mistress; but having obtained an entire ascendancy over him by a sweetness of disposition and good humour that never failed her, and that proved irresistibly soothing to that rudely great man in his occasional fits of gloom and ferocity, he privately married her in the year

1710 or 1711. Catharine was the constant companion of Peter in his expeditions, and was with him in 1711, when, on the banks of the Pruth, he was surrounded by the Turkish army, without any visible means of escape. The czar, in this emergency, had retired to his tent in an agony of despair, and had given orders that no one on pain of death should intrude upon him. Meantime the vice-chancellor, Shafirof, with a council of general officers, assembled in Catharine's presence, where it was determined to send plenipotentiaries to treat with the vizir without Peter's knowledge; and, either by means of presents, or through the moderation of that minister, much more reasonable conditions were obtained than could have been expected. The point now was to gain the czar's signature; and Catharine, notwithstanding his prohibition, undertook to enter his apartment, when she softened his despair, and prevailed upon him to sign the treaty. This appears to have been the extent of her real merit in the peace of Pruth, which has by partial historians been represented as entirely the effect of her own policy. It is certain, however, that the czar thought himself under high obligations to her on the occasion. The public declaration of their marriage in 1712 was the immediate consequence of it. Catharine retained the attachment of her husband as long as he lived, though he occasionally indulged in other amours. She also has incurred the suspicion of having violated her conjugal fidelity; and a remarkable story to this purpose is related on good authority. She had a chamberlain named Moens de la Croix, whose sister, madame de Balk, was first lady of her bed-chamber. A connection of some kind was formed between Moens and Catharine, of which the czar had intimations. He employed a page to watch their motions, in consequence of whose discoveries the czar one night surprised Moens with the empress in an arbour, while madame de Balk was standing upon the watch at some distance. Peter entering, struck Catharine with his cane, and then retired without a word's speaking. Soon after, Moens and his sister were arrested. The former was examined by Peter in presence of general Uschakof, and being threatened with the torture, confessed a charge of bribery which had been laid against him, but, as appears, nothing more. He was beheaded, and his sister was knouted and banished to Siberia. On the day after his execution, Peter drove the empress in an open carriage under the gallows to which the head of Moens was nailed. Catharine, without betray-

ing any emotion, only exclaimed, "What a pity it is that there is so much corruption among courtiers!" This event happened in the year 1724, in which she had been solemnly crowned at Moscow, and had received the imperial insignia from the hand of the czar himself. It was also the last year of Peter's life, who by a decree in 1722 had declared that the person whom he should appoint, should succeed to the empire at his death. This appointment he seems not to have formally made; but the party of Catharine took for granted that her coronation and inauguration was a sufficient proof of his intentions. Notwithstanding, therefore, a party was formed in favour of Peter Alexiowicz, the czar's grandson, the art of Catharine and management of Mentzikof prevailed, and this base-born woman succeeded without a struggle to the throne of the czars of Russia, to the prejudice of its lineal heirs.

The transactions of her short reign are not so much to be attributed to herself, as to prince Mentzikof, to whom she committed the cares of government, for which she was neither fitted nor disposed. To her humanity, indeed, may be imputed the recall of many exiles from Siberia, as well as the taking down of the wheels and gibbets on which the bodies of criminals had been exposed during the severe reign of her husband. The plans of the czar for the improvement of his dominions were generally pursued; and Catharine instituted in 1725 a new order of knighthood, named from St. Alexander Nevski, for the reward of those who had signalised themselves in the service of their country. She lived with great irregularity, avoided business, would frequently pass whole nights in the open air during the fine weather, and indulged to excess in the use of Tokay-wine and strong liquors. A complication of dropsy and cancer carried her off in May, 1727, about the 45th year of her age. Catharine's abilities have been much exaggerated by panegyrists. She appears to have had plain good sense, and presence of mind, but little of the elevation of soul which has been attributed to her. She had, however, several estimable moral qualities; humanity, good-temper, obligingness, and a grateful remembrance of good offices done her in her low condition. She employed all her influence to soften the violence and severity of her husband, and deserved the honourable title of mediatrix between the czar and his subjects. She assumed an air of easy majesty suitable to her high station; but this great princess was always unable to write

and read. *Coxe's Travels into Russia. Moreri.*—A.

CATHARINE II. empress of Russia, the most splendid sovereign of her time, was daughter of the prince of Anhalt Zerbst, a petty German potentate. She was born in 1729, and originally bore the name of Sophia Augusta. The empress Elizabeth invited her with her mother to the Russian court, with a view to promote an union between her and her nephew the grand-duke, afterwards the emperor Peter III. This took place in 1745, the princess having been first re-baptized according to the rites of the Greek church, by the name of Catharine Alexiefna. The first years of their marriage passed in apparent union; though it is affirmed that the manners of the Russian court, then the most dissolute in Europe, produced their natural influence on the mind of Catharine, and that several favourites successively shared in her good graces; nay, it is asserted that she was encouraged or indulged in this conduct by the empress herself, upon proof of the connubial disabilities under which the grand-duke laboured. Certain it is, that chastity is not one of the qualities on which the hardest panegyrist of Catharine will found her eulogy. She brought her husband two children, the present emperor Paul, born in 1754, and Anne, born in 1757, who died in infancy. Mutual disgusts had proceeded so far between this couple before the decease of Elizabeth, that Peter scrupled not to express openly his suspicion of her infidelities, and withdrawing all confidence from her, attached himself to one of the daughters of count Woronzof. In the state of desertion to which Catharine was sometimes reduced, she wisely employed the hours of retirement in cultivating her mind, and laying in stores of useful knowledge.

Elizabeth died in December, 1761, and Peter III. ascended the throne. His conduct in many respects showed a good heart, and a strong desire of promoting what he thought the advantage of his people; but he was imprudent, capricious, hasty, and inconsistent; and his habits of intemperance and a fondness for low company and pleasures, degraded his character, and proved him unfit for a throne. His behaviour to the empress partook of his general levity. Sometimes he treated her with the greatest respect, and seemed to pay homage to her superior understanding; sometimes he publicly displayed his aversion for her, and loaded her with insult. She, meantime, gained general esteem and affection by the dignified pro-

priety of her conduct, and that affable insinuating manner which no one could put on with more success. It was not long before Peter very intelligibly showed the most hostile designs against her, and made no secret of his intention of setting aside the young grand-duke as illegitimate, divorcing Catharine, and marrying the countess of Woronzof. It likewise seemed probable that he intended either to keep his wife as a state prisoner, or shut her up in a convent. At the same time his innovations had given alarm and disgust to two of the most powerful bodies in the empire, the army and church; and his preference of foreigners had offended most of the Russian nobility. Matters thus became ripe for a revolution, but that which happened was actually the work of a small party of Catharine's particular friends, of whom were the princess D'Aschkof, prince Wolkowski, count Panin, Razomowski hetman of the Ukraine, and her favourite Gregory Orlof, assisted by his brothers. The empress was at the palace of Peterhof; and the emperor, with his mistress and ladies of the court, was taking his pleasure at the summer-seat of Oranienbaum; when the arrest of an officer engaged in the conspiracy caused it to be put in execution without delay. On the night of June 27, 1762, Catharine was brought to Petersburg by her friends, and immediately repaired to the quarters of one of the regiments of guards, which she engaged to declare in her favour. Two others soon joined her standard, the artillery regiment was brought over, fresh bodies of troops continually added to the number, and before evening she was solemnly declared empress, received the oaths of allegiance, and saw herself at the head of 15,000 men. In all this trying scene she acted with the greatest steadiness and fortitude. She proceeded that night with the greatest part of her troops towards Peterhof against the emperor. It was long before he was acquainted with the transactions at Petersburg, and the knowledge of them only filled him with dismay and irresolution. Though his Holstein guards were firmly attached to him, and the veteran marshal Munich offered to risk every thing for his service, he could not be prevailed upon to take any decisive step; and after a fruitless attempt to gain possession of the fortress of Cronstadt, he found no better expedient than to put himself entirely in the power of the empress, and submit to her disposal. She compelled him to sign a most humiliating act of abdication, and then sent him prisoner to Robscha, a small palace twenty

miles distant from Petersburg. Deposed princes seldom live long. The empress had been sovereign only seven days, when the death of Peter, in consequence of a *hæmorrhoidal cholic*, was announced to the nation. No one could doubt that he was murdered, and the chief perpetrator of the deed is now generally known to have been Alexis Orlof. Catharine behaved with due decorum on the occasion, and the deceased czar was interred at the convent of St. Alexander Nevski. His was the only life which this revolution cost. Catharine wisely showed no resentment against the few who had preserved their attachment to Peter, and received to favour marshal Munich, who readily transferred his fidelity from the dead to the living sovereign. She had even the magnanimity to pardon her rival countess Woronzof, whom she suffered to retain the fruits of her lover's bounty. In the September following she went to Moscow, where the ceremony of her coronation was performed with great magnificence; but her reception in this capital showed that she was still far from possessing the hearts of all her subjects. Revolts and conspiracies disquieted the beginning of her reign; but she had the good fortune to suppress them with little efforts; and a few banishments to Siberia were the only severities practised on the occasion. With respect to foreign affairs, Catharine confirmed the peace which her husband had so suddenly made with the king of Prussia, but she would not suffer her troops to act as his allies, as Peter had done. When secure in her throne, the empress's great care was to put in execution plans of improvement which might redound to her own glory and the benefit of her country. In a more prudent and quiet manner, she adopted many of the regulations, the proposal of which had cost the unfortunate Peter his crown. Particularly she effected the humiliation of the higher clergy, by bringing down to a common standard the respective revenues of the archbishops and bishops. With all the spirit of czar Peter, she promoted useful designs of every kind; while, with the superior advantages of a very cultivated understanding, she pursued the best methods of humanizing her subjects, and introducing literature and the polite arts into regions as yet little removed from barbarism. She herself corresponded with many of the most eminent literary characters, particularly those of France, to whose philosophical tenets she appears to have been a convert. She invited men of learning in various branches from all parts of Europe, to whom she gave

liberal encouragement, without subjecting them to those shackles of servitude which had been imposed upon them by former sovereigns.

In 1764 she caused Poniatowsky, who is said to have been one of her early favourites, to be elected to the crown of Poland; the Russian troops, as usual, controlling the mock-election. The same year brought additional security to her own throne by the death of the unfortunate prince Ivan, though not without some blemish to her character. Ivan, born in 1740, was lineally descended on the female side from the czar Ivan Alexiewitz, elder brother of Peter the Great; and in consequence of his preferable right to the succession, had from his infancy been made a state-prisoner by the empress Elizabeth. His place of confinement was the fortress of Schlussemburgh, where he was visited by Peter III. who seems to have had a design of releasing, and even of declaring him his successor, under the persuasion that Paul was not his own son. Peter removed him to a fortress in the isle of Kexholm; but on the accession of Catharine, he was brought back to Schlussemburgh and guarded as before. A sub-lieutenant, named Mirovitch, formed the bold plan of setting him at liberty, and raising him to the empire; and having engaged the aid of a few associates, made an open attack upon the centinels who were placed before the apartment. After some time spent in skirmishing, when Mirovitch had brought a cannon to force the door, it was suddenly opened, and the dead body of Ivan pierced with wounds was shewn to the conspirators by two officers to whose custody he had been committed. Mirovitch instantly delivered his sword to the governor, and was put under confinement, with his accomplices. He was afterwards tried and executed. They who were inclined to give a sinister interpretation to all the actions of Catharine, asserted that Mirovitch had been secretly instigated to the attempt by the court, which at the same time had given orders to the keepers of Ivan to dispatch him in case of any effort for his release. It is certain that such an order was given, and that Ivan was murdered in consequence of it; but the punishment of Mirovitch, who previously confessed that the whole scheme was his own contrivance, seems to acquit the empress of this *useful* crime. In 1766 she displayed her peculiar magnificence, by giving at Petersburg a public spectacle called a carousal, which realised in splendour all the fictions of the poets of chivalry. Her genius was more usefully employed for her country in drawing up grand instructions for a new code

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of laws, which in 1768 she delivered to deputies summoned from all parts of her immense dominions, directing them, as soon as circumstances permitted, to proceed upon them in the reform of the courts of judicature in the several governments. These instructions breathed the humane and enlightened spirit of modern philosophy. They abolished the torture, and no longer regarded the Russians as a people only to be governed by the lash. Yet in some instances they were perhaps too refined for the state of the people for whom they were intended; and no system of laws can produce much effect where the will of a despot, enforced by military power, is the real measure of authority. Her cares further extended to education, the benefits of which she wished to communicate to all ranks of her subjects. The improvement of the state of physic was another important object of her concern; and in order to give the highest possible sanction to the salutary practice of inoculating for the small-pox, she herself submitted to the operation under the care of an English practitioner, and persuaded the grand-duke to follow her example.

Catharine's schemes of foreign aggrandisement, which compose so great a part of her history, began with her violent and arbitrary interference in the affairs of Poland, which in 1768 caused the Ottoman Porte to declare war against her. That weak and ignorant government, however, had ill measured its own force with that of the power it provoked. The war, which at its beginning was attended with various fortune, became in its progress a series of disasters to the Turks. They lost several battles on the Pruth, Dniester, and Danube, with the town of Bender; and were still more dangerously pressed by sea, in consequence of the brilliant measure of sending a large fleet round from the Baltic into the Mediterranean under admiral Spiridoff, which excited a general revolt among the oppressed inhabitants of Greece. This, however, was quelled in the blood of that people; but in 1770, the Russians having driven the superior navy of the Turks, under Hassan the captain-pacha, to take shelter in the bay of Tchesme, near Lemnos, some fire-ships sent among them under the conduct of the admirals Elphinston and Greig, and lieutenant Dugdale, all British officers, destroyed the whole fleet. This great success was not, however, improved as might have been expected by Alexis Orlof, the empress's hero and supreme commander in the Mediterranean; and the Dardanelles, the keys of Constantinople, re-

maintained unattempted; but on the other side, Crim Tartary was entirely conquered by the Russians, whose fleets rode triumphant in the Black-sea; and the grand-vizier was attacked in his camp, and routed with great slaughter. A terrible plague at Moscow, and other domestic disasters, in the eye of true policy counter-balanced these foreign advantages. In 1772, that most iniquitous measure, the division of a large part of Poland between the three bordering powers, Russia, Prussia, and Austria, which had been long preparing by secret treaties and the advance of their several armies into the country, avowedly took place in the face of Europe, which was shamefully passive to so great a violation of all public faith and equity. The war with the Turks continued till 1774, when the grand-vizier being invested on all sides by the Russian armies, was obliged to sign a peace, the principal conditions of which were, the independence of the Crimea, the free navigation of the Russians in the Black-sea and through the Dardanelles, and a cession to them of the country between the Bog and the Dnieper. The empress was more willing to come to an accommodation with the Turks, on account of the very serious rebellion which had broken out in the southern part of her dominions about the river Yaik, headed by the Cossac Pugatcheff, who pretended to be the emperor Peter III. This revolt, after causing great devastations, and the loss of numbers of lives, was finally ended by the capture of Pugatcheff at the close of 1774. It was a striking proof of the mildness of the civil administration of Catharine, that he was executed without torture, and only four of his associates suffered along with him.

The return of tranquillity was employed by the empress in displaying her magnificence through various parts of the empire, rewarding those who had served her in the war, and promoting a variety of improvements, judicial, political, and commercial, by which she meliorated the condition of her subjects in the remotest parts of her dominions. The predominant sway of the favourite Orlof began about this time to yield to that of Potemkin, who, till his death, held the post of the most powerful subject of the Russian empire, and indeed at last had attained an authority scarcely compatible with that of a superior. The independence of Crim Tartary soon produced a civil war between the Turkish and Russian parties, and it became apparent that the ambition of the empress would not be satisfied till she had gained entire possession of that important

peninsula. Her intrigues in the neighbouring courts of Sweden and Denmark tended to render those powers little more than dependencies on her crown; but in 1780 her influence over them was employed in an apparently equitable manner, by establishing the famed *armed neutrality*, the purpose of which was to protect the commercial rights of neutral states, then continually violated by the belligerent powers, and particularly by England, which made use of its superiority by sea in preventing France and Spain from receiving naval stores from the Baltic. In this year Catharine had an interview at Mohilow with the emperor of Germany, and they travelled together with the greatest familiarity into Russia. The prince of Prussia also visited her court; and it became usual for the neighbouring princes to make visits of policy or curiosity to Petersburg, where they were always entertained with a magnificence not paralleled in any other part of Europe.

In 1782, Catharine, who was superior to religious prejudices, erected a Roman-catholic archbishopric at Mohilow for the spiritual government of her subjects of that persuasion, and gave him a Jesuit coadjutor. She also made an extraordinary declaration at Rome of her intention to support in her dominions the proscribed order of Jesuits, as the most enlightened and industrious of the religious communities; in which she seems to have followed the example of the protestant king of Prussia, who gave them refuge in his territories when persecuted by the catholic powers. In the same year, the famous equestrian statue of Peter the Great was erected in Petersburg—a magnificent monument of Catharine's reverence for the memory of a predecessor whom she peculiarly affected to imitate. The inscription was in a style of sublime and proud simplicity; *Petro primo, Catharina Secunda—Catharine the Second, to Peter the First*. She also augmented the splendour of her court by instituting the new order of St. Wolodimir. The year 1783 witnessed the accomplishment of one of her favourite schemes of unprincipled ambition. The khan of the Crimea in the Russian interest being expelled by his competitor, a Russian army was sent into the country, which compelled the rival khan to cede to the empress in full sovereignty the Crimea and Kuban with their dependencies. The Porte, justly alarmed at this step, made great preparations for war, which were answered by equal ones on the part of Russia and her ally the emperor of Germany. This for the present overawed the Turks, so that they very unwillingly confirmed the khan's

cession. Thus Catharine gained a point of much importance towards the main object of her ambition, the destruction of the Turkish empire in Europe; an object that she scarcely disguised; and in view of which she had named the grand-duke's second son, Constantine, and had put him in the hands of Greek nurses, that he might be thoroughly conversant in the language of his future subjects. In 1787 the empress, instigated by prince Potemkin, formed a design of being crowned in her new dominions *queen of Taurida*, with such circumstances of splendour as the world had scarcely witnessed; but some of her wiser counsellors objected the amazing expence, in such terms as caused her to content herself with the humbler purpose of making a progress through them, but still with a retinue that might become her taste and dignity. Fifty magnificent galleys were disposed on the Dnieper for her voyage down that river, and its banks were decorated with fictitious villages, and all the shew of rural opulence and pleasure, in a country really desolate. If the empress was imposed upon by this stage-exhibition, it would prove that her knowledge and penetration were less extensive than has been usually supposed. But Potemkin at this time wielded the power of the empire almost at his own pleasure. At her new city of Cherson, Catharine had a second interview with the emperor Joseph. She then traversed the Crimea, and at length returned to Moscow, having left, wherever she passed, marks of her munificence and condescension. This ostentatious tour, however, was probably the immediate cause of a new rupture with the Turkish court, which, galled beyond endurance with such a display of conquering pride, imprisoned the Russian minister in the Seven Towers, and commenced the war. In this bloody contest the emperor of Germany engaged as ally to Russia, and the king of Sweden as ally to the Porte. The latter prevented the empress's intention of sending another fleet into the Mediterranean; and making a sudden inroad into Finland, brought Petersburg itself into hazard. The empress shewed great resolution on the occasion, and collected all the forces in the neighbourhood for her defence; but she was more effectually served by the defection of Gustavus's own troops, who, actuated by a spirit of party, or corrupted, refused to act against the Russians. The prince of Denmark also was excited to invade Sweden, and advanced to Gottenburgh, where his progress was stopt by the interference of the English ambassador. The Turkish arms,

meantime, were superior to those of the emperor, but unequal to the efforts of the Russian generals. Okzacoff was stormed by Potemkin with great slaughter; and in the progress of the war many important places were taken from the Turks, and their naval force on the Black-sea was almost annihilated. In the Baltic several fierce conflicts took place between the Russian and Swedish fleets, generally to the disadvantage of the latter. The losses of Sweden brought her to a separate accommodation in 1790; but the bloody scenes between the Russians and Turks, of which one of the most dreadful was the storming of the fortress of Ismail by general Suwaroff, did not terminate till the peace of Yassi in the beginning of 1792. By this treaty the terms of the preceding ones were confirmed, and the Dniester was thenceforth declared to be the limit of the two empires. The English prime-minister showed a strong desire to compel Russia to restore Okzacoff; but not being supported by the nation, this point was conceded, and Russia retained that important place and its territory.

The revolution in France now began to excite very unpleasant sensations among the crowned heads of Europe; and the empress, with the king of Sweden, seem to have been the first who formed a resolution of opposing it by force of arms. Catharine, however, had the satisfaction of seeing the hazard and difficulty taken up by the nearer powers of Prussia and Austria; and she gladly left them to fight the cause of royalty in France, while she attended to the quelling of a new spirit of liberty which was rising in Poland. She marched an army into that devoted country, overcame all resistance, annulled the new constitution, and finally broke the spirit of the Poles by the dreadful massacre made of the inhabitants of the suburbs of Warsaw under the unfeeling Suwaroff. A new division of the country between the three former pillagers ensued, which at length totally blotted out Poland from the map of Europe. Catharine likewise augmented her territories by irrevocably annexing to them the duchy of Courland, on the forced cession of the duke Biren, son to the famous favourite of the empress Anne. Meantime she did not cease to manifest her abhorrence of the new French principles, by over-acted attentions to religion, by a cordial reception of the noble emigrants, and by sending a squadron of men-of-war to act along with the British fleet. She renewed a commercial treaty with Great Britain; and she endeavoured to secure Sweden in her interest after the death of Gustavus, by

a compulsory marriage between the young king and one of her grand-daughters. Her unabated thirst for conquest led her to take a pretext for invading Persia, where her general Zuboff made himself master of Derbent. But death put an end to a career which nothing else seemed able to limit. On November 9th, 1796, without previous illness, she was seized with a fit of apoplexy, which within twelve hours put an end to her existence, in the sixty-eighth year of her age, and thirty-fourth of her reign. She was succeeded by her son the emperor Paul, whom she had studiously kept from all share in the government, and deprived of all personal consequence.

The character of this illustrious sovereign is sufficiently displayed in the relation of her actions. The love of sway, and the passion for glory, seem to have been the ruling principles of her conduct. To gratify the first, she made no scruple of breaking down all the barriers of common morality which stood in her way. In pursuit of the second, she aimed at every thing that could raise her character in the eyes of the world; and many of these were such as contributed to the real welfare and prosperity of her country. No prince ever surpassed her in noble and useful institutions, in the patronage of science and letters, and the promotion of the arts by which a nation is civilised and exalted. She was indefatigable in her attentions to every part of her vast empire, of which, by the scientific travels of Pallas, Gmelin, and other philosophers and naturalists, she acquired a more accurate knowledge than is possessed by the rulers of most of the old established kingdoms of Europe. At the same time she seems to have been too fond of regulating, too confident of her own abilities, and too apt to follow splendid novelties. Many of her displays of magnificence were advantageous to her country; but when she set up for the sole purchaser of expensive rarities throughout Europe, she merely sacrificed to her vanity, and sunk the wise and beneficent sovereign in the collector of toys and trinkets. Her external manners had all the dignity becoming her station, attempered by grace and affability; but it is said that an air of haughtiness was the more permanent expression of her countenance. In mode of living she was extremely regular and temperate. One species of sensuality alone (for such it might truly be called) she indulged in without restraint, and in pursuit of it she made the decorums of her sex openly give way to the licence of sovereign power. Her favourites were installed in office as publicly as

her ministers, were frequently changed and never with long intervals. The nature of her attachment, however, prevented them, for the most part, from gaining any influence in the serious affairs of government. Catharine's mind was strong. She was superior to the love of adulation, and to the envy of illustrious talents. She wrote and conversed with ease and intelligence. She was kind and humane to those about her, and possessed great equanimity and command of temper. She seems to have obtained the love as well as the reverence of her subjects in general, who forgot her private crimes and the evils of her bloody wars, in her greatness, and her apparent regard to the public good. *Coxe's Travels into Russia. Annual Register. Vie de Catharine II.—A.*

CATHARINE OF SIENNA, saint, was born at the city whence she takes her name, in 1347. She vowed virginity at eight years of age, and soon after assumed the dominican habit. She became famous for her revelations; and being ingenious, a good writer for her age, and distinguished for piety and charity, her influence was considerable. She went to Avignon to procure a reconciliation between the Florentines and pope Gregory XI. who had excommunicated them; and by her eloquence she persuaded that pontiff to restore the papal seat to Rome, after it had been seventy years at Avignon. Gregory, however, lived to repent of the step, and on his death-bed exhorted all persons present not to credit the visions of private persons, acknowledging that he himself had been deceived by an enthusiast, and foresaw that it would produce evil consequences to the church. In the schism that succeeded, Catharine adhered to Urban VI. She died in 1380, and was canonised by pope Pius II. in 1461. There are extant of hers a volume of "Italian Letters," written to popes, princes, cardinals, &c. first printed at Venice in 1506, and translated into French; "Six Treatises on the Providence of God;" "A Discourse upon the Annunciation of the Virgin;" with some other devotional pieces: and a treatise entitled, "The divine Doctrine delivered by the Eternal Father speaking to the Spirit." *Du Pin. Moreri.—A.*

CATHARINE OF BOLOGNA, saint, born at Bologna in 1413, was placed in her youth with the princess Margaret, daughter of Nicholas d'Este, marquis of Ferrara. Quitting the court at the age of fourteen, she retired to a convent of nuns of St. Clare, and there made her profession. Her reputation for sanctity caused her to be sought by the inhabitants of Bologna for

superior of a convent newly founded in their city. She lived to see it completed before her death in 1463. She left writings both in Latin and Italian; of which have been published a book "Of the seven necessary Weapons for a spiritual Combat;" and her own "Revelations," which she left sealed to her confessor. She was canonised by Clement VII. *Du Pin. Moreri.—A.*

CATHARINUS, AMBROSE, an eminent polemical divine, was born at Sienna in 1487. His original name was *Lancelot Politi*, and his first profession was the law, which he taught at Sienna. He had travelled in Italy and France, and had acted as consistorial advocate to the court of Leo X., when at the age of thirty he entered into the order of St. Dominic at Florence, and took the names by which he was afterwards distinguished. For theological instruction he spent near ten years in France, and on his return was delegated to the council of Trent, where he soon displayed not only his extensive professional knowledge, but his disputatious and contentious spirit. He had at an early period written a book against Luther; and he published another against the apostate Ochinus; but not content with attacking heretics, he employed his polemic weapons against several of his own communion; as cardinal Cajetan, Caranza, Soto, Spina, &c. In his controversies, he did not study moderation of language; nor were his opinions always such as the church in general approved; yet the reputation he had acquired for learning and talents, caused him to be considered as a proper subject for elevation. He was first made bishop of Minori in the kingdom of Naples, whence he was translated in 1551 by pope Julius III., who had studied law under him, to the archbishopric of Conza in the same kingdom. That pontiff called him to Rome in 1553, with the intention, as was supposed, of raising him to the cardinalate; but he died on the road at Naples. Catharinus was a very voluminous writer; and Du Pin has given an elaborate summary of his works, which cannot at present be of much importance. He was in one sense a free-thinker, as he did not conceive himself bound to adhere to the opinions of this or that ancient doctor of the church; but his notions were not, on that account, more rational or liberal. He deviates greatly from the doctrine of St. Augustin concerning predestination, which he endeavours to soften as far as it implies a necessity of damnation in those who are reprobated; but his system in this point is peculiar to himself, and far from luminous or

consistent. He was a most zealous maintainer of the immaculate conception of the Virgin Mary, which he represents as a truth of high importance to religion. His opinion concerning justification was thought by some to approach too near to that of Luther, and occasioned some warm controversy, which, as usual, ended in little more than verbal dispute. There were few topics, indeed, on which he did not build controversies; and in these he was sufficiently fair in stating the objections of his adversaries in full force, as well as in laying down his own tenets clearly and explicitly. Cardinal Palavicini has thus characterised him in few words: "He was a man of high reputation while living; or less in his works, which have perhaps obtained less favour from the general opinion, because he pays little regard in them to the same general opinion: but in contests with heretics, and in his functions in the council, he was not inferior to any of his colleagues or contemporaries." *Du Pin, Hist. Eccles. Tiraboschi. Moreri.—A.*

CATILINE, LUCIUS SERGIUS CATILINA, descended from the patrician family of the Sergii in Rome, early distinguished himself as one of the most dissolute and dangerous characters in that republic. His portrait is thus drawn by the strong pencil of Sallust: "His powers of mind and body were extraordinary, but his disposition bad and depraved. From his youth he took delight in civil contests, murders, rapines, and intestine wars, and inured himself to the practice of them. His constitution was patient beyond credibility of hunger, cold, and watchfulness. In temper he was daring, deceitful, capable of every kind of simulation and dissimulation, greedy of the property of others, lavish of his own, ardent in his desires, plausible, rather than deep, in discourse. His boundless soul always aimed at things immoderate, excessive, and out of probability." Among his early enormities, he is said to have debauched a woman of distinction, and afterwards to have married the daughter she bore him; to have held a criminal intercourse with a vestal; and to have murdered his own brother. During the bloody rule of Sylla, Catiline was one of his most cruel ministers, and hunted out for slaughter many whose names were not yet in the list of proscription. By the favour of this dictator he rose to the principal dignities of the state; had been quæstor, legate in Macedonia under C. Curio, and prætor in Africa. But all his oppressions in these offices had not enabled his fortune to withstand his unbounded profusion, which had overwhelmed him with debts to such a degree, that he saw no other remedy for his

affairs than to involve his country in civil confusion. On his return from Africa, B.C. 65, he formed a conspiracy, with several dissolute and discontented young men, to murder the consuls Aurelius Cotta and Manlius Torquatus, with great part of the senate, and seize the government. This failed of success through a mistake in the signal, but Catiline only deferred his design to a more mature period. In the next year, having strengthened his party by large additions, some of them senators and knights of the first Roman families, and also engaged several of the old soldiers and officers of Sylla, who had consumed all the fruit of their violences, he began to prepare for the execution of a more extensive plan of subverting the commonwealth. To effect it with more certainty, he became a candidate for the consular office, in which he had Cicero for a competitor. One of the fellow-conspirators of Catiline, Quintus Curius, carried on a criminal intrigue with Fulvia, a lady of family, but of dissolute manners. By her arts she obtained from the weak youth a full disclosure of all he knew of the plot; and she had patriotism enough to discover the whole to Cicero. Though it was too soon for bringing forward any proof, the suspicions publicly thrown upon Catiline were sufficient to procure his exclusion from the consulship; and his capital adversary Cicero was chosen, together with C. Antonius. This was in the year of Rome 691, B.C. 63. Catiline, enraged at his ill success, made preparations to support his interest by direct force; and for this purpose he engaged Manlius, one of Sylla's old officers, who then resided at Fæsulæ, to make levies of soldiers throughout Etruria. Advice of these transactions was sent to the senate by Lucullus; and in the mean time Cicero, by means of Fulvia, was made acquainted with all the plans of the party in Rome. He found that a day was fixed to set fire to various parts of the city, and during the confusion to murder the principal members of the senate, and seize the capitol. Cicero gave general information of the plot to the senate, which passed the decree usual in dangerous times, "that the consuls should take care that the republic suffered no detriment." Armed with the extraordinary powers consequent upon this decree, Cicero employed his utmost vigilance in guarding the city; but at the same time, not being able to gain any direct evidence against Catiline, he thought it a desirable point to drive him from Rome. For this purpose, at a meeting of the senate, he pronounced in the presence of Catiline that most severe and

spirited invective, still extant under the title of the first oration against Catiline, in which he lays open all his murderous designs, assures him that they are fully known and guarded against, and exhorts him to leave that city which can no longer endure his presence. Catiline did not lose his presence of mind under this attack, but with a plausible air entreated the senate not to credit the accusations of a declared enemy, who was only attempting to raise his own character by the defeat of a conspiracy forged by himself. But as he proceeded to vilify the consul, he was interrupted by the cries and menaces of the whole assembly, who resounded in his ears the names of incendiary, parricide, and murderer. "Well then (said Catiline, rising in a rage), if I am to be pushed to the utmost, be sure I will not perish alone, but that I shall have the satisfaction of involving in my ruin those who have sworn my destruction." He then left the senate-house; and after a consultation with his party, set out with a considerable number of companions for the army of Manlius in Etruria. Of this, at his arrival, he openly took the command, assuming all the marks of legal magistracy. The senate now declared him a rebel and public enemy to his country, and gave in charge to the other consul, Antonius, to march an army against him. Meantime, the chiefs of the party remaining in Rome, endeavoured to gain to their cause the ambassadors of the Allobroges then in that city, in order that they might obtain assistance from Transalpine Gaul. But these deputies made known the proposal to Sanga, the protector of their nation, by whom it was revealed to Cicero. They were in consequence instructed to proceed in the negotiation, and obtain the draft of a written treaty, subscribed with the names of the conspirators. When this was effected, the Allobroges left Rome on their return to Gaul; but the consul had taken care to place troops in their way, who seized them with such of the conspirators as attended them, and took possession of their papers. Armed with this proof, Cicero immediately apprehended Lentulus, Gabinius, Cethegus, Statilius, and other chiefs of the party, and committed them to prison. He assembled the senate in the temple of Concord, laid before them all the testimonies of the plot, and asked their directions for his further procedure. As his conduct on this occasion will more properly be related under the history of his own life, it suffices here to say, that in the end the conspirators were capitally punished without further trial. During these events Antonius,

now proconsul, had marched against Catiline, who showed an intention of leading his army into Transalpine Gaul, where he expected to be joined by the whole nation. But he was prevented from executing this design by Q. Metellus Celer, who leaving Picenum, posted himself at the foot of the Alps with three legions. Catiline making a retrograde march, came in presence of Antonius near Pistoria, now Pistoia in Tuscany, and offered him battle. The proconsul, from some secret motive, appeared very unwilling to engage; but his troops absolutely insisting on being led against the rebels, he pretended indisposition, and transferred the command to his lieutenant Petreius, a veteran of approved skill and courage. A very fierce engagement ensued, which continued dubious till Manlius and the commander of the other wing were killed. Catiline then, unable by his utmost efforts to rally the fugitives, and resolved not to survive the ruin of his party, threw himself in the midst of the foe, where he was found lying on a heap of slain, still breathing, and displaying in the agonies of death the ferocity of his character. This event took place in the sixty-second year B.C. Though it might be suspected that a prevailing party had loaded the character and designs of the leader of an opposite faction with exaggerated imputations, yet since all history speaks an uniform language respecting Catiline, and Sallust, the Cæsarian, paints him in colours as black as Cicero has done, who built his fairest political fame on the suppression of this conspiracy, there seems no just plea by which he can be exonerated from the infamy attached to his name. He appears in aftertimes ever to have served as an example of desperate and savage treason; and Virgil has irrevocably fixed his doom, in making him the figure by whose punishment the regions of Tartarus are discriminated on the shield of Æneas—

et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora tementem.
Æn. VIII. 668.

There Catiline o'erhung a mountain's brow,
And shudd'ring viewed the furies glare below.

Sallustii Bell. Catilin. Plutarchi Sylla, et Cicero. Ciceronis Orat. Univers. Hist.—A.

CATINAT, NICHOLAS, marshal of France, celebrated for uniting the qualities of a great general and a philosopher, was the son of a counsellor of the parliament of Paris, and was born in 1637. He was brought up to the bar, but quitted his profession at twenty-three, through chagrin at having lost a just cause. He entered into the army, and became an ensign of the French guards, in which situation he dis-

tinguished himself at the siege of Lisle under the king's eye in 1667, which was the commencement of his preferment. He rose by degrees through merit alone; and in 1676 was made major-general of infantry in the army of Flanders. Here he assisted at several considerable battles and sieges; and in 1680 he was sent into Italy to take possession of Casal, and command the troops lent by France to the duke of Savoy for the reduction of the inhabitants in the vallies of Piedmont. In 1688 he commanded the French army against the same duke, from whom he conquered all Savoy, after gaining the battle of Staffarde. He forced the lines of Suza, took several fortresses in Piedmont, and again, with inferior forces, defeated the duke at Marsaille. These brilliant successes obtained for him the marshal's staff in 1693; when the king, reading his name in the list of new creations, exclaimed, "This is indeed virtue crowned!" In the succession-war of 1701, he was sent to command the army of Italy against prince Eugene. An order of the court prevented him from opposing the prince's descent through the Trentin; and he was afterwards unable to resist his progress. Catinat retreated from post to post, and lost his credit at court, whence Villeroy, though his junior, was sent to supersede him. He served with zeal as second to this general; and being ordered to attack the entrenchments of Eugene at Chiari, he obeyed, though contrary to his judgment, and was repulsed and wounded. At this unfortunate affair, while attempting to rally his men for a second attack, an officer exclaimed, "Whither would you have us go—to death?" "It is true," replied Catinat, "death is before us, but infamy is behind." He afterwards commanded for a time in Germany, and then retired to his small estate of St. Gratien, where he lived with philosophical simplicity, and died unmarried in 1712, aged seventy-four. Catinat possessed much solidity of understanding, with a spirit of application and vigour of mind, which would have made him excel in any profession. With these were joined singular calmness and tranquillity of character, self-possession, indifference to wealth and grandeur, superiority to vulgar prejudices, and aversion to court intrigue. The king once asking him why he never came to Marli; he told his majesty, that he only staid away because he saw the attendants very numerous, and wished to give others room to make their court to him. Another time, after having had a long conference with the king concerning the plan of a campaign in Piedmont, Lewis said to him "We have talked enough of my affairs; wha-

is the state of yours?" "Very good, thanks to your majesty's bounty," replied Catinat. "Here is the only man of my kingdom (cried Lewis, turning round to his courtiers) who has held this language to me." The king, in 1705, named him for a knight of his orders, but Catinat declined the honour. His relations complaining heavily of this refusal, "Well then," said he, "blot me out of your genealogy." His account of the battle of Staffarde was so modest, that people on reading it were tempted to ask, "Was Catinat there?" He well knew that Feuquieres was placed about him by Louvois as a spy, yet he employed him because he considered him as an able officer. "Why," said he to his friends, "should I do Feuquieres an injury? His ambition torments him much more than his informations do me." Such was the way of thinking and acting of this celebrated man, one of the honours of the age of Lewis XIV., but too little a courtier to be a favourite of Mad. de Maintenon. *Voltaire Siècle de Louis XIV. Moreri. Nouv. Dict. Hist.—A.*

CATO, MARCUS PORCIUS, usually distinguished by the designation of *the Censor*, was born B.C. 235 at Tusculum. His father, who was of plebeian rank, possessed a small property near the country of the Sabines, on which Cato was brought up, and which he cultivated with his own hands. He first served when seventeen years of age under Fabius Maximus, while Hannibal was ravaging Italy; and five years afterwards, he was with the same general at the taking of Tarentum. He soon made himself remarked by his valour, temperance, attention to discipline, and all the virtues of the ancient Roman soldiery. On his return to his estate he followed a laborious and frugal plan of rustic life, at the same time cultivating his natural talent for eloquence, and defending at the neighbouring municipal towns the causes of those who applied to him. His character attracted the notice of his rich and noble neighbour Valerius Flaccus, who, on an acquaintance, finding him possessed of much ready wit and industry, advised him to push his fortune at Rome, and promised him his patronage. Cato complied, and by the success of his pleadings and the interest of his friend, commenced his career of preferment. In his thirtieth year he served as military tribune in Sicily, and was afterwards questor under Scipio in the African war. But his rigid disposition ill suited the splendid liberality and popular manners of that eminent man; so that leaving the province, he came to Rome, and joined Fabius in an accu-

sation of Scipio before the senate. The charges, however, appeared too futile to deserve serious attention, and Scipio was continued in his command. But Cato gained that credit with the people that the display of extraordinary strictness, and rigid economy of the public money, will generally produce. Neither was he ever backward in exhibiting his own merits; and being possessed of a ready elocution and a masculine strain of rhetoric, so as to be entitled the Roman Demosthenes, he acquired great influence in the assemblies of the people. After passing through the office of edile, he was appointed to govern Sardinia as prætor. In this station he displayed the virtues of austere temperance, integrity, and rigid justice. He brought back with him to Rome the poet Ennius, whose rough and manly strains could not offend this severe judge with that impression of effeminacy which he would probably receive from the softer kinds of poetry. In the year B.C. 195 Cato was elected consul, in conjunction with his friend Valerius Flaccus; and the conduct of the war in Hither Spain fell to him by lot. But before his departure he had a contest to maintain at the rostra against the tribune Valerius, who moved a repeal of the Oppian law, which had laid under very harsh restraints the propensity of the female sex to indulge in show and ornament. Cato with all his might opposed this attempt, so heinous in his eyes, to open a way for luxurious expence, and to give the reins to that sex which he ever seems to have regarded as the proper subjects of rigorous control. His speech on this occasion, as recorded by Livy, contains much lively shrewdness, with no small portion of bitterness. The female advocate, however, gained his point; and Cato was the only dissentient from the repeal of a law certainly unreasonable in the prosperous state then enjoyed by the republic. Cato then proceeded to his province, where the natives were at war with the Romans. As his troops chiefly consisted of new levies, he was extremely assiduous in disciplining them, and he himself set them an example of the endurance of every kind of hardship. He dressed plainly, used the common army provisions, and worked with his spade at the entrenchments of his camp like any common soldier. He gained several victories; and by insisting upon the demolition of all the fortified towns, completely subjected the province to the Roman dominion. Besides the rich booty gained by his soldiers, he gave every man a pound of silver out of the public spoils; saying, with the true spirit of a republican, "It is

better that many of the Romans should return possessed of silver, than a few possessed of gold." For his own part, he took nothing of the public but his subsistence; nor would he suffer his officers to practise the least extortion. When the campaign was ended, he embarked with his troops for Italy, and, on his arrival at Rome, was honoured with a triumph. Notwithstanding this acquisition of dignity, he continued freely to serve his country both in the forum and the field. He accompanied the consul Sempronius into Thrace as his lieutenant; and afterwards, as a simple military tribune, he served under Manius Acilius Glabrio the consul, in his campaign against Antiochus the Great in Greece. On this occasion he was of great service in forcing the pass of Thermopylæ, by leading a determined band through the defiles of the mountains, as the Persians had formerly done. It was ten years after his consulate that he obtained the highest honour of his life, that of the censorship. His known austerity of character gave such alarm to the nobles when he declared himself candidate for the office, that they set up seven competitors; but the people, who rather enjoyed the prospect of a severity which would fall chiefly on the higher orders, persisted in the choice of Cato, who was not backward in declaring his rigorous intentions; and they nominated along with him his consular colleague Valerius Flaccus. The censors began with forming a new list of senators, from which they deservedly rejected some of the body who had been guilty of scandalous enormities. Others were degraded on more frivolous grounds; and Cato seems to have indulged a personal pique against the Cornelian family, in taking from Scipio Asiaticus the horse which the public kept for him as a knight. He afterwards displayed his enmity against luxurious indulgences of every kind, by heavy fines and taxes imposed upon great numbers of the citizens; but, upon the whole, he so exercised his office as to obtain the hearty approbation of the people, who erected a statue to him in the Temple of Health. This was the last public employment he held. He continued, however, to attend his duty as a private senator, and his advice was listened to with the deference becoming his age and authority. One point which he never ceased to inculcate was the necessity of destroying Carthage; an opinion with which it is said he concluded every speech, whatever was its subject. The justice of such a measure seems to have been no part of his consideration. It was enough that Carthage

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was the inveterate foe and rival of Rome. As Cato was a determined enemy to all innovation, and looked back to the original rude character of the Romans as the standard of perfection, he was long a strenuous opposer of the introduction of Grecian letters and philosophy into Rome, and he particularly exerted himself to cause the speedy dismissal of Carneades the academic, and Diogenes the stoic, who were sent on a public embassy from Athens. Yet in his old age he became a convert to the cause of learning, and studied the Greek language with great assiduity—a circumstance more to his credit than his former narrow opposition to every thing which could soften and humanise the character of a nation of conquerors. He even became a writer himself, and devoted his leisure to the composition of several works, of which the principal was a history of Roman affairs, and of the origin of all the cities of Italy, called from that circumstance *Origines*. Of this he lived to complete seven books, a few fragments only of which have reached us. He also published a large number of his orations, letters, a treatise on the art military, and another on rural affairs; the latter of which is extant, and is usually printed with the "*Scriptores de re Rustica*."

Cato married for his first wife a woman of family, who seems to have given some exercise to his philosophy. He had by her a son, in whose education he took great pains, and who distinguished himself as a soldier under Paulus Æmilius, whose daughter he afterwards married. A delicate constitution, however, prevented him from engaging long in the hardships of a military life, and he died before his father. When Cato was a widower in his advanced years, not choosing to marry again, he took a young female slave to his bed. His son, who lived in the house with him, having by his looks shewn displeasure on this occasion, the old man took for a second wife the daughter of one Salonius who had been his secretary. By her he had a son, named Salonius, who was the grandfather of Cato of Utica. The censor lived to a great age, eighty-six according to some accounts, and ninety according to others, and died about the commencement of the third Punic war, which his advice had much contributed to promote.

The character of this distinguished person was in various respects far from amiable. He was a stern unfeeling master, considering his slaves only in the light of labouring animals, whom he was glad to get rid of when grown old and decrepid in his service. His love of

economy degenerated into gross avarice; and though superior to corruption with respect to the public, he scrupled not to increase his private fortune by hard and mean practices. He took exorbitant profits for money lent; and even thought it not beneath his dignity to receive a stipend from his own male slaves for the liberty of frequenting the females. He professed to think it one of the most glorious things a man could achieve, to double the property he received from his ancestors. Agriculture, to which he once paid great attention, he at length neglected for more gainful ways of employing his money; and he boasted that he enjoyed a revenue of which Jupiter himself could not disappoint him. His indulgences with the sex so late in life were, at least, indecorous; and he seems, from common report, to have been equally faulty with respect to excesses in wine.

*Narratur & prisci Catonis,
Sæpe mero caluisse virtus.*

Horat.

His public censures of eminent men appear sometimes to have been dictated by envy and personal pique: nor is it probable that he should have been forty-four times impeached, had he not displayed more private enmity than was necessary for the execution of any public trust. It is right to add, however, that the people acquitted him from all these charges; and it is certain that in their estimation so much did his virtues preponderate, that they ever held him in extraordinary veneration, which attended his memory to succeeding generations. The most amiable view of his character is that given by Cicero, who makes him the principal speaker in his beautiful dialogue on Old Age; but this may be considered as a sort of fancy-portrait, founded however on the real traits of the man, though softened and embellished. Plutarch has made him the subject of one of his Lives; and Cornelius Nepos, at the request of Atticus, wrote a particular account of him, of which a brief sketch only is remaining. *Plutarch. Cicero. Livy. Corn. Nepos. Univers. Hist—A.*

CATO, MARCUS PORTIUS, surnamed OF UTICA, from the place of his death, the man who, perhaps, of all public characters, has risen to the highest pitch of fame from virtue alone, was great-grandson to the Censor, and was born about 93 years B.C. He was early left an orphan; and together with Cæpio, his maternal brother, and three maternal sisters, was brought up in the house of their uncle, Livius Drusus, a man of high rank and character. From early infancy, Cato's leading disposition appeared to

be a steadiness of temper and solidity of understanding, which gave him the air of a man, while yet a child. His apprehension was slow; but what he learned he never forgot. His passions or affections displayed themselves little by outward signs, but were found to be durable. His inflexibility approached to stubbornness; but he was readily brought to compliance where his reason was convinced; and his tutor found this the only method to secure his obedience. An incident which happened while he was a child, is recorded as a striking proof of his firm and unyielding temper. The Italian allies of Rome made a demand to be admitted to the right of citizenship, and sent deputies to pursue their claim. One of these, Popedius Silo, was a guest at the house of Drusus, where he made himself familiar with the children. One day, in a playful manner, he desired them to intercede with their uncle for his interest in promoting the cause of his constituents. Cæpio readily gave his promise; but Cato was silent, and looked earnestly at Popedius with an expression of dislike. Popedius then particularly addressed him, and hoped that he would not be less favourable than his brother; but Cato continued silent and surly. The deputy, upon this, took him to the window, and threatened in a harsh tone to throw him out if he would not comply; adding to his menaces several shakes as if he was going to let him fall. The child bore the whole without the least expression of fear, and persisted in his silence. Popedius then set him down, observing to his friends that this child would be the glory of Italy. As he grew up, Sylla, who was a friend of Drusus, sometimes sent for the two youths his nephews, and conversed familiarly with them. This was esteemed such an honour at that time, that Sarpèdon, Cato's tutor, often took his pupils to pay his respects to the dictator. It was during the period of the most bloody proscriptions and cruelties of that tyrant; and his house was a place of torture and execution. Cato, then in his fourteenth year, observing the heads of several noble victims carried out, and the by-standers sighing in secret at the spectacle, asked his preceptor "why nobody killed that man?" Sarpèdon answered, "Because he is more feared than hated." "Give me a sword, then," said Cato, "that I may kill him, and deliver my country from slavery." He uttered this with so stern and determined a look, that Sarpèdon was alarmed, and ever afterwards watched him closely lest he should attempt some rash action.

With a spirit of this intrepid nature, Cato, however, was by no means unsusceptible of tender emotions; and his affection for his brother equalled any fraternal attachment upon record. He never chose to be absent from him, and readily sacrificed his own inclination to oblige or honour him. When Cato arrived at manhood, he took upon himself the priesthood of Apollo, and received his share of the paternal estate, which amounted to a great sum. The mode of life he adopted, however, was in the extreme of frugality and simplicity, and the manners he cultivated were those of a philosopher rather than a young patrician. He particularly connected himself with Antipater of Tyre, the stoic; and from that high-toned sect of philosophy he imbibed those principles of rigorous justice, devotion to the public good, and undeviating adherence to the rule of right, which ever governed his conduct. As an instrument of popular influence, he attended to the art of public speaking; but his eloquence was of a strong, direct, and unadorned kind, intermixed with a cast of dry humour and occasional sarcasm. He enured himself to hardships and fatigues of every sort; and by his example opposed, perhaps with some affectation, the luxury in dress and figure which then began to be so prevalent among his countrymen. Riches flowed in upon him unsought, by means of inheritances, but they never took possession of his mind; and, contrary to his ancestor, he lent or bestowed them liberally among his friends without seeking to increase them by usury. His very first connection with the sex was a matrimonial one; and he married Atilia the daughter of Soranus, after having been disappointed in a treaty commenced with Lepida, which was prevented by the renewal of a broken engagement with her by Metellus Scipio. This treatment from Scipio struck so much fire out of young Cato, as to produce some keen iambics against the changeable lover. Cato's first military service was as a volunteer in the *servile war* against Spartacus, in which his brother Cæpio had a command as tribune. Though this was an ill-conducted business, Cato was able to distinguish his valour and attention to discipline in such a manner as to gain the notice of the general, Gellius, who offered him some of the principal military rewards; but he declined them, saying he had done nothing which deserved such honours. Soon after he obtained a tribune's commission, with which he was sent to the army in Macedonia commanded by Rubrius. Here he was placed at the head of a legion, which by extraordinary attention as well

to morals as discipline, he rendered the most orderly, and at the same time the most martial, in the service. While in Macedonia he received advice of the dangerous illness of Cæpio in Thrace, and hastening to him, through the perils of the sea, he arrived just after his decease. On this occasion, Cato forgot the philosopher, and testified the most pungent sorrow. He expended a great sum on his brother's funeral, and would not quit his ashes till he had brought them into Italy. After his tribunitial commission was expired, he made the tour of the principal cities of Asia, always attentive to be as little burdensome as possible to the allies of Rome, who were generally put to great inconveniences by the journies of Romans of distinction. At Ephesus he was introduced to Pompey, who received him with uncommon tokens of respect, and yet was manifestly pleased when, by taking leave, Cato freed him from a too rigid observer of his actions. The most valuable acquisition of his travels which Cato brought back to Rome was, according to his own estimation, the celebrated stoic philosopher Athenodorus, surnamed Cordylio, whom he domesticated with him.

He now thought it time to apply to the service of his country in a civil office those maxims of wisdom and habits of virtue which it had hitherto been his great business to acquire; for his philosophy was by no means of that kind which rests in barren speculation, or seeks after an imaginary perfection in abstraction from all the common duties of life. It was truly as the poet Lucan represents it,

patriæque impendere vitam,
Nec sibi, sed toti genitum se credere mundo.

Phars. II. 382.

To hold his being at his country's call,
And deem his life was lent a common good for all.

The questorship was the first office to which he aspired; and he prepared for it by a most diligent study of all its duties and prerogatives. This had by degrees degenerated into a mere step towards the higher posts of the state, and its functions had been committed to secretaries, who favoured their friends in all matters relative to the treasury, and filled the department with abuses. Cato, when chosen, began with a contest with these secretaries, whom he reduced to their proper office of mere clerks. He then, regardless of private enmities, brought all defaulters to account with the public, and established such checks and orders as effectually prevented future fraud and peculation. One of the boldest of his acts was to summon all the desperate assassins whom Sylla had employe

as his ministers of blood, and largely rewarded out of the public money. These, Cato caused to refund their ill-gotten gains, and afterwards indicted them before the criminal judges for their murders, in consequence of which many suffered, to the great joy of the people. Such in all respects was the zeal and integrity he displayed throughout his questorship, that at its expiration he was conducted home by almost the whole body of citizens. So great was the esteem and confidence which his conduct inspired, that his name became in a manner proverbial for uprightness. Thus, a popular orator once objecting to the decision of a cause by the testimony of a single witness, said, "One man's evidence is insufficient, were it even Cato's." It was somewhat less to his praise that persons of affected gravity and austerity in demeanour were jocularly termed Catos.

At this period Cato attached himself to no individual party-leader, but rather opposed and suspected all. The state-party, however, which he adopted, was that of the aristocracy, to which most of the patriots of the time joined themselves, in the confidence that the existence of the republic was chiefly endangered by men of great popular influence, who were continually proposing laws in favour of the lower classes of society. Ambition was no doubt the ruling spring of action on both sides; but if ever a great public character was personally free from this passion, it was Cato. He had intended to interpose a time of leisure between his questorship and the next office; but, as he was going to his country-seat for that purpose, he met the train of Metellus Nepos, who was proceeding to Rome, in order to obtain the tribuneship of the people. Knowing the dangerous character of the man, Cato instantly resolved to turn back and offer himself as a competitor. They were both chosen; and Cato had an opportunity of rendering great service to his country when tribune elect, which was during the time of the Catilinarian conspiracy. He supported the consul Cicero in all his spirited measures for the safety of the state, gave him publicly the title of *father of his country*, and effectually exercised his eloquence in counteracting the speech of Cæsar in favour of lenity to the conspirators, and procured their capital condemnation. He afterwards opposed a motion made by Metellus for recalling Pompey from Asia, in order to give him the command against Catiline, and was near losing his life in a tumult raised by that factious tribune aided by Cæsar. Pompey, after his return to Rome, displayed so much ambition, that he was the principal

object of the opposition of Cato, whose firmness more than once defeated his unconstitutional projects; and when the first triumvirate was formed, Cato alone foresaw the dangerous consequences of such an union of power. On this account he opposed Cæsar's specious measure of an agrarian law for the division of lands in Campania; which so provoked Cæsar, then consul, that he publicly committed him to prison, but soon after released him in private. Cicero, whose disposition led him to temporise, attempted to mollify the inflexibility of Cato, whose banishment he feared would be the consequence of a continued opposition; and told him that "if Cato did not want Rome, Rome wanted Cato." At length the agrarian law passed, the triumvirs became irresistible, and Cicero himself was the first victim. The tribune Clodius was now the principal agent of the triumvirs, and as Cato thwarted him in several of his measures, he resolved to remove him from Rome. For this purpose he procured a most iniquitous decree of the people to be passed, depriving Ptolemy the king of Cyprus of his dominions upon a frivolous pretext, and by the same decree charged Cato with the execution of this injustice. It was the universal principle of the time that the commands of a man's country were sacred, and did not admit of dispute; and, indeed, down to the present age, this seems to be the general maxim of military men, who are content to be the instruments of the sovereign power, without enquiring into the justice of its projects. Cato, therefore, though sensible of the iniquity of the decree, and its intention with respect to himself, passed over into Asia, and sent Canidius to Cyprus, in order to acquaint Ptolemy with the determination of the Roman people. The unhappy king took poison, and thereby freed Cato from the necessity of employing military force. He immediately sent his nephew Brutus to secure all the royal treasures, and presently repaired thither himself. Here it was his great care to convert all the valuables into money upon the best terms for the republic, and by his minute attention to this point, he offended several of his friends, whom he disappointed of good bargains. He was enabled, however, to carry to Rome a greater sum than had almost ever been deposited at once in the treasury; and perhaps he too ostentatiously displayed a spoil so ill acquired. It will displease no friend to mankind to learn, that this very money made a considerable part of what was taken possession of soon after by Cæsar, and applied to the destruction of Roman liberty. On Cicero's return

from banishment, when he attempted to annul all the acts of the tribuneship of Clodius as illegal, Cato opposed him, lest the validity of his own commission to Cyprus should be called in question; and this for some time occasioned a coolness between these distinguished characters.

Some circumstances of Cato's private life may properly be mentioned in this place. The misconduct of his wife Atilia obliged him to divorce her, after she had born him two children. He then married Martia, the daughter of Philippus, with whom he seems to have lived in harmony. Yet, at the request of his friend Quintus Hortensius, Cato, who thought he had already a family sufficiently numerous, parted with Martia to him, with her father's consent, for the avowed purpose of giving his friend the benefit of her tried fecundity. This act, so contrary to all modern ideas of the nature of the matrimonial connexion, and the delicacy of the sex, was performed with all imaginable gravity, and, in consequence of the known correctness of manners of the parties, seems to have given no scandal. Martia lived with Hortensius till his death, when Cato, about the commencement of the civil wars, took her again. But as a new marriage-ceremony passed on both occasions, it cannot be properly said that Cato *lent* his wife. He only used the unlimited right of divorce allowed by the Roman law, in first parting with her to Hortensius, and then marrying her again as a widow. It was probably during the more turbulent period of his public life, that Cato fell into the indulgence, which even Plutarch mentions, and which Cæsar appears to have urged with force against him, of passing several hours of the night in drinking with his friends. As no man ever less neglected his public duties, his unbending from the cares and contentions of the day, and warming a heart naturally chill and reserved, with wine and free converse, may admit of apology; but if, according to Cæsar's story (*Pliny's Epistles*, Lib. III. Ep. 12), he ever so far forgot himself as to violate decorum by appearing in the streets in a condition not fit to be seen, he certainly merits a reprehension the more severe, as the fault was the more inconsistent with his assumed character. But as it appears certain that he was by all Rome considered as a model of private as well as public virtue, and Cæsar was unable by his two long Anticatores to *write him down*, there is reason to suppose that his conduct in this particular has been maliciously exaggerated. In the serious emergencies of life, no virtue more conspicuously distinguished him than *temperance*.

Cato still persisted in his opposition to the triumvirs; and attending Domitius Ahenobarbus on his canvass for the consulship against Pompey and Crassus, he was wounded by assassins, and was near losing his life. Afterwards, opposing the Trebonian law, which proposed giving extraordinary powers to Crassus, he was a second time committed to prison, the body of the people attending him thither, which circumstance caused his speedy release. Soon after, he was made prætor (the highest civil dignity at which he arrived), and while in this office he procured the passing of a law against bribery at elections; but such was the wretchedly corrupt state of Rome, that he lost by it the favour both of the poor and the rich—the sellers and buyers of votes. Crassus being now dead, and the state of Rome becoming daily more turbulent from the machinations of Cæsar's agents, Cato saw that the only balance lay in the power of Pompey; but in order to divert a proposal made by his ambitious friends, that he should be declared dictator, Cato proposed and carried a less obnoxious measure of creating him sole consul. To Pompey's acknowledgments on this occasion, he fairly replied, that as he had formerly opposed him only on public grounds, so now he supported him from public, and not personal considerations. And in the execution of his office he gave him very free advice, and checked him when he thought his conduct improper. In the next year, Cato himself was a candidate for the consulship; but not submitting to the usual practices of a popular canvass, he was rejected. Cicero, on this occasion, sensible how much the times wanted such a chief magistrate, blamed, perhaps justly, the uncomplying disposition of Cato. It was not long before all the predictions of Cato came to pass, and the civil war broke out. In the division of the provinces by the senate, he was appointed to govern Sicily as proprætor, but on Curio's arrival at that island with three of Cæsar's legions, he abandoned it, and went to Pompey's camp at Dyrrachium. Here his constant advice was to procrastinate the war in hopes of a negotiation; for such were his feelings for his country, that he could take no pleasure in victory on either side in such a contest; nor did he, from its commencement, shave his beard, cut his hair or wear any other garb than one which testified the anguish of his mind. His humanity was nobly displayed in prevailing upon Pompey and the council of war to pass an order that no city subject to Rome should be sacked, nor any Roman put to death, except in the field of

battle. When Pompey, after his victory over Cæsar at the lines of Dyrrachium, went in pursuit of his rival, he left Cato with a body of troops to guard the treasure and military stores in that town; by which charge he was prevented from being present at the fatal battle of Pharsalia. After this event, he sailed with his troops to Corcyra, where, through a scrupulous regard to the laws, he offered the command to Cicero as the superior officer. But that great civil character declined a post of danger for which he knew himself so ill qualified; and thereby so provoked Cneius, the son of Pompey, that drawing his sword, he would have killed Cicero on the spot, had not his hand been held by Cato, who took care privately to convey the orator out of the camp by night. From Corcyra, Cato proceeded with all the men he could assemble to Africa, whither he supposed Pompey to have fled. On his arrival there, he learned from Sextus Pompey the sad story of his father's assassination in Egypt. Still resolving to support the cause of liberty as long as any hope remained, he took the command of all the troops, who cheerfully obeyed him, and proceeded to Cyrene, which city admitted him, though it had shut its gates against Labienus. Here Cato was informed, that Scipio, Pompey's father-in-law, had landed before him in Africa, and taken refuge with Juba king of Mauritania, where Varus was already with a considerable army. In order to join them, Cato set out on a toilsome and hazardous march across the deserts, during which he displayed every quality fitted to inspire his soldiers with esteem and attachment. For seven days he marched on foot at their head, sustaining all the hardships of thirst and fatigue to which the meanest among them was exposed. At length a junction of the whole force was formed at Utica, and immediately a contest arose concerning the supreme command. Though Cato had the wishes of the army, he himself yielded to the proconsular dignity and the auspicious name of Scipio, and persuaded all to acquiesce in his superiority—a disinterestedness of which he afterwards sufficiently repented. Even in this low state of the Roman republic, Cato thought it right to repress the pride of king Juba, who, presuming upon the importance of his alliances, publicly affected to take from Scipio the place of honour. The humane interposition of Cato prevented Scipio from putting to the sword those of the inhabitants of Utica who were supposed in the interest of Cæsar; and he assumed the command of that important place, while Scipio

and Labienus were opposed to Cæsar in the field. His advice to Scipio not to engage with Cæsar, but to protract the war, was received by that leader with disdain; and the consequence of disregarding it was that almost the whole republican army was destroyed at Thapsus. Nothing now remained in Africa that had not submitted to the victor but the town and garrison of Utica. Cato endeavoured to inspire his little senate with all his own invincible spirit of resistance, but many of the body wavered. Amid this firmness, his humanity was signally displayed in again refusing to expel or put to death the suspected Uticans, though a considerable body of cavalry offered to enter the place, and stand all hazards on that condition. Cæsar now approached, and part of the senators prepared to submit to the clemency of Cæsar, part to abandon the place by sea, and seek a refuge elsewhere. As for Cato, he had already determined neither to ask his life of the usurper, nor to dishonour himself by flight, and protract a fruitless contest. He gave plain indications of his intention to put a period to his existence, and he prepared for the last scene by kind acts towards his friends, and grave discourses with philosophers. On the last night, after dismissing the company that supped with him, he retired to his chamber, and read Plato's celebrated dialogue entitled *Phædo*, on the immortality of the soul. When he had finished, looking for his sword, he found that it was withdrawn. This, which he considered as a treacherous design to deliver him alive into the conqueror's hand, greatly discomposed him. He violently struck a slave who attempted to pacify him, and, sending for his son, sternly chid him for such an act of disobedience. He afterwards more coolly explained to the two philosophers who attended him, the reasonableness of his purpose, and the folly of attempting to deprive a determined man of the means of death. His sword at length was restored. He received it with manifest pleasure, and soon after fell into a tranquil slumber. Awaking from it, he sent to the port to know if his friends had set sail, and being told that the sea was rough and the wind high, he expressed great concern. He sent again to see if they wanted assistance, and slept during the messenger's absence. Receiving an answer that all was quiet in the port, he caused himself to be left alone, and then fell on his sword. The noise of his falling then summoned his son and friends into his chamber, who found him weltering in his blood, with part of his bowels hanging from his body. They took advantage

of his fainting to replace his bowels, and sow up his wound; but, on coming to himself, he violently tore it open again, and instantly expired. This event happened B.C. 45, when Cato was in his forty-eighth year. His death caused the most pungent affliction to the people of Utica, who regarded him as their greatest benefactor and saviour. Notwithstanding the conqueror's near approach, they buried his body with every funeral honour due to his rank; and Cæsar himself, on his arrival, is said to have exclaimed, "Cato, I envy thee thy death, since thou enviedst me the glory of saving thy life." This death has been the subject of much moral and political discussion; but if it was conformable to the principles of Cato's life, founded upon the best rule he was able to discover, who shall condemn it? Certain it is, that this last testimony of an unconquerable mind, to which the possession of liberty was more precious than existence, gained the general admiration of his countrymen; and Horace, though writing under Augustus, places the *noble death of Cato*

"Catonis nobile lethum," *Carm. L. I. Od. XII.*

among the greatest and most honourable events of Roman history. *Plutarch. Sallust. Univers. Hist.—A.*

CATO, VALERIUS, a Latin poet and grammarian, is supposed to have been a native of Narbonensian Gaul, and of free condition. A civil war in his country in the time of Sylla drove him to Rome, where he opened a school of grammar and polite literature, which was attended by many of the first rank. His friend Marcus Furius Bibaculus gives his eulogium in these two lines;

Cato grammaticus, Latina syren,
Qui solus legit & facit poëtas.

After having enjoyed a competence from his professional labours, he fell at length into poverty, which he bore with great equanimity, and died at a very advanced age, B.C. 20. He composed several grammatical works, and some poems, one of which, entitled "Diræ," expressive of his sorrow at quitting his native country and his Lydia, has reached our times, if rightly attributed to him. It was printed separately by Christopher Arnold, at Leyden, in 1652, 12mo. and is contained in Mattaire's *Corpus Poëtarum. Suetonius de illustr. Grammat. Baillet. Moreri.—A.*

CATROU, FRANCIS, a learned and industrious writer, was born at Paris in 1659. He entered among the Jesuits in 1677, and took the vows at the college of Bourges in 1694. He was seven years employed as a preacher in

different parts of the kingdom; but the difficulty he found in committing his sermons to memory, at length caused him to abandon that office. Devoting himself to letters, he was engaged in the composition of the "Journal de Trevoux" from 1701, and continued to write in it for twelve years, though not without other objects of literary pursuit. He published in 1702 "A general History of the Mogul Empire," from the Portuguese memoirs of Manouchi a Venetian. To the 3d edition of it in 1715 is added the reign of Aurengzebe. In 1706 appeared the first volume of his "History of the Fanaticism of the Protestant Religion," containing only that of the Anabaptists; and it was not till 1733 that he added in two more volumes that of Davidism, and of the Quakers. He has made this a lively and amusing work; but impartiality on such a subject was not to be expected from the Jesuit school. His "Translation of Virgil in prose, with historical and critical notes," began to be published in 1708, and was completed in 6 vols. 12mo. in 1716. This work has not much served to raise the credit of the author's taste and judgment. The translation is chequered in style, sometimes affected, sometimes vulgar, and is often inexcusably bold in insertion and paraphrase. The comments are frequently employed in searching out allegorical and remote meanings, and abound in subtle reasonings and superfluous disquisitions. Yet it cannot be denied that the work on the whole displays both ingenuity and industry. The most elaborate performance of this writer is his "Roman History from the foundation of Rome," which employed the greatest part of his literary life, and in which he was assisted by his brother-jesuit, Julian Rouillé, who is the principal author of the notes. It appeared in 1737, with the notes, dissertations, medals, &c. in twenty volumes quarto; and without those appendages, in twenty volumes 12mo. Rouillé, after the death of his associate, added one volume 4to., which brought the history down to the end of Domitian's reign. This is a work of much labour and research, and contains a large and well-connected assemblage of facts; but its style has been censured as unequal, affected, and savouring more of the school-rhetorician, than of the solid and dignified historian. It has been translated into Italian and English. Catrou preserved all the fire and vivacity of his imagination to a very advanced period. He died in 1737 in the seventy-eighth year of his age. *Moreri. Nouv. Dict. Hst.—A.*

CATULLUS, CAIUS VALERIUS, an eminent

Latin poet, was born at or near Verona in the latter part of the 7th century of Rome, and, as is supposed, about B.C. 86. He seems to have been descended of reputable parentage, since his father was Cæsar's host in his journies through that part of Italy. Coming young to Rome, he lived in familiarity with some of the principal persons in that city, as Cicero, Cinna, and Plancus. Though it appears that he accompanied the prætor Memmius to Bithynia, he seems to have passed his time chiefly as a man of wit and pleasure in the metropolis, where he acquired great distinction by his poems. In some of these he was extremely severe upon the private character of Cæsar, who nevertheless, on a slight apology, was reconciled to him, and admitted him to his table. Catullus possessed a villa at Tibur, whither he used to retire in order to recruit from the effects of a free life in the city; and in one of his poems he speaks with an amiable enthusiasm of his paternal seat on the peninsula of Sirmio, delightfully situated on the lake Benacus. He was much attached to a mistress whom he has rendered immortal by the name of Lesbia, but whose real name is said to have been Clodia. He has testified his fraternal affection by some very tender lines to a friend on the death of a brother. The death of Catullus is placed in the Eusebian chronicle in the year of Rome 696, but as he alludes in a poem to the consulate of Vatinius, in 706, he must at least have survived that period. On the other hand, Joseph Scaliger, who extends his life to 737, has been confuted in that singular opinion by Bayle.

Catullus obtained in his own time the rank of one of the principal Latin poets, as sufficiently appears by his being placed in a parallel with Virgil by Ovid,

Mantua Virgilio gaudet, Verona Catullo.

Amor. L. III. El. XV.

who is echoed by Martial; *Lib. XIV. Ep. 195.* and modern critics reckon him one of the most valuable examples of the golden age of pure latinity. He is the earliest remaining Roman poet who gives specimens of a great variety of measures; and his subjects and styles of writing are almost equally various. His peculiar excellence is thought to consist in the sweet and tender, combined with a sort of playful simplicity, and no pieces have been oftener repeated than some of his short tributes of affection to Lesbia. They have, indeed, by their endearing diminutives, served as a model to a whole class of imitators. In other compositions Catullus aims at a higher flight, and exhibits much

strength of imagination and expression, though not without some of the harshness of a mode of versification not yet arrived at its due polish and correctness. His epigrammatic pieces are of various characters; but such is the licentiousness of idea and freedom of language in most of them, that nothing can be more offensive to moral purity. His amorous poems are likewise often in the extreme of warmth. The most approved editions of Catullus are those of Vossius, *Lond. 1684*, and *Utr. 1691*; of Vulpinus, *Pata. 1737*; of Corradini, *Venet. 1738*; and the *Variorum*, by Grævius, with the works of Tibullus and Propertius, *Utr. 1680*. *Baillet. Tiraboschi. Lil. Gyrard. Bayle. Nouv. Dict. Hist.—A.*

CATZ, JAMES, an eminent Dutch statesman and poet, was born at Brouwers-haven in Zealand, in 1577. He rose by his merit to be pensioner and keeper of the seals of Holland and West Frizeland, and stadtholder of the fiefs; but such was his attachment to letters, that he resigned all his posts for the sake of study and repose. The repeated persuasions of the states, however, induced him to accept of the arduous employ of ambassador to England in the stormy time of Cromwell. On his return, he finally retired to one of his estates at Sorgvliet, where he died in 1660. His poems in Dutch, almost all on moral topics, are very highly esteemed by his countrymen, and have been published in all sorts of forms. The latest edition of his works was in 1726, 2 vols. fol. *Nouv. Dict. Hist.—A.*

CAVALCANTI, BARTHOLOMEW, a learned Italian, was born of a noble family at Florence in 1503. In his youth he was led by the disturbances of his country to follow arms; and he displayed equally his eloquence and his courage in an oration on liberty which he pronounced in 1530, armed with a corselet. In the wars of the Florentines with the house of Medici he always took part against the latter; but he was never banished, and only made a voluntary retreat in 1537 after the assassination of duke Alexander, and the election of Cosmo. He went to Rome, where he ingratiated himself with pope Paul III., by whom, and by his grandson Ottavio Farnese, he was employed in various important negotiations. He also usefully served Henry II. of France in the cause of the Sieneſe, as long as they were able to defend their liberties. After the peace between France and Spain, he retired to Padua, and entirely devoted himself to letters, which he had never ceased to cultivate. He died in that city in 1562. The "Rhetoric" of Cavalcanti,

first printed in 1559, and several times reprinted, is reckoned one of the best works of the kind in that age, though he has the common fault of regarding Aristotle as infallible, and judging of every thing after his rules, or certain abstract speculations, without consulting the principles of nature. His "Treatises on the best Forms of Republics ancient and modern," printed in 1555, are also valued. He had likewise written an Italian commentary on the three first books of Aristotle's Poetics; and he translated into Italian the "Castrametation of Polybius." *Moreri. Tiraboschi.—A.*

CAVALCANTI, GUIDO, one of the very early Italian literati, was born in the 13th century at Florence, in which city his family maintained a considerable rank. He was a disciple of Brunetto Latini, and an intimate friend of Dante. His own father was a free speculator in philosophy, whence he is placed by Dante, in his *Inferno*, among the condemned Epicureans in the lower regions; and Boccaccio intimates that the son was addicted to similar opinions. Guido seems to have affected a retired and contemplative life, and to have attained among his countrymen a high character for philosophical knowledge, as well as for poetical talents. The devotion of the times led him to make a pilgrimage to St. James of Compostella, one fruit of which seems to have been an amorous attachment to a lady at Toulouse. He could not avoid engaging in the civil contentions of his country, and was particularly the enemy of Corso Donati, one of the principal persons in Florence, who attempted to procure his assassination on his pilgrimage. In the year 1300 he was banished with his party to Serezano; but falling sick through the unhealthiness of the place, he was allowed to return to Florence, where he died in that year, or the beginning of the succeeding. Though Guido himself appears more to have valued his philosophical than his poetical studies, he is only known to posterity by the products of the latter, which, indeed, according to the turn of the age, enter with some minuteness into the philosophy of the human mind. His poems are elegant and correct for the times in which they were written. They consist of sonnets and canzones, and were printed at Florence in 1527, in a collection of ancient Italian poets. His canzone on the nature of love was so celebrated, that many illustrious writers undertook to comment upon it. Some inedited pieces of Cavalcanti's are preserved in different libraries. *Tiraboschi. Moreri.—A.*

CAVALIER, JOHN, son of a peasant in the
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mountains of the Cevennes, distinguished himself as a successful leader of the Camisards, or protestants of that country, whom persecution drove into rebellion against their sovereign, Lewis XIV., which they carried on with a spirit of fanatical ferocity, in proportion to the cruelty with which they had themselves been treated. Cavalier was in the humble situation of a journeyman baker, when his own enterprising courage, and the aid of a prophetess of the party, raised him, at the age of twenty-three, to the rank of a principal leader. He was, according to Voltaire, a little fair man, of a mild and agreeable aspect. Among the sect he bore the name of David; and with so much military skill did he conduct his faithful band among the fastnesses of that wild district, that he foiled the attempts of the marshal de Montrevel to reduce him, and obliged the marshal de Villars to enter into a treaty with him. On receiving hostages, he descended from the mountains, and went to Nismes, where he received an amnesty, and was taken into the king's service as colonel of a regiment which he was to raise from his people, on condition of the free exercise of their religion. He was even introduced at Versailles, where the haughty Lewis (then humiliated by the battle of Blenheim) saw this rebellious peasant secured by a treaty against his resentment, and honoured with his own commission. Cavalier, however, found himself so narrowly watched, that he thought it adviseable to withdraw to Piedmont, whence he passed into Holland and England. He took a commission under the latter power, and commanded a regiment of French refugees at the battle of Almanza, which engaged a battalion of their countrymen on the other side with such fury that great part of both were left on the field. Cavalier was afterwards appointed governor of Guernsey and Jersey, where he lived to forget all his original fanaticism, and preserved only his courage and military talents. *Voltaire, Siècle de Louis XIV. Nouv. Dict. Hist.—A.*

CAVALIERI, or CAVALLERIUS, BONAVENTURE, an eminent mathematician and friar of the order of the Jesuati of St. Jerome. He was born at Milan, in 1598, professed mathematics at Bologna, and was the disciple of Galileo and friend of Torricelli. It is said that he was induced to engage in mathematical studies in consequence of his being subject to the gout. He died in 1647. His works that have been published are as follow:

1. "Directorium Generale Uranometricum;" 4to. *Bononia*, 1632: in this long work the av-

thor treats of trigonometry; and logarithms, their construction, uses, and applications. The work includes also tables of logarithms of common numbers; with trigonometrical tables of natural sines and logarithmic sines, tangents, secants, and versed sines. 2. "Le Specchio Ustorio overo Trattato delle Settioni Coniche," 4to. *Bologna*, 1632: an ingenious treatise of conic sections. 3. "Geometria Indivisibilibus continuorum nova quadam ratione promota," 4to. *Bologna*, 1635; and a second edition in 1653: this is a curious original work in geometry, in which the author conceives the geometrical figures as resolved into their very small elements, or as made up of an infinite number of infinitely small parts, and on account of which he passes in Italy for the inventor of the infinitesimal calculus. 4. "Trigonometria Plana & Sphærica, Linearis & Logarithmica," 4to. *Bologna*, 1643: a very neat and ingenious treatise on trigonometry; with the tables of sines, tangents, and secants, both natural and logarithmical. 5. "Exercitationes Geometricæ Sex," 4to. *Bononia*, 1647: this work contains exercises on the method of indivisibles; answers to the objections of Galdini; the use of indivisibles in cosmic powers or algebra, and in considerations about gravity, with a miscellaneous collection of problems. *Hutton's Dict.*—W. N.

CAVE, WILLIAM, a learned divine of the church of England, eminent as an ecclesiastical historian, was born at 1637, at Pickwell in Leicestershire, of which parish his father was rector. He was educated at St. John's-college, Cambridge; and, in 1662, was presented to the vicarage of Islington, and some time afterwards was made chaplain to Charles II. He took the degree of doctor of divinity in 1672; and becoming distinguished as a writer, he had various successive preferments, of which those that he retained to the last were a canonry of Windsor, and the vicarage of Isleworth. He died at Windsor in 1713, and was buried in Islington-church, where a monument is erected to his memory. From this barren sketch of his life, it appears that the history of his works comprised all of consequence that is known concerning him. Of these, the principal are, "Primitive Christianity; or, the Religion of the ancient Christians in the first Ages of the Gospel;" 1672; several times reprinted: "Tabulæ Ecclesiasticæ"—"Tables of the Ecclesiastical Writers," 1674: "Antiquitates Apostolicæ; or, the History of the Lives, Acts, and Martyrdoms of the holy Apostles of our Saviour, and the two Evangelists S. S. Mark and Luke;" 1676, fol.: "Apostolici; or, a History of the Lives, Acts,

Deaths, and Martyrdoms, of those who were contemporaries with, or immediately succeeded the Apostles; as also of the most eminent of the primitive Fathers for the first 300 Years;" 1677, fol.: "A Dissertation concerning the Government of the ancient Church, &c." 1683, 8vo.: "Ecclesiastici; or, the History of the Lives, Deaths, Acts, Writings, of the most eminent Fathers of the Church that flourished in the 4th Century;" 1682, fol.: "Chartophylax Ecclesiasticus," 1685, 8vo.; this is an improvement of the *Tabulæ Ecclesiasticæ* above mentioned, and a kind of abridgment of the following great work: "Scriptorum Ecclesiasticorum Historia Literaria," 2 vols. fol. 1688, 1698; this was reprinted at Geneva in 1705 and 1720; and a new edition, with all the author's improvements and additions during the last twelve years of his life, was printed by subscription at Oxford in 1740, 1743, 2 vols. fol.; it is a very learned and valuable work, and contains Dr. Cave's justification of himself from some criticisms of le Clerc. He published besides some single sermons, and a tract in the controversy against the dissenters. Dr. Cave was a man of deep and extensive learning, a tolerably elegant writer in Latin and English, and a florid preacher. His long study of ecclesiastical antiquity may have given him a bias in favour of the authority of the fathers and early writers, with which more enlarged enquirers have charged him. Jortin (*Rem. on Eccles. Hist.*) bestows on him the epithet of "the whitewasher of the ancients." He was warmly attached to the doctrine and discipline of the church of England, to which, as his most revered mother, he dedicates his greatest work. *Biog. Britan.*—A.

CAVEDONE, JAMES, an Italian painter of singular character and fortune, was born in 1580 at Sassuolo in the Modenese. His father, an apothecary by profession, turned him out of doors when very young; and he was obliged for a maintenance to become page to a gentleman, who was an amateur of painting, and possessed a cabinet of pictures. Cavedone employed his leisure in copying these with a pen, and performed in such a manner, that his master took him for instruction to Annibal Carraci. Other writers, however, say that Cavedone was the son of an ordinary painter, and was sent at the expence of his native town to study at Bologna in the school of the Carraci. Whatever was the occasion of his engaging in the art of painting, his progress was wonderful; and his drawings were made with such truth, and at the same time with such facility, that he excited

the envy of his fellow-scholars. He was for a considerable period a disciple of Annibal Carracci, who was highly struck with his manner of working. He improved himself by studying the works of Titian at Venice; and was some time at Rome assisting Guido in his labours. At length he returned to Bologna, and married. He painted for the churches with such a masterly hand, that for a time his works were esteemed equal to those of Annibal, and were not unfrequently taken for his. They have, however, less nobleness, and a harder outline. He had not long proceeded in this brilliant career, when domestic calamities began to enfeeble his mind. He lost a son of the plague; his wife was thought to be possessed; he himself fell ill, and for a while laid aside his pencil for the practice of devotional exercises. A fall from a scaffold was thought further to have contributed to weaken his understanding. His abilities seemed to evaporate, and he remained in a state bordering on stupefaction. His affairs became deranged; and this once excellent artist was suffered to become so poor as to paint *ex votos* for a wretched maintenance. The comparison he was still able to make between his past and his present performances added to his affliction. He became a public mendicant; and at length, falling in a fainting fit in one of the streets of Bologna, was carried to a stable, where he expired in his eightieth year. The principal of his works are at Bologna, and by their degradation, mark out the gradual failure of his talents. The earliest and best are elegantly composed, with much correctness, and a great knowledge of the clair-obscur. *D'Argenville Vies des Peintres.*—A.

CAVENDISH, or CANDISH, THOMAS, an eminent navigator and naval adventurer in the reign of queen Elizabeth, was the son of William Cavendish, esq. of Trimley St. Martin in Suffolk, where he was born, and whose fine seat and estate he inherited. But having, by attendance on the court, and entering into the expensive gallantries of the time, consumed almost all his property, he resolved upon practising the expedient to retrieve his affairs, which was then common to needy and enterprising men—a predatory voyage against the settlements of the Spaniards, the public and formidable enemy of his country. The fleet he fitted out for this purpose must appear at the present day astonishingly disproportioned to the attempt. It consisted only of three vessels, of the burden of 120, 60, and 40 tons, manned with 123 persons of all qualities. Of this small squadron, equipped with necessities for two

years, he himself took the command, and sailed from Plymouth on the 21st of July, 1586. After touching at Sierra Leona in Africa, he stretched over to the coast of South America, which he ran along as far as the mouth of the straits of Magellan. These he entered, and spent from January 6th to February 24th in passing them, having met with in his course, at a place which he properly named Port Famine, the wretched remains of a Spanish colony sent two years before to form a settlement in that inhospitable clime. On reaching the South-sea he turned northwards, and soon came to the scene of action, where he had various encounters with the Spaniards, in which his men displayed a great superiority of courage; and notwithstanding their small number, were able to do much mischief, though not without several losses. They burnt Paita, Acapulco, and some other settlements, took several ships and destroyed others, ravaged the coasts of Chili, Peru, and New Spain; and at length, off California, in November, 1587, performed the extraordinary exploit of capturing with their much reduced force the Spanish admiral's ship of 700 tons, well manned, and richly laden. Mr. Cavendish now resolved on coming home with his booty; and taking his departure from California on November 19th, with his two larger vessels, the smallest being destroyed, he crossed the great South-sea to the Ladrones in forty-five days. Thence proceeding through the Indian archipelago, he passed the straits of Java, ran to the Cape of Good Hope, and on September 9, 1588, arrived at Plymouth, having spent two years, one month, and nineteen days, in circumnavigating the globe; the shortest period in which it had hitherto been effected.

The fame and wealth accruing from this expedition induced Mr. Cavendish to plan another in 1591, on which he sailed, August 26th, having under his command "three tall ships and two barks," suitably equipped. But this adventure, though undertaken with so much more adequate means than the former, proved nothing but a series of disasters and disappointments. Internal dissensions, the evil always to be apprehended in associations for plunder, sickness, and tempestuous weather, gradually diminished the fleet, and rendered all its plans abortive. The chief success was the taking of the town of Santos in Brazil; but the long stay of the captors materially injured their further designs. With part of his squadron, Mr. Cavendish entered the straits of Magellan in April, 1592; but, arriving at an improper season, he was forced into a bay, where his men under-

went inexpressible hardships from the severity of the cold, and want of provisions. After losing a large proportion of his crews, he was obliged to give up his intention of crossing the South-sea, and proposed to proceed to China by the Cape of Good Hope; but he was persuaded first to return to the coast of Brazil. Here he met with great losses in some rash attempts to pillage the towns, which were now alarmed and prepared. He was deserted by part of his men, controlled by the mutinous disposition of the rest, and prevented from executing his repeated endeavour of returning to the straits of Magellan, and sailing to the South-sea. Sickness, fatigue, and chagrin, at last put an end to his life; but at what place is not certain. It seems probable that it happened at sea, as he was upon his return to England. From the relations we have of this navigator, he seems to have possessed great perseverance, with a true enterprising spirit, but not sufficiently under the control of prudence. *Biogr. Britan.*—A.

CAVENDISH, WILLIAM, duke of Newcastle, a distinguished leader on the king's party in the civil wars of Charles I. was son of sir Charles Cavendish, younger brother of the first earl of Devonshire. He was born in 1592, and educated with great care by his father, who cultivated in him that talent for polite and solid literature, which in that age was thought so proper an accompaniment to high birth and rank. He appeared to much advantage at the court of James I., who made him a knight of the Bath when very young; and after he had come to the possession of a large estate by the death of his father, raised him to the peerage in 1620, by the title of baron Ogle, and viscount Mansfield. He continued in favour with Charles I. and in the third year of that king was advanced to the higher title of earl of Newcastle-upon-Tyne. Being naturally inclined to show and magnificence, his attendance on court involved him in expences beyond his income; but he was in some measure rewarded by the honourable trust committed to him in 1638, of the tutelage of the prince of Wales, afterwards Charles II. This office, however, from some court disgusts, he was induced to resign in 1640; and indeed the example he displayed of unmeasured profusion in his entertainments of the king and his train at Welbeck, might be thought of no advantage to his royal pupil. His zeal for the king's service, however, was unabated, and on the approach of open hostilities between him and the parliament, the earl of Newcastle offered to secure the important town and port of Hull, but the

step was then judged premature. In 1642 he had the king's orders to take upon himself the care of the town of Newcastle and the four adjacent counties; and soon after he received a commission constituting him general of all his majesty's forces raised north of Trent, with very ample powers. By great exertions, and the expenditure of large sums from his own fortune, he levied a considerable army, with which he maintained for some time the superiority of the king's cause in the north. His military character consisted rather in the splendor and dignity with which he supported the exterior state of a general, and in occasional acts of adventurous and heroic valour, than in knowledge of the art of war, or steady attention to the duties of his office. In these matters he chiefly relied upon the professional skill of lieutenant-general King, a Scotch officer of merit; while he himself indulged in the courtly pleasures and literary society to which he was attached. He was censured for the profusion with which he bestowed commissions; and his appointment of sir W. Davenant, the poet, to the post of lieutenant-general of the ordnance, did him more honour as a patron of letters than as a soldier. One of his most splendid actions was a complete victory obtained over Ferdinando lord Fairfax, on Adderton-heath near Bradford, which, however, he is said not to have improved to the best advantage. On the advance of the Scotch army into England, and its junction with those of Fairfax and Manchester, the marquis of Newcastle (to this title he was now promoted) threw himself into York, which was soon invested by the three armies. Here he suffered a three-month's siege, from which he was at length relieved by the approach of prince Rupert. But this commander, not contented with the service he had performed, resolved upon engaging the enemy, for which he pleaded positive orders from the king. The marquis of Newcastle opposed this intention, and it appears that the fatal battle of Marston-moor (fought July 2d, 1644) began without his being apprised of it. He took his part in it, however, with his usual courage, which never failed him in the day of battle; but the event was the almost total destruction of his infantry. Such was his chagrin and his despair of the royal cause in consequence of this defeat, that he took shipping at Scarborough, and abruptly left the kingdom, to which he did not return till the restoration. He passed much of his time at Antwerp with his lady, often labouring under great pecuniary distresses, but without suffering his spirits to sink. He was

treated with great respect by the governing powers of the country, and occasionally visited by the exiled king. At length, after an absence of eighteen years, he returned with his royal master, who, in 1664, conferred on him the dignity of a dukedom. From this time he lived chiefly in rural retirement, pursuing the studies to which he was attached, and attending to the repair of his shattered fortunes. He died December 25th, 1676, in his eighty-fourth year, and was buried, together with his duchess, in Westminster-abbey, where a most sumptuous monument is erected to their memories. He left one son, in whom the title of Newcastle in the Cavendish family became extinct. His daughters married into some of the first families in the kingdom.

The duke of Newcastle ranks among the noble authors of his country. His great work is a book of horsemanship, first published in French at Antwerp in 1658, and afterwards, in a somewhat different form, in English, *Lond.* 1667, fol. This last has been reprinted. The work obtained great praise from the judges of that art, and was rendered peculiarly valuable by its fine figures by Diepenbeck. The duke also wrote some comedies, which were received with applause at the time, but were not able to rescue themselves from oblivion. *Biogr. Britan.—A.*

CAVENDISH, MARGARET, duchess of Newcastle, second wife to the preceding, a lady once celebrated in literature, was daughter of sir Charles Lucas of Essex. Her mother, who was early left a widow, educated her daughters under her own direction in all the accomplishments of the time. Margaret from her tender years displayed a great attachment to study; and visiting Oxford in 1643, where the court then resided, she so distinguished herself as to be appointed one of the maids of honour to queen Henrietta Maria. She accompanied her majesty to France, and at Paris first saw the marquis of Newcastle, then a widower, who married her in 1645. With him she lived in retirement during his exile, endearing herself to him by the charms of her conversation and the productions of her pen. When he was reinstated in his fortunes and honours after the restoration, she chiefly devoted herself to the composition of plays, poems, letters, philosophical discourses, orations, &c. in which she became one of the most fertile and voluminous writers, at least of her sex, upon record, her works at length amounting to thirteen folios, ten of them in print. It cannot be affirmed that she added much splendor to the character

of a noble author, having brought little to the task but an unbounded passion for uttering her thoughts upon paper, however crude or trifling. She kept a number of young ladies about her person, some of whom slept within call, that they might be ready to rise at any hour and take down her thoughts, lest she should forget them before morning. She seldom bestowed the trouble of revising on her works, "least," as she said, "it should disturb her following conceptions." This harmless folly might deserve, in one of her rank and sex, to be treated with indulgence; but it obtained the most extravagant applause from the mercenary pedants of the age; and never did more elaborate or obsequious adulation come on any occasion from Oxford and Cambridge, than in celebrating the poetry and philosophy of the duchess of Newcastle. This enormous mass of her writings is now so completely consigned to oblivion, that probably scarcely any English scholar living has read more of them than a few lines descriptive of melancholy quoted in the *Connoisseur*, No. 69, and praised beyond their desert. It redounds more to the honour of the duchess that she is said to have fulfilled her common duties as a wife and mistress of a family, with distinguished propriety. She died in January, 1673-4. *Biogr. Britan.—A.*

CAVENDISH, WILLIAM, first duke of Devonshire, a nobleman of distinguished patriotism, was the eldest son of William, third earl of Devonshire. He was born in 1640, educated with great care in classical literature, and brought into public life as knight of the shire for the county of Derby as soon as he was of age. He distinguished his spirit and personal courage on various occasions public and private; and in 1677 commenced that firm opposition to the arbitrary measures carried on by the ministers of Charles II., which caused him to be regarded as one of the most determined and resolute friends to the liberties of his country. He was intimately connected with the patriotic lord Russel, and joined him in all the constitutional proceedings adopted for the security of free government and the protestant religion. As soon, however, as he found a tendency in some of the opposition party to proceed to illegal and dangerous measures, he withdrew from their meetings. Yet his friendship for lord Russel continued unabated. He appeared as a witness in his favour on his trial; and even made him the generous proposal of promoting his escape when under sentence of death, by changing clothes with him in prison—a hazardous attempt, which lord

Russel would not permit. After the execution of that nobleman, lord Cavendish testified his respect for his memory by marrying his eldest son to his friend's daughter. He succeeded to his father's title in 1684, and being considered as one of the most formidable opponents of king James's arbitrary designs, attempts were made by the court to intimidate him, but without effect. A rash action of his in striking within the verge of the court a gentleman who had offended him, caused him, however, to be fined in the exorbitant sum of 30,000*l.* and the bond he was obliged to give for payment was held as a pledge against him. After this, he retired into the country, and employed himself in improving his magnificent house of Chatsworth, where he displayed his taste in architecture and decoration. Still he was not an inattentive spectator of the public events of that misguided reign; and, finding that every thing indicated a formed design of subverting the religion and liberty of the country, he held conferences at Whittington, a village in his neighbourhood, with the lords Danby and Delameer, and others, for the purpose of effecting the revolution. To this transaction Akenside alludes in his Ode to the Earl of Huntingdon:

There, oft let the farmer hail
The sacred orchard which embowers his gate,
And shew to strangers passing down the vale,
Where Ca'ndish, Booth, and Osborne, sate;
When bursting from their country's chain,
Even in the midst of deadly harms,
Of papal snares and lawless arms,
They plann'd for Freedom this her noblest reign.

On the landing of the prince of Orange, the earl of Devonshire was one of the first who declared for him. He secured the town of Derby, and received at Nottingham the princess (afterwards queen) Anne, whom he conducted to her consort at Oxford. He strenuously supported all the measures which led to the transferring of the crown to king William and queen Mary, and acted as lord-high-steward at their coronation. In consequence, honours and dignities of all kinds were heaped upon him; and, in 1694, he was advanced to the titles of marquis of Hartington and duke of Devonshire. His parliamentary conduct, however, was free and independent; and though a firm supporter of the throne, he occasionally resisted what he thought unjust projects. He retained all his posts under queen Anne, and was made one of the commissioners for treating on the union with Scotland. He died in August, 1707, in the sixty-seventh year of his age; and the following inscription was, by his own direction, placed upon his monument:

WILHELMUS DUX DEVON. BONORUM PRINCIPUM FIDELIS SUBDITUS, INIMICUS ET INVISUS TYRANNIS.

William duke of Devonshire, a faithful subject to good princes, hating and hated by tyrants.

This nobleman had a strong tincture of the gallantry of the age, both in love and fighting. His manner was dignified; his spirit bold and free. He was well accomplished in polite arts and studies, and occasionally amused himself in poetical composition, of which two pieces were published, "An Ode on the Death of Queen Mary," and "An Allusion to the Bishop of Cambray's Supplement to Homer." *Biogr. Britan.*—A.

CAULET, FRANCIS-STEPHEN DE, a French prelate celebrated for his resistance to the crown in the reign of Lewis XIV., was born at Toulouse in 1610, of a family distinguished among the long robe. He was made abbot of St. Volusian in Foix, at the age of seventeen, and seriously occupied himself in its reform. In 1644 he was nominated to the bishopric of Pamiers. On taking possession of his see, he found it desolated by the civil wars, and filled with a disorderly clergy, and a people little attached to religion. He was particularly embarrassed by the refractory conduct of twelve canons regular, whom his predecessor used to call twelve leopards. In process of time, by filling up their places with men of different characters as the old ones dropt off, he succeeded in reforming his chapter; and he provided for the instruction of his diocesans by instituting three seminaries for education. He himself annually visited every part of his diocese, which was small, preaching and instructing even in the meanest villages. Having thus merited the character of one of the most pious and virtuous prelates in the kingdom, it was unfortunate for him to be involved in three affairs of contest, which were the source of trouble and offence. The first was the signature of the formulary, which he and three other bishops refused; but this matter was compromised in 1668. The second was a quarrel with the Jesuits, who encroached upon the functions of the lawful pastors in the diocese, and behaved to him with personal disrespect. The dispute was carried so far, that he found himself obliged to excommunicate three of the most refractory. The most important affair, however, was that of the *regale*, or right in the crown to nominate to benefices during the vacancy of a see. This was disallowed in many parts of the kingdom, and its exercise was suspended, till, in 1673, the chancellor le Tellier signed an edict submitting

to it all the dioceses in France without exception. The bishops of Alet and Pamiers were the only prelates who ventured openly to withstand this edict; and their resistance was inflexible. Both were suspected of Jansenism, and both were men of strict principle. They employed all the arms of the church against the power of the crown; and they were supported by pope Innocent XI., the inveterate foe of Lewis XIV. The bishop of Alet, who was of a great age, was suffered to die in peace. The bishop of Pamier, unshaken, though alone, was at length deprived of his revenues, but his party raised contributions for his support. One of his friends, le Pelletier des Touches, having sent him a sum of money, father la Chaise proposed to punish him by a lettre de cachet. "No!" replied the king, "it shall not be said that in my reign any one was punished for bestowing alms." Caulet died in 1680, regarded as a saint by his diocesans and friends, considered as a rebel by the Jesuits and the court, and by the impartial accounted a prejudiced and misguided man of virtue. *Moreri. Voltaire Siècle de Lewis XIV. Nouv. Dict. Hist.—A.*

CAULIAC, GUY OF (in Latin, *Guido de Cauliaco*), a physician of the university of Montpellier, and celebrated writer in surgery, flourished in the 14th century. He studied at Paris under Henry de Hermondavilla, who was first physician to Philip le Bel. Guy was chamberlain, chaplain, and physician to some of the popes, particularly Clement VI. and Urban V. He was a witness to that dreadful plague in 1348, which laid waste a great part of Europe. In that age, good surgery seems to have been almost entirely extinct; whence Guido, who revived the practice of the ancients, derived through the medium of the Arabians, has merited the title of the great restorer of that useful art. His "*Chirurgiæ tractatus septem cum Antidotario*," called his "*Greater Surgery*," was written at Avignon in 1363. It has undergone a great number of editions, and various translations, and for a long time was considered as the standard of practice in France. It describes a number of the principal operations, which the writer himself appears to have practised; but in many points it is defective and barbarous, and partakes of the superstition and ignorance of the age. He also wrote a compilation of anatomy, and a compendium of physic and surgery. The latter is called his "*Lesser Surgery*." *Haller's Boerh. Meth. Stud. Med. Moreri. Vander Linden.—A.*

CAURROY, FRANCIS EUSTACHE DU, a very eminent French musician, was born in

1549. He was master of the chapel to the kings Charles IX. Henry III. and IV., and also canon of the holy chapel in Paris, and prior of St. Aioul. His contemporaries named him the prince of musicians; and he was much beloved by cardinal du Perron, who frequently wrote verses for him to set to music, and composed a pompous epitaph for his tomb. He died in 1609, and was buried in the church des grands Augustins at Paris. Of his works, which seem never to have been known out of France, there remain a "*Mass for the Dead*," for four voices, which used to be sung annually in the cathedral of Paris on the commemoration of the faithful deceased; and a book called "*Melanges de la Musique de Eustache du Caurroy*," Paris, 1610. This last is the origin of most of the christmas carols sung in France. The merits of this composer will appear to a modern musical critic to have been much overrated. *Moreri. Burney's Hist. of Music, vol. III.—A.*

CAUSSIN, NICHOLAS, a learned French Jesuit, was born at Troyes in 1580. He entered into the society of Jesuits at twenty-three years of age, and taught rhetoric with much reputation at their colleges. He afterwards became a celebrated preacher and popular writer, whence he was chosen confessor to Lewis XIII. For this delicate situation, however, he did not possess the requisite talents; for, listening rather to the dictates of what he conceived to be his duty, than to the necessity of keeping well with an all-powerful minister, he is said to have urged the king to the recall of the queen-mother, contrary to the will and interest of cardinal de Richelieu, who, being much the abler politician, procured his dismissal from his post, and his exile to a town in Britany. It was not till after the cardinal's death that he returned to Paris, where he died in the house of the society in 1651. He wrote several works both in French and Latin. Among the former, the most popular was, "*La Cour sainte*," 5 vols. 8vo., a work of morality, illustrated by a number of stories, related in a trivial style, and doing more honour to his piety than his judgment. It was however very much read, went through a number of editions, and was translated into various languages. His principal learned work is, "*De Eloquentia sacra & humana*," 1619, 4to. several times reprinted. This is a valuable piece, especially from the numerous examples it contains of different styles in writing. He also published, "*Electorum symbolorum & parabolarum historicarum syntagmata*," 1618, 4to.: "*Disputes sur les quatre Livres des Rois*,"

touchant l'Education des Princes," fol.: "Tragædiæ Sacræ," 1620: "Apologie pour les Religieux de la Compagnie de Jesus," 1644, 8vo.: "La Vie neutre des Filles devotes," &c. 1644: "Symbolica Ægyptiorum Sapientia," 1647, 4to.: and some other works of devotion and controversy. Bayle. Moreri. Nouv. Dict. Hist.—A.

CAXTON, WILLIAM, memorable as the first introducer of the art of printing into England, was born in the Weald of Kent about the year 1410. After a common domestic education, he was put apprentice to Mr. Robert Large, an eminent mercer in London, who in 1439 was lord mayor of that city. Caxton served his master faithfully; and, soon after his death, went abroad as agent or factor of the mercer's company in the Low-countries, in which occupation he spent about twenty-three years. There he acquired a knowledge of the continental languages, and such a reputation for commercial experience, that he was joined with Richard Whetehill, esq. in a commission granted by Edward IV., in 1464, for the purpose of confirming the treaty of commerce subsisting between that king and Philip duke of Burgundy. He seems afterwards to have held some office in the household of the lady Margaret of York, wife of Charles duke of Burgundy. Caxton's residence in those countries made him acquainted with the new invention of printing, then practised in Holland and Flanders; and he had a laudable ambition of acquiring the art, and introducing it into his native country. At the instigation of the duchess of Burgundy, he translated from the French a work which he entitled "The Recuyell of the History of Troye," &c. and got it printed at Cologne; himself having, as he says, "at great charge and expence practised and learned to ordain the said book in print." Its date is 1471. After this, he proceeded to print other works abroad; till having provided himself with all necessaries for carrying on the art, he settled in England, and had a work-room in Westminster-abbey, where in 1474 he published the first book ever printed in this country, which was a translation from the French of a work "On the Game and Play of the Chesse." A story is indeed related by Richard Atkyns, esq. in his Original and Growth of Printing, of the earlier introduction of printing in the reign of Henry VI. by means of one Corsellis a Dutchman, who was bribed to come over to England with his art, through the instrumentality of a Mr. Turnour, assisted by our Caxton; and a book printed at Oxford with the date 1468 is adduced

in proof of the fact. But the authenticity of this account is disputed by some of the best judges; and were it well founded, it refers only to the printing of one book, and that with *wooden blocks*, not with the improved invention of *fusile types*, which Caxton used. Caxton diligently proceeded in the practice of his art for the space of twenty years, in which he had produced between fifty and sixty specimens of his labour, a great part of them translations from the French, and upon the whole well chosen, to infuse a taste for literature, and promote good morals. He died in 1491, and was buried at St. Margaret's, Westminster. Though his claims as a scholar are small, and no improvement of the typographical art is ascribed to him, yet he deserves the gratitude of his country for his share in naturalising one of the most admirable of all inventions, and from which so much peculiar honour and benefit has accrued to this island. The Biographia Britannica contains a very elaborate account of Caxton, and all his performances, in the manner of an antiquarian enquiry; from which it was thought sufficient for the purposes of the present work, to extract the foregoing brief narration.—A.

CAYLUS, ANN-CLAUDE-PHILIP DE TUBIERE, DE GRIMOARD, DE PESTELS, DE LEVY, count of, an illustrious amateur of the fine arts, was descended from one of the most considerable families of the French nobility, and was born at Paris in 1692. He early entered into the military service, and distinguished himself in Catalonia in 1711, and at the siege of Friburg in 1713. The peace of Rastadt, which put an end to his career of arms, opened a new field to his active disposition. Having from his youth acquired a love for the arts, he resolved to study them among the relics of antiquity; and in 1715, joining the train of the French ambassador to the Porte, he visited the ruins of Ephesus, Colophon, and other places of ancient renown in Lesser Asia and Greece. He took the only practicable method of travelling in security through these now barbarous regions, by clothing himself in a simple garment, taking with him nothing of value, and hiring the escort of two banditti belonging to the principal band of robbers in the country, with large promises of reward on his safe return. By these means he viewed with peculiar advantage scenes to which Europeans have rarely penetrated, and brought back a rich collection of drawings and descriptions. He returned to France in 1717, and afterwards visited London and some other

European countries. At length he sat down to the uninterrupted study of the elegant arts, every branch of which became the object of his pursuit. Music, drawing, painting, engraving, were all practised by him; and the illustration of classical antiquities by his pen, accompanied the labours of the pencil and graver. To his encouragement was owing the publication of a magnificent work describing the sculptured gems in the king's cabinet, the figures of which were drawn by Bouchardon, and the explanations given by Mariette. In 1731 he was admitted a member of the Academy of Painting and Sculpture; and as a proof of his attachment for this body, he composed the lives of the principal artists who had belonged to it. For the improvement of the existing members, he collected in three works all the new subjects for painting which he had met with in the perusal of the writers of antiquity. He also founded an annual prize for the best drawing or model after nature of a head expressive of some particular passion. At his own expence he caused to be engraved the beautiful coloured drawings of Pietro-Santo-Bartoli, made at Rome after ancient paintings. In 1742 the Academy of Inscriptions and Belles-lettres constituted him one of their honorary members. This distinction engaged him in diligent enquiries respecting several curious subjects of ancient art; such as the Egyptian mode of embalming, the preparation of the papyrus, the transportation of enormous blocks of stone from one extremity of Egypt to the other, &c. He elucidated many difficult passages in the elder Pliny relative to the arts; and by the aid of a chymist he recovered the secret of tinging marble, and of encaustic painting. This last he practised by uniting wax with colouring matters, made thin enough to be used like oil colours; but the discovery seems to have been a matter rather of curiosity than of use. More than forty academical dissertations attest his industry and erudition; and he consulted the future improvement of artists in the knowledge of costume, by instituting a prize for a dissertation in which the customs of antiquity should be explained from monuments. The reputation of the count de Caylus extended throughout Europe, and caused him to be associated to the principal learned academies. As the head of classical antiquaries, he frequently received valuable presents of relics of antiquity from strangers. He was himself the liberal Mæcenæ of talents and literature; and by a mode of life of extreme simplicity in other respects, was enabled to indulge his taste both as a collector and a patron.

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His moral character was highly amiable—cheerful, good-humoured, polite, strictly just, an enemy to flattery, and indifferent to honours; he was a true practical philosopher. He preserved a state of good health to an advanced period, and died after a short confinement at Paris in 1765, aged seventy-three. His principal work is a "Collection of Egyptian, Etruscan, Greek, Roman, and Gaulish Antiquities," 7 vols. 4to. of which the last appeared in 1767 with an eulogy of the author by Mr. le Beau. Of the others, besides what have been noticed, are, "The History of the Theban Hercules, taken from various authors," 8vo. 1758; "A Discourse on ancient Pictures;" and several romances and fairy-tales, by which he relaxed from more serious studies. *Nécrologe des Hommes célèbres, an 1767. Nouv. Dict. Hist.* —A.

CAZES, PETER-JAMES, a French painter of eminence, was born at Paris in 1676. His father, a native of the diocese of Auch, was an officer of Mr. Louvois. Young Cazes displaying an early inclination for design, was placed for instruction first with Ferou, and afterwards in the school of Houasse senior. The manner of this master being too mechanical for his taste, he received lessons from Boullogne the elder, and profited so much under him, that he was reckoned his best scholar, and obtained several academical prizes. His merit caused him to be nominated one of the king's pensionaries at Rome; but a change of the ministry prevented this from taking effect, and for ever limited him to the instruction his own country afforded. He was received a member of the Royal Academy of Painting in 1703, and soon began to distinguish himself. His first works were subjects of fable in the gallery of the marquis de Clerambaut. He fixed his reputation by a large picture displayed at the church of Notre Dame on every first of May, representing the Woman with an issue of blood: a piece well composed, and in a grand tone of colouring. He opened a school, which became much frequented. His mild and polished manners, and enlarged understanding, acquired him the friendship of persons of taste. The academy was sensible of his merit, and raised him through the degrees of adjunct, professor, governor, and director, to that of chancellor. He pursued almost exclusively the first walk of painting, that of history; and may be reckoned an exception to the maxim that excellence in the art is only to be acquired in Italy. His compositions are grand and well-studied, marked by elevated conceptions, large

and flowing draperies, correct drawing, and a good style of colouring. There is much dignity in his church-pictures, and grace in his fabulous subjects, and he succeeded equally in great and small works. He is principally deficient in expression, and the fire which animates real genius; and in some of his later pieces the coldness of age is perceptible. He lost his faculties some time before his death, which happened in 1754, at the age of seventy-eight. The works of Cazes are numerous in Paris and its vicinity, and are found at Abbeville, Amiens, and other provincial towns. His easel pieces are met with in several cabinets. The king of Prussia has two excellent ones, which for their beautiful finish are compared to the works of Corregio. *D'Argenville Vies des Peintres.*—A.

CEBA, ANSOLDO, an Italian poet, was born at Genoa in 1565, and died in 1623. He was a copious writer in verse and prose. In the former, he wrote two heroic poems, "L'Esther," and "Il Furio Camillo;" but he appeared less happy in exemplifying the rules of epic poetry, than he was in laying them down in a dialogue which he wrote on the subject. His "Esther" contained so many fabulous additions to the scripture history, that it was put in the prohibited list. He chiefly excelled as a dramatic poet; and two of his tragedies, the "Gemelle Capoane," and the "Alcippo," were thought worthy by the marquis Maffei of being inserted in the *Theatro Italiano*. Ceba wrote a Roman history in Italian, a collection of academical exercises, some orations, &c. *Moreri. Tiraboschi.*—A.

CEBES, a philosopher of Thebes, and disciple of Socrates, is the supposed author of an allegorical piece called "Pinax," or, "The Tablet," representing a picture of human life. The moral spirit and character of this piece are truly Socratic, though some of its sentiments appear to be borrowed from the Pythagorean school. From some internal marks, certain critics have thought it the production of a later writer than Cebes the Socratic. Gronovius published the first complete edition of it from a MS. in the king of France's library, in 1689. It is now usually printed with the *Euchiridion* of Epictetus, as a proper work for students in the Greek language. *Moreri. Brucker.*—A.

CECCO, D'ASCOLI, whose proper name was FRANCESCO DE GLI STABILI, a martyr to what scarcely deserves the name of philosophy, was born at Ascoli, about 1257. He was distinguished, according to the age, in poetry, theology, medicine, and mathematics. As a proof of his proficiency in the latter, or rather

in mechanics, he is said to have proposed to the people of Ascoli to bring the Adriatic under their walls, from which it is six leagues distant. The common account of the incidents of his life is embarrassed with anachronisms; but it appears that he had at least an epistolary correspondence with Dante, and that their friendship was broken by the freedom with which he criticised the *Commedia* of that extraordinary genius. Nor did he shew greater favour to the admired *Canzone d'Amore* of Cavalcanti; so that it is probable he made himself many enemies at Florence. His reputation caused him, it is said, to be invited to Avignon by pope John XXII., in order to become his first physician; and though there is no proof that he had deserved this high degree of confidence by any medical publication, his character as a consummate astrologer will in such an age sufficiently account for such a trust. In 1322 he was made professor of astrology and philosophy at Bologna, in which office he remained three years, and there he published his "*Commentaries on the Sphere of John da Sacrobosco.*" These were attacked by Dino del Garbo, a famous physician of the time; and an accusation before the inquisition of Bologna was founded on them, because he had taught that incantations and other wonderful things might be effected by means of demons inhabiting the first sphere. The sentence of the inquisition enjoined a penance upon Cecco, and deprived him of the right of ever again reading lectures on astrology. Disgusted with Bologna, he removed to Florence, whither he was invited as physician and astrologer to Charles duke of Calabria, son of king Robert, who then governed that city. Here he again fell under the notice of the inquisition, either on account of pretended prophecies, or of heretical opinions concerning the influence of the stars over the human character and conduct; and such was the power of his enemies, of whom the principal was Dino del Garbo, who was probably jealous of his authority at court, that he was capitally condemned, and brought to the stake at Florence in 1327. Dino, his enemy, died a few days after him, overwhelmed with regret, as is said, for the cruel event of which he had been the active promoter. Cecco was a man of loose morals, vain, and probably both fraudulent and superstitious. Besides the commentaries which gave rise to his condemnation, he wrote a poem in *sesta rima*, entitled "L'Acerba," which was a medley of physics, morals, theology, and judicial astrology, of little poetical merit; yet such was the temporary fame of the author, that it

had gone through nineteen editions in 1546; but that was the last year of its publication. *Moreri. Tiraboschi.*—A.

CECIL, WILLIAM, lord Burleigh, an eminent English statesman, son of Richard Cecil, master of the robes to Henry VIII., was born in 1520, at Bourn in Lincolnshire. He studied at St. John's-college, Cambridge, and was thence removed to Gray's-inn for the purpose of entering on the profession of the law. But the credit he acquired in a dispute concerning the power of the pope, with two Irish priests, having introduced him to the knowledge of the king, he had the reversion of the place of *custos brevium* conferred upon him, and was encouraged to push his fortune at court. He married for his first wife the sister of sir John Cheke, and was by his brother-in-law recommended to the favour of the earl of Hertford, so powerful in the reign of Edward VI. under the title of duke of Somerset. Soon after the commencement of that reign, Cecil, who had lost his first wife, took for a second the daughter of sir Anthony Cook, director of the king's studies, and herself a lady of great learning. Thus supported, he rose in 1547 to the post of master of requests, and in 1548 to that of secretary. In consequence of a court intrigue, he lost his place, and, with others of the duke of Somerset's friends, was committed to the Tower; but he was soon liberated; and in 1551 was reinstated in his office, and admitted to a higher share of favour than before. He was knighted and sworn a member of the privy-council. So warily did he steer amid court factions, that the fall of his patron Somerset did not shake him; and his personal influence with the young king caused him to be treated with regard and deference even by the haughty Northumberland. He used great caution with respect to taking a part in the disposition of the crown by the dying prince in favour of lady Jane Grey; and on Edward's decease, he excused himself from drawing up the proclamation, declaring that lady's accession, and from writing a justification of her title, in both which dangerous tasks Northumberland would have engaged him. This conduct secured him a gracious reception from queen Mary; and though his refusal to change his religion caused him to forfeit his office, yet he was appointed one of the delegates to bring over cardinal Pole to England. In 1555 he attended the cardinal and other commissioners who went to the continent to treat of a peace with France. On his return, he was chosen to represent the county of Lincoln in parliament; and he ho-

nourably distinguished himself in opposing a bill attempted to be brought in for confiscating the estates of fugitives on account of religion. His foresight led him into a timely correspondence with the princess Elizabeth, to whom his counsels were of great use in her critical situation. She gratefully acknowledged his services on her accession, in 1558; and in the first formation of her ministry, appointed him privy-counsellor and secretary of state. It is to the honour of both, that this confidential connection was only dissolved by death.

One of the first acts of the new reign in which Cecil took the lead was the settlement of religion; an arduous business, conducted with great prudence and moderation. The recovery of the coin from its state of debasement was another important concern in which he engaged with success. As to foreign affairs, it was his great object to guard against the dangers impending from the catholic powers; and the protection of the reformed religion in Scotland was a point he justly thought of the highest consequence to this end. He was one of the commissioners who effected the convention of Leith and the treaty of Edinburgh, so advantageous to the English interest. As a reward for this service, the post of the master of the wards was conferred upon him in 1561. The general tenor of Cecil's politics was of the prudent and cautious kind, avoiding open hostilities, but carrying on secret negotiations and party intrigues in the neighbouring countries, in order to avert the dangers with which his own was threatened. This system, in the main, corresponded with the inclinations of his mistress; and though Leicester and her other favourites occasionally drove her into more open and spirited measures, and gained temporary triumphs over Cecil, yet his influence was the most steady and durable during his whole ministry. In the suppression of the northern rebellion he displayed all the resources of his wisdom and policy; and such was the sense Elizabeth entertained of his services on that occasion, that she raised him to the peerage in 1571, by the style of baron of Burleigh; and the next year made him knight of the Garter, and raised him to the post of lord high treasurer. The success with which he had opposed the machinations of the popish party caused him to incur the most rancorous hatred from the Jesuits, and the emissaries of Spain; which was aggravated by the part he took in the unhappy fate of Mary queen of Scots. He is charged with having been deeply concerned in all the dark intrigues which drove her from

her throne, and kept her a prisoner in England. And after the discovery of Babington's conspiracy, regarding her as Elizabeth's mortal and inveterate foe, he never ceased urging her trial and condemnation. He was for some time a victim to the hypocritical resentment expressed by Elizabeth against all the actors in the catastrophe of her execution; and it was not without much apparent difficulty and many submissions that he recovered his former credit. At the time of the threatened Spanish invasion, lord Burleigh drew up the plans for defence, and his eldest son served on board lord Howard's fleet. Not long after, the loss of his beloved wife threw him into a state of melancholy, which made him desirous of retiring from public business, especially as his son Robert began to stand high in the queen's favour. He was persuaded, however, to keep his employments; and to the very last he exercised his usual industry in fulfilling the various duties of his station, and was still regarded as at the head of Elizabeth's counsellors. One of his latest efforts was to effectuate a peace with Spain, which he thought might be obtained on good terms; and when this measure was vehemently opposed by the high-spirited earl of Essex, who expected to acquire fame and credit in the conduct of the war, lord Burleigh, without replying, pointed out to him in a prayer-book the words, "Men of blood shall not live out half their days." This great minister, in the possession of all that could render old age happy and honourable, died in the bosom of his family in 1598, having passed his seventy-seventh year.

The character of Cecil is in a manner identified with that of the long reign, the counsels of which he had so great a share in directing. The consummate prudence and steady resolution by which the many dangers and difficulties of that period were avoided, and a state of unprecedented prosperity was finally attained, mark out the spirit of Elizabeth's ministry, of which Cecil may be reckoned the soul. Without any thing that indicates genius, he had all that wisdom of experience, that knowledge of mankind, that patience, and indefatigable application, which fit a man for the management of great and complicated affairs, and ensure final success. If his politics were in some instances dark and crooked, they were perhaps such as peculiar emergencies rendered in some degree necessary, and certainly well suited the disposition of his mistress, to whom he was ever a most faithful servant. In his private character, he was enough of the courtier to maintain and im-

prove the advantages offered him by circumstances, yet with a fund of probity which conciliated esteem. He had the solid learning, the piety, the gravity, and decorum, which in that age usually accompanied elevated stations. His manner of living was noble and splendid, yet regulated by such a spirit of true economy, that he raised a considerable fortune, though not more than might very reasonably be acquired from the great posts he so long occupied. His early and constant occupations as a statesman did not allow him to shine in any other capacity; yet he is mentioned as the author of a few Latin verses, and moral and historical tracts. A great number of his letters on business are still extant. *Biogr. Britan.*—A.

CECIL, ROBERT, earl of Salisbury, second son of the former, and the heir of his political consequence and renown, was born, according to the common account, about the year 1550; but good reasons are given in the last edition of the *Biogr. Britan.* to place the date of his birth thirteen years later. He was of a weakly constitution, and a distorted frame of body, whence he was brought up at home; under his learned mother and an excellent tutor, till it was time to send him to St. John's-college, Cambridge. His father's training, however, was the most important part of his education. By him he was instructed in the arts of a courtier and statesman; and after being knighted, and sent as assistant to the earl of Derby, ambassador at the court of France, he was in 1696 appointed by queen Elizabeth second secretary of state with sir Francis Walsingham: when that minister died, he was made principal secretary, and continued in that post as long as he lived. He also accumulated other offices of honour and profit, of which he appears to have been rather more craving than his father. The earl of Essex was an opposer of his advancement, for which reason he was a principal instrument in the disgrace and unfortunate end of that eminent nobleman. Sir Robert Cecil was peculiarly attentive, as a minister, to maintain correspondences with all foreign courts, whereby he was enabled to defeat many conspiracies against his sovereign and country. He supported the declining years of Elizabeth by his vigour and prudence; yet did not so far neglect his own interest as to overlook the favour of the successor. He held a secret correspondence with the king of Scots, took measures to ensure his quiet inheritance of the crown at Elizabeth's decease, and was accordingly continued in the place of prime-minister at the accession of James. Under the new reign he was presently

elevated to the peerage, being created baron of Essenden in 1603, viscount Cranbourn in 1604, and earl of Salisbury in 1605. In the same year, the chancellorship of Cambridge, and order of the Garter, were added to his honours. In political affairs, he stood apart from the Spanish interest, which was weighty at court, opposed the designs of the popish party, and placed himself at the head of the protestant cause, inasmuch as to be branded with the title of puritan. James seems not to have loved him, but could not do without him; accordingly, on the death of the earl of Dorset, lord-high-treasurer, in 1608, lord Salisbury was chosen as the fittest person to succeed him. The thoughtless profusion of the king had rendered this a post of much difficulty; and in replenishing the royal coffers, besides practising many useful and just expedients, he had recourse to various methods deemed arbitrary and oppressive. He was, however, doubtless the ablest minister in that reign, and on most occasions faithfully consulted the good of the nation, which he well understood. He was equally sedulous in business with his father, and by his application brought himself into a bad state of health, which, uniting with an originally weak constitution, put an early period to his life in 1612, at Marlborough, as he was returning to London from Bath. He was buried at his magnificent seat of Hatfield in Hertfordshire, which manor he had acquired from the crown in exchange for his seat of Theobalds.

Lord Salisbury was accounted to surpass his father in subtlety and acuteness of genius; but this quality in him was thought to be carried to the extent of a crooked and treacherous system of policy, which made him faithless to all with whom he was concerned in public affairs. The hard fate of the illustrious sir Walter Raleigh is in great measure charged upon him; and he is said to have ingratiated himself with his weak master by feeding him with those arbitrary maxims of government of which he was speculatively so fond. He likewise showed an avaricious disposition in the lucrative bargains he contrived to make with the crown, and in other methods of aggrandising his fortune. His natural temper was mild, gentle, and courteous; and, though in the height of power, he met death with philosophical tranquillity. "Ease and pleasure," said he, in his last illness, "quake to hear of death; but my life, full of cares and miseries, desireth to be dissolved." He was the author of a work against the papists, of several letters, dispatches, and parliamentary speeches, and of some notes on Dr.

Dee's discourse on the reformation of the calendar. *Biogr. Brit.*—A.

CECROPS, first king of Athens, whose history goes into the fabulous times, is said to have been an Egyptian by birth, and to have brought over a colony of people inhabiting the Saitic mouth of the Nile, whom he settled on the rock afterwards the site of the city of Athens. This event, according to the Eusebian chronology, took place about 1556 B.C. He built a fortress here, called Cecropia; took possession by force or persuasion of the adjacent country of Attica, then inhabited by a barbarous people; divided it into districts, introduced laws, polity, and religion; and deserved to be reckoned the founder of the Athenian state. His power and authority were shown by the title of *Cecropida*, which the Athenians assumed from his time to that of Erectheus. By his wife Agraulis, daughter of Acteus, the principal native lord of the country, he left three daughters. He is said to have reigned above fifty years. Of his successors till Erectheus very little is known; but a second Cecrops is placed seventh in the list of Athenian kings given by authors. *Univers. Hist. Moreri.*—A.

CEDRENUS, GEORGE, a Greek monk, flourished in the latter part of the 11th century, and wrote annals, or an epitome of general history, from the beginning of the world to the reign of Isaac Comnenus, in 1057. This work is no more than a compilation from different authors; viz. from George Syncellus, from the creation to the reign of Diocletian; of Theophanes, from Diocletian to Michael Curopalata; and from Scylitzes, from that period to Isaac Comnenus. He has shown little judgment or critical skill in his extracts. His work was translated into Latin by Xylander, and printed at Basil in 1566; and an edition was issued from the royal press at Paris in 1647, with the notes of father Goar, and the glossary of Fabrot. *Du Pin.*—A.

CELESTINE I., pope, a native of Rome, the son of one Priscus, was elected bishop of Rome on the death of Boniface in 422. Soon after his election an appeal was made to him concerning Antony, bishop of Fussala in Africa; respecting whose cause, Celestine acquiesced in the sentence which had been given by the bishops of Numidia. Another appeal, from Apiarius presbyter of Sicca, which had been pending during the time of the two former popes, and was renewed to Celestine, terminated in the confirmation by the African bishops of a canon prohibiting appeals *beyond sea* on any

pretext whatever, on pain of excommunication; and Celestine thought proper to give way for the present to the zeal with which they resisted the supremacy of the Roman see. He was afterwards engaged in correcting some abuses in the churches of Gaul, and in suppressing the Pelagian heresy in Britain; but what has rendered his pontificate particularly memorable, is the share he had in the condemnation of Nestorius. The dispute between this bishop of Constantinople and Cyril bishop of Alexandria commenced in 430, and was carried on with extreme violence. Its subject was the distinction of two natures in Christ, and the refusal of the title of mother of God to the Virgin Mary. Both Nestorius and Cyril wrote to Celestine on the controversy, and the latter sent him the homilies of Nestorius translated into Latin, together with his own comments on them. Celestine assembling a council at Rome, condemned the opinions of Nestorius, as heretical, degraded him from his episcopal office, and allowed him only ten days for recantation, on failure of which he was to be deposed and excommunicated; and he appointed Cyril his vicegerent in the execution of the sentence. Nestorius made some concessions, which did not satisfy Cyril; and the emperor Theodosius summoned an oecumenical council to meet at Ephesus for the final decision. Celestine sent legates to this council, and approved its condemnation of Nestorius; and he wrote a pressing letter to the emperor, requesting him to banish that heresiarch to some uninhabited place, where he might not have it in his power to spread the infection of his doctrine. For this zeal in favour of reputed orthodoxy, Celestine has been ranked among the saints of the Romish church. In a letter to the bishops of Gaul in 431 this pope warmly supports the doctrine of St. Augustine concerning grace and free will, which is the same as that which occasioned so much division in the church when preached by the Jansenists. He died in 432. Several of his letters are extant relative to the Nestorian controversy. There are others on various subjects of discipline which have been falsely attributed to him. *Du Pin. Moreri. Bower. Gibbon.—A.*

CELESTINE II., pope, was a Tuscan, named GUIDO DI CASTELLO. He had studied under Peter Abelard. Honorius II. created him a cardinal in 1128, and he was apostolical legate in France in 1140. He was elected to succeed Innocent II. in 1143. The chief act of his pontificate was taking off the interdict laid by his predecessor on the king of France.

He died after possessing the see of Rome less than half a year. *Moreri. Bower.—A.*

CELESTINE III., pope, whose former name was HYACINTH BOBO, was a Roman. He had been created a cardinal-deacon in 1145, and was employed in divers legations in Germany and Spain. He was elected to the popedom in his eighty-fifth year, on the death of Clement III. in 1191. Soon after his consecration he solemnly crowned Henry V. emperor of Germany, with his wife Constantia, obliging him first to restore to the holy see Tusculum which he had seized. He supported the bishop of Ely, lord chancellor of England, whom Richard I. had left chief governor of the kingdom during his absence in the Holy Land, and who had been expelled by a party; and he excommunicated the duke of Austria who had imprisoned that king on his return. He reversed the sentence given by the Gallican bishops in favour of the divorce of king Philip Augustus from his wife Ingelburga of Denmark; but the king, disregarding his prohibition, married again, and Celestine gave himself no further concern in the matter. Being informed that the clergy in Poland and Bohemia violated the law of celibacy by marrying or keeping concubines, he sent a cardinal-legate in 1197 to reform that abuse, who succeeded in Poland, but was near losing his life by the attempt in Bohemia. The last of his public acts was granting the crown of Sicily to Frederic, son of the emperor Henry, on condition of his paying a sum to the holy see. Becoming now extremely infirm, he wished to nominate a successor and resign the tiara, but this the cardinals would not permit. He died in 1198, at the age of ninety-two. He was the author of a bull absolving those who had, while children, been devoted to particular monasteries, from any obligation to confirm their vows when grown up. *Moreri. Bower.—A.*

CELESTINE IV., pope, whose former name was GEOFFREY, was of the noble house of Castiglione in Milan, and his mother was sister to pope Urban III. He had been canon and chancellor of the church of Milan during his uncle's popedom, but afterwards entered among the Cistercian monks. Gregory IX. created him a cardinal-priest in 1227, and afterwards made him bishop of Sabina. On the death of that pope in 1241, he was elected to succeed him by ten cardinals only, the quarrel between the emperor Frederic and the church having prevented the rest from attending. It was thought he would have laboured to settle a lasting peace between the empire and the holy

see, had he not died eighteen days after his election, at a very advanced age. *Moreri. Bower.*—A.

CELESTINE V., pope, previously named PETER DE MURRHONE, was born in 1215 at Isernia in Abruzzo. His parents were worthy people in mean circumstances, who had twelve sons. Peter, the eleventh, from his childhood shewed a great inclination for the church. After a proper education, he was ordained priest, and soon after entered into the order of St. Benedict. He left his monastery with permission of his superiors, and retired to the desert mountain Murrhone, near Sulmona, where he lived the life of a hermit in all its austerity. The reputation of his sanctity causing a number of people to flock to him, he retreated, after about five years, to the neighbouring mountain Magella. In that place he built a monastery for his disciples, which was the first of his congregation, but he himself continued to occupy a cave in the rock. Here he had long passed his time in devout exercises, entirely withdrawn from the world, when the cardinals, who, after the death of pope Nicholas IV., were not able for above two years to come to an agreement about a successor, were suddenly induced, on the proposal of cardinal Latinus, to elect this poor hermit, by way of a temporary accommodation of their differences. The election took place in July, 1294, at Perugia. Delegates were sent, who finding Peter in his cell, presented him on their knees with the decree of election, and with difficulty persuaded him that the whole was not a dream. He made many pathetic remonstrances against being loaded with a burthen to which he was in every respect so unequal, and even attempted to make his escape, but was prevented by the people. Meantime, Charles king of Apulia, considering how advantageous it might be to him to have a subject of his own for pope, came with his son, the king of Hungary, and prevailed with him to come to the foot of the mountain, but Peter could not be persuaded to accept the popedom till the arrival of cardinal Latinus. He then made his entry into the city of Aquila, mounted on an ass, one of the kings on each side holding his stirrup. Soon after his consecration he created twelve cardinals, two of them monks of his own order. He likewise renewed the constitution of Gregory X., by which the cardinals were directed on a vacancy to be shut up in conclave till they should agree in a new election. He rejected the advice of the old cardinals to remove to the papal dominions, and complied with the invita-

tion of king Charles, to go and reside at Naples. He attempted to mediate a peace between Charles and the king of Arragon, but the conditions being all such as the former dictated, the negotiation failed. This subserviency of Celestine's to his former king, together with his ignorance and incapacity with respect to all worldly affairs, soon disgusted the heads of the church with the object of their hasty choice; and cardinal Cajetan, an artful man, found little difficulty in persuading him to a resignation. This resolution was strongly opposed by Charles and the people of Naples, and a doubt was suggested whether a pope could abdicate. This was removed by an express constitution, empowering all sovereign pontiffs to resign at their pleasure—a privilege which none of Celestine's successors have thought proper to exercise. Celestine, however, gladly accepted of it; and after reading his act of renunciation before the cardinals, divested himself of the pontifical ornaments, resumed his monk's habit, and sat down at their feet. This was at the close of the year 1294, after a popedom of less than six months. Cajetan, who was chosen in his place by the name of Boniface VIII. fearing lest he might be persuaded or compelled to resume his dignity, refused the poor hermit's earnest request of being allowed to return to his solitude, and resolved to carry him to Rome. He escaped, however, from his guards, and concealed himself among other hermits in a wood in Apulia. Finding himself not safe there, he embarked in a small vessel with the intention of passing over to Dalmatia; but he was driven back by contrary winds, and arrested by the governor of Capitanata. Boniface had him conveyed thence to Anagni, the people every-where on the road crowding round him for his blessing, and plucking the hairs of the ass he rode, as reliques. Boniface received him, roughly, kept him some time confined in his palace at Anagni, and then sent him to close imprisonment in the castle of Fumoni. There the unfortunate hermit died in May, 1296, aged eighty-one. He was canonised in 1313 by Clement V.; and a religious order which he founded still subsists under the name of *Celestines*. Some writings are attributed to him, which are nothing more than collections of passages from the scriptures, the fathers, the popes, and the canonists, under various heads. *Du Pin. Moreri. Bower.*—A.

CELLARIUS, CHRISTOPHER, a learned writer and critic, was born in 1638 at Smalcald, of which place his father was superin-

tendant. He studied at various German universities, and at the age of thirty was invited to teach moral philosophy and the oriental languages at the college of Weissenfels. In 1673 he was made rector of the college of Weimar, and was afterwards in the same post at Zerts, and Mersburg. When the king of Prussia founded his university of Halle in Saxony, Cellarius was chosen professor in it of eloquence and history. He was extremely devoted to his studies, and as a consequence of his close application was long tormented with the stone. He died at Halle in 1707, in his sixty-ninth year. His publications were very numerous, comprising original works, and editions of ancient authors. Of the former are; "Notitia Orbis antiqui," 2 vols. 4to. *Leips.* 1701, 1706, 1731, and *Cambr.* 1703; this is accounted the best work extant on ancient geography; it is brought down to the time of Constantine: "Atlas cælestis," fol.: "Historia antiqua," *Jen.* 1698, 12mo. an abridgment of ancient History: "De Latinitate mediæ & infimæ ætatis." The works he edited are; "Ciceronis Epist. ad Familiares." "Plinii Epist." "Corn. Nepos:" "Q. Curtius:" "Eutropius:" "Sextus Rufus:" "Velleins:" "Paterculus:" "Duod. Panegyr. antiq.:" "Lactantius:" "Minut. Felix:" "S. Cyprian. de Vanit. Idol.:" "Sedulius:" "Prudentius:" "Silius Italicus:" "Pici Mirandul. Epist.:" "Zosimus:" "Pæ-anius:" the "Thesaurus of Faber," with large additions. A collection of his letters, and some other pieces, was published after his death. *Moreri. Nouv. Dict. Hist. —A.*

CELLIER, ROMI, a learned Benedictine, was born at Bar-le-Duc in 1688. He early displayed an attachment to literature and piety, which he cultivated in the congregation of Benedictines of St. Vanne and St. Hidulphe. He took the habit of the order when somewhat advanced in life, and filled several posts in it, among the rest that of titular prior of Flavigny. He died in 1761. He was the author of a great work in French entitled, "A general History of sacred and ecclesiastical Authors," in 23 vols. 4to. published from 1729 to 1763. It contains their lives, a catalogue of their works in all their editions, a critique and analysis of them, and copious extracts of their most important contents; the history of general and particular councils from the first of Jerusalem to the 4th Lateran, and select acts of the martyrs. It comes down no lower than to St. Bernard. This work is a very useful compilation to consult on account of its minute exactness, but its diffuseness renders it tedious, and the

author wanted the art of compression possessed by Du Pin. He began to write it in Latin, whence the early volumes are distinguished by Latinisms. Cellier also published "An Apology for the Morality of the Fathers, against Barbeyrac," 1718, 4to.; a learned but heavy work. In character, he was diligent, fond of retirement, and attached to his brethren, whom he governed with the mildness of a parent. *Nouv. Dict. Hist. —A.*

CELLINI, BENEVENUTO, a very excellent artist in various branches, was born at Florence in 1500. He discovered an early taste for the arts of design, but was first obliged by his father to learn music. At length he was bound apprentice to a jeweller and goldsmith, and made a great proficiency in that business. After a variety of adventures and changes of place, occasioned by his turbulent and ungovernable temper, he fixed his residence in Rome, and was taken into the service of pope Clement VII. in the double capacity of musician and goldsmith. In the latter art he had greatly improved himself by practising drawing from the works of the best masters; and he added to it seal-engraving, damasking steel, medalling, working in grotesque, and all the most curious ornamental arts of that age. He was likewise an expert engineer, and was employed by the pope in the defence of the castle of St. Angelo at the famous sack of Rome by the constable Bourbon. In his life, Cellini claims the honour of having with his own hand shot the constable while scaling the walls, and directed the cannon which killed the prince of Orange. He was employed by that pontiff to make stamps for the Roman mint, and the coins struck during that period are of the greatest beauty. His medals also, and jewellery works executed for the pope, are the finest specimens of art. After the death of Clement he returned to Florence, where the grand-duke Alexander patronised him. The heads of this duke which he made for the Florentine mint are so exquisite, that the coins from them have been preserved like ancient medals. His unsettled disposition then led him to visit France, but though graciously received by Francis I. he soon grew tired of the country, and returned to Italy. At Rome he underwent a long imprisonment in the castle of St. Angelo, on a charge of having robbed that fortress of a great treasure while the Spanish army was in Rome. He made a wonderful escape from his prison, was retaken, and underwent extraordinary hardships, till delivered by the intercession of the cardinal of Ferrara. He afterwards returned to France,

and was taken into the service of Francis. Here he chiefly employed himself in sculpture, and in casting large figures of metal, by which he obtained great reputation. But his quarrelsome disposition, and the enmity of the favourite Mad. d'Estampes, caused him, after a stay of about five years, to quit the country and return to Florence. The grand-duke Cosmo here took him into his service; and besides the smaller works he executed for that prince, he displayed the extent of his genius in some large pieces of sculpture, particularly a statue of Perseus and Andromeda, and a crucifix, which placed him on a level with the first sculptors. He had, indeed, received instructions in this art from the greatest genius of the time, Michael-Angelo Buonarroti. He wrought as well in marble as in metal, and was a powerful competitor to the famous Baccio Bandinelli, between whom and himself there subsisted much hatred and jealousy. He ended his life at Florence in 1570. Cellini published in 1568 two treatises, one relative to the goldsmith's art, the other to sculpture and the casting of metals. He also composed the history of his own life, which was translated into English by Dr. Nugent, in 2 vols, 8vo. 1771. This is an extraordinary performance, in which the writer has painted to the life his fiery, romantic, and high-spirited character, without disguising many immoralities, but with the most boastful recitals of his bravery, address, and professional skill. As to the latter, however, the testimony of his contemporary Vasari is sufficient to place him among the most ingenious men of that flourishing period of the arts. *Life of Benvenuto Cellini by himself. Vasari Vite, &c.—A.*

CELSUS, known as an early adversary of Christianity, was born towards the close of Adrian's reign. He was a philosopher of the Epicurean sect, though he occasionally makes use of Stoic and Platonic reasonings. Of his work against the Christians, which he entitled *Αληθής λόγος*, "The true Discourse," we have no other remains but the quotations made by Origen in his refutation of it. Different writers have given a very different judgment of the nature of his objections; for while Mosheim and Cave call him a trifling caviller, Du Pin reckons him one of the most artful and acute of the opponents of Christianity, and Brucker says, that the extracts shew him not to have been destitute of learning and ability. Perhaps, too, the quotations of an answerer are not the fairest materials for judging of the whole of a work. It appears from Origen that Celsus promised another work, "On the life to be led by

those who meant to follow the rules of philosophy." A piece "against Magic," is ascribed to him both by Origen and Lucian. The latter was a particular friend of Celsus, and dedicates to him his account of the impostor Alexander, in his dialogue entitled "Pseudomantis." *Du Pin. Brucker. Mosheim. Cave Hist. Liter.—A.*

CELSUS, A. CORNELIUS, the most celebrated of the Roman writers on medicine, flourished from the latter part of the reign of Augustus to that of Caligula. Very little certain is known of his history. From his name, he is concluded to have been of the great Cornelian family, and a Roman citizen, but without further evidence. Whether he was a practitioner of physic has been a matter of much dispute, especially as it appears from Quintilian that he wrote books also upon eloquence, philosophy, the art military, and rural economy. But though in most things he is a translator and copier of the Greeks, the accuracy and minuteness with which he often speaks on medical and chirurgical subjects almost proves him to have practised the precepts he delivers; and Pliny, in various parts of his Natural History, plainly refers to him as a practitioner. The state of medicine in Rome at that time, however, will not allow the supposition that a native Roman of the Cornelian family could go about practising physic for gain in the modern manner; and therefore all that can be concluded on this head is, that, like the elder Cato, he studied the science as a branch of general knowledge, and practised it in his own family, and perhaps among his particular acquaintance. His work, which is come down to our times, is divided into eight books. The first, after a short history of physic, and a comparison of the empiric and dogmatic sects, treats on the diet of persons in health, and on the general means of preventing disease. Book the second contains other general matter relative to diseases and the operation of remedial powers. The third and fourth books proceed to particular morbid affections and their cure. The four latter books, except some remedies and antidotes, are filled with chirurgical matter; and in fact, the work of Celsus is chiefly valuable as containing the most complete account extant of ancient surgery, which appears to have been cultivated to a degree of perfection beyond what is commonly supposed, and to have embraced most of the capital operations practised at the present day. Hippocrates and Asclepiades are the chief authorities of Celsus on medical topics; and there is no reason to suppose that he was in any considerable degree an improver

either of physic or surgery; but the purity of his style, as a writer of the best age of Roman literature, has caused him to stand very high among the medical classics, and to have given the law, as it were, in medical language. Yet it is certain that the language of a science in its infancy cannot serve for its more advanced state; and several modern Latin writers in physic, by their servile adherence to the phraseology of Celsus, have displayed more pedantry than judgment. Nothing remains of this author's other writings, but a short abridgment of his rhetoric, which was printed at Cologne in 1569, and the authenticity of which is doubted. Of his work "*De Medicina*," numerous editions have been given. The earliest was at Florence, 1478, fol. One of the best is Almeloveen's, edited at Padua, 1722, 8vo. by Vulpius, and reprinted in 1750. There have also been translations of Celsus into French, English, and other modern languages. *Vit. Celsi a Rhodio. Haller Bibl. Med. & Chir. Freind-Hist. Phys. Moreri. Tiraboschi.—A.*

CELSUS, MARIUS, an eminent Roman commander, was legate of the 15th legion in Pannonia, in the reign of Nero. He was designated consul at the death of that emperor, and became one of the confidential friends of Galba. After having in vain attempted to conciliate the minds of the soldiery to him, and displayed his fidelity to the last, his life was demanded as a sacrifice by the soldiers of the new emperor Otho; who, desirous of saving him, but not possessing power sufficient to do it openly, ordered him to be put in irons, as if he was reserved for a more exquisite punishment. Otho afterwards sent for him to the capitol; when Celsus pleading his fidelity to Galba as a pledge of equally faithful attachment to himself, was received by Otho among his intimate friends, and appointed to a command in the approaching war against Vitellius. Together with Suetonius Paullinus, he was the principal adviser of the military operations which ensued. At the first battle of Bebraicum he commanded the cavalry, and acted with great skill. He afterwards, with Paullinus, gave Otho the salutary advice of protracting the war; but the licentiousness of the soldiery, and the factious spirit of some of the leaders, precipitated the decision, and the Vitellian party were victors in a second engagement. Plutarch represents Celsus as the principal mover of the application made by the Othonian leaders to put an end to the mutual slaughter by an accommodation, which is rendered probable by his retaining the consulate under Vitellius. Of the further

events of his life we are not informed. *Taciti Annal. XV. and Hist. I. and II. Plutarch, in Othone.—A.*

CELTES, CONRAD, named also PROTUCIUS and MEISSEL, a modern Latin poet of some eminence, was born at Schweinfurt in Franconia in 1459. He studied at Cologne and Heidelberg; and having laid in a large stock of literary and scientific knowledge, he visited many of the German universities, and supported himself as a private lecturer. A little money that he saved in this occupation, he expended in a tour for improvement through all the principal cities and universities of Italy. On his return from his travels, he became known to the elector of Saxony, who spoke so advantageously of him to the emperor Frederic III. that this prince conferred upon him the poetical laurel at Nuremberg in 1491. Celtes still for some time continued a rambling life; but at length he fixed at Vienna, where he was made professor of eloquence and poetry, and librarian to the emperor Maximilian. He died at that city in 1508. Celtes deserves to be reckoned among the restorers of polite literature in Germany. He left a variety of writings, of which the poetical were most distinguished. He possessed some vigour of imagination and brilliancy of expression, but not sufficiently under the control of good taste and correct judgment. Some of the best of his pieces, containing amatory elegies, odes, epigrams, &c. were published at Strasburg in 1515, by the care of a literary society, of which he was the founder. He wrote also a poem on the manners of the Germans, on the river Vistula, an historical account of the town of Nuremberg, the cosmography of Aristotle and Apuleius, orations, and several other pieces. *Baillet. Moreri.—A.*

CENSORINUS, a learned grammarian, is supposed to have been of the Martian family. In the first year of the emperor Gordian, A.D. 238, he wrote a book entitled "*De Die Natali*," which has proved of great use to chronologers, as connecting the principal eras of various events of antiquity. He likewise published a book on "*Accents*;" and he is often quoted by Apollonaris Sidonius, Cassiodorus, Priscian, and others. The work *De Die Natali* was printed at Hamburg in 1614, with the notes of Lindenbrog; and there are editions of it at Cambridge in 1695, and at Leyden 1642, 1765. *Vossius, Hist. Lat. Moreri.—A.*

CENSORINUS, APPIUS CLAUDIUS, one of those unsuccessful usurpers of the Roman purple, who are branded in history with the name of tyrants, was a Roman senator and

commander in the 3d century, and passed through many of the highest offices of the state. He was twice consul, and was sent ambassador to Persia and Sarmatia. Towards the decline of life, being incommoded with a wound he had received in the Persian war under Valerian, he retired to his estate, probably in the neighbourhood of Bologna. Here, upon what occasion we are not informed, in the reign of the second Claudius, A.D. 270, a body of revolted troops proclaimed him *Augustus*. If he was consenting to this irregular elevation, he soon paid the penalty of his ambition; for the soldiers, finding him less indulgent to their licentiousness than they expected, put an end to his life and empire after the short period of seven days. He was buried near Bologna; and his epitaph, after reciting all the titles and dignities he had borne, concluded with calling him "happy in every thing else, but a most unfortunate emperor!" His family after this event retired into Thrace and Bithynia, and were subsisting in the time of *Trebellius Pollio*, the historian who gives this narration.—A.

CENTLIVRE, SUSANNA, a dramatic writer, was the daughter of Mr. Freeman, a Lincolnshire gentleman, who having been zealously attached to the cause of the parliament, took refuge in Ireland at the restoration. He married the daughter of a person also a fugitive for the same principles, and the subject of the present article is supposed to have been born in Ireland about the year 1667. She discovered an early propensity to poetry and a romantic disposition; and being ill-treated by those who had the care of her after her mother's death, she resolved upon an expedition to London. Travelling by herself on foot, she was met by Anthony Hammond, esq. (father of the author of *Love Elegies*), who was then a student at the university of Cambridge. He drest her in boy's clothes, and took her with him to college, where she passed some months in his company. At length, fearing a discovery, he persuaded her to go to London, where, being yet only in her sixteenth year, she married a nephew of sir Stephen Fox. She became a widow in about a year; and soon after, took for a second husband Mr. Carrol, an officer in the army, who was killed in a duel when their union had continued about a year and a half. Thus, furnished with abundance of adventure of her own, and reduced to distress, she set up for a dramatic writer. Her first attempt was in tragedy; and in 1700, her "*Perjured Husband*" was performed at Drury-lane. She af-

terwards wrote several comedies in succession, chiefly translations from the French, which had vivacity enough to obtain temporary success. One of them, "*The Gamester*," was honoured by a prologue from Rowe. She likewise made trial of the profession of an actress, but she seems never to have risen beyond a provincial performer. It was, however, by the figure she made before the court on the stage at Windsor, that she gained the heart of her third and last husband, Mr. Joseph Centlivre, yeoman of the mouth to queen Anne, whom she married in 1706. She continued to produce comedies with considerable fertility, some of which outlived her own time, and even make their occasional appearance at the present day. Of the number of these are, "*The Busy Body*," performed in 1708; "*The Wonder, a Woman keeps a Secret*," in 1714; and, "*A bold Stroke for a Wife*," in 1717. These pieces, though by no means excellent in language or moral delineation, proved diverting from the bustle of their plots, and the liveliness of some of their characters. That of *Marplot* in the *Busy Body* is perhaps the most truly comic picture she has drawn. The licentiousness which at that time characterised the English stage is at least as apparent in her pieces as in those of her contemporaries. Mrs. Centlivre lived upon terms of friendship and familiarity with most of the wits of the time, as Steele, Rowe, Farquhar, and Budgell; but having incurred the displeasure of Pope, she obtained a place in the *Dunciad*. There is nothing, however, characteristic in the manner in which he has introduced her. She had been handsome, and her conversation was sprightly and agreeable. Her disposition was friendly and benevolent. She died in 1723. Her dramatic works were printed in 1761, 3 vols. 12mo. She was also the author of verses on various subjects, and letters, which were collected and published by Mr. Boyer. *Biogr. Britan.*—A.

CENTORIO, ASCANIO, an Italian writer of the 16th century, is generally supposed to have been a native of Milan; but Apostolo Zeno has given good reasons to prove him a Roman. It is probable, however, that in consequence of being exiled from Rome, he passed a considerable time at Milan. He followed the profession of arms, and employed the leisure of peace in composing "*Military and historical Memoirs*," which he had collected from his own knowledge and the information of others. These appeared at Venice in 1565 and 1569, in 2 vols. 4to. The first part contains an account of the

wars of Transylvania; the second of those of his own time. They are well written and much esteemed. *Tiraboschi. Nouv. Dict. Hist.*—A.

CERATINUS, JAMES, a learned Hollander of the 16th century, was a native of Hoorn, of the family name of *Teyng*. The name he assumed, according to the custom of learned men of that age, was of Greek etymology, derived from *Κερας*, the translation of Hoorn or Horn. He was an excellent scholar, and a man of singular modesty. Erasmus speaks of him in the highest terms of commendation, and says, that even Italy scarcely possessed one or two scholars with whom he should hesitate to compare Ceratinus for Greek literature, and that he was not less skilled in Latin. A singular anecdote is related of him, which shews how easily a bashful man may be disconcerted so as to appear totally different from himself. When he was examined at Utrecht for priest's orders, a question was put to him out of the Latin grammar, to which he ingenuously answered, that he did not recollect a single rule by heart. He was in consequence sent back, with directions to study his grammar again. He withdrew in silence, but acquainted a friend with the cause of his rejection. This person immediately repaired to the examiners, and told them that they had sent away the most learned man in Louvain, who had proved his scholarship by an elegant Latin translation from Chrysostom's works. Upon this information they recalled him, and gave him ordination with many excuses. Ceratinus had a professorship at Tournay, which he was obliged to quit in consequence of the war, and then taught Greek privately at Louvain. On the recommendation of Erasmus to George elector of Saxony, he was chosen to succeed Mossellanus in the university of Leipsic. He afterwards returned to Louvain, where he died in 1530, in the prime of life. His works were; "A Translation of Chrysostom's Treatise concerning the Priesthood:" an improved edition of the "Græco-latin Lexicon," printed in 1524, with a preface by Erasmus: and a treatise "De Sono Græcarum literarum," printed in 1529. *Bayle. Moreri.*—A.

CERCEAU, JOHN-ANTONY DU, a poet and man of letters, was born at Paris in 1670, and entered at eighteen among the Jesuits. He distinguished himself in this society by the vivacity of his parts; and pursuing an acquired talent for Latin poetry, he published a collection of pieces in 1705, which obtained him con-

siderable reputation. Soon, however, he quitted the severer muses, to indulge in vernacular poetry, and that of the familiar and simple kind of which Marot had set the example. But, like most imitators of simplicity in a refined age, he often mistook vulgarity and insipidity for it; and, with the exception of a few happier effusions, his French poems were generally held in no esteem. He wrote likewise several dramatic pieces for the youth in the Jesuit's-college of Louis le Grand. In his comedies there is character and pleasantry, but too many marks of haste and negligence. Several other productions of different kinds fell from his pen;—"Reflections on French Poetry;" "History of the last Revolution in Persia;" "A Critique on Abbé Boileau's History of the Flagellants;" various pieces relative to the Society of Jesus and its disputes; and a number of works begun, but which his impatient and changeable humour led him to lay aside unfinished. His "History of the Conspiracy of Rienzi," however, was so nearly completed, that father Brumoy put the last hand to it, and published it in 1733. He wrote several papers in the *Journal de Trevoux*, especially dissertations on the music of the ancients. Father Cerceau died in 1730 at the seat of the duke of Aiguillon near Tours, on his return from a journey in which he had accompanied the princess of Conti. *Moreri. Nouv. Dict. Hist.*—A.

CERDA, JOHN-LEWIS DE LA, a native of Toledo, entered among the Jesuits in 1574. He taught in various places with much reputation, and his fame for learning reached Italy, and acquired him the particular esteem of pope Urban VIII. He is especially known by his "Commentary on Virgil," 3 vols. fol. several times printed; a work, as may be judged by its bulk, of great labour and minute research, but heavy, digressive, superfluously exact, and void of taste. He also undertook a continued commentary on Tertullian's works, of which he printed two volumes, containing only a part of them. This is in the same style with his Virgil, tedious and diffuse, and full of explanations of what needs no explaining. He died in 1643. *Du Pin. Moreri. Nouv. Dict. Hist.*—A.

CERDO, a Syrian, is accounted the author of a heresy in the christian church, proceeding from the Asiatic branch of Gnostics, which maintained the existence of two opposite principles, one perfectly good, the other perfectly bad, together with an intermediate being of a

mixed nature, the creator of this world, and the peculiar God of the Jews. He also taught that Jesus Christ was only apparently, not really, invested with a human body, and he denied the resurrection of the body. Cerdo came to Rome in the pontificate of Hyginus, about the year 139, and spread his doctrines first secretly; but being detected, he was expelled from the communion of the faithful. One of his disciples was Marcion, who afterwards propagated these opinions so widely, that the heresy has taken its name from him. *Moreri. Mosheim.*—A.

CERETA, LAURA, a learned Italian lady, was born at Brescia in 1469. She was brought up in the study of the learned languages and of philosophy, and made a great progress in them. She married Peter Serini, who left her a widow after an union of eighteen months. Restored to her liberty, she devoted herself with more ardour than ever to her studies, and maintained a literary correspondence with the most eminent scholars of the time. She died in the flower of her age, before the close of the century. A collection of her Latin letters was printed at Padua in 1680 by Tommasini. *Moreri. Tiraboschi.*—A.

CERINTHUS, an heresiarch of the first century, is supposed to have lived at Antioch. He was by birth a Jew, and was educated at Alexandria, where he imbibed that mixture of doctrines from the Jews, Gnostics, and Christians, of which he formed a system of his own. He taught that the creator of this world, who was also the sovereign and lawgiver of the Jews, having degenerated from the virtue and dignity which he derived from his descent from the Supreme God, the latter sent down one of his *æons*, named Christ, to destroy his kingdom: that Christ united himself with the person of Jesus, the son of Joseph and Mary, at the time of his baptism, and enabled him to perform all his mighty works; but that when Jesus was taken to be crucified, Christ ascended to heaven: that he shall return to rule upon this earth for a thousand years, when those who have followed his precepts shall rise again, and enjoy all manner of bodily pleasures during that period, and afterwards commence an eternal happy existence in the celestial world. He enjoined upon his followers to worship the Supreme God in conjunction with his son, Christ; to abandon the lawgiver of the Jews, yet to retain, with the moral law of Christ, part of the institutions of Moses. He is said to have admitted no other gospel than St. Mat-

thew's, and to have rejected St. Paul's Epistles; also, to have censured St. Peter for baptising Cornelius, and St. Paul for admitting the Greek converts into the temple. A story has been related of him from the authority of Irenæus, that St. John the Evangelist, coming into a bath where he saw Cerinthus, instantly drew back, fearing, as he said, lest the bath should fall upon him in company with such an enemy of Christ. This story, which is a favourite with those who would inculcate a peculiar horror of heretics, is related by some with the change of Cerinthus for Ebion; and it is probably equally fictitious of both. From the assertion of the doctrine of the millenium in the Apocalypse, some who reject that book have imputed it to Cerinthus. *Cave Hist. Liter. Bayle. Moreri. Mosheim.*—A.

CERISANTES, MARK DUNCAN DE, a character somewhat similar to those of the Crichtons and Boyds of his original country, was the son of Mark Duncan, a Scotch physician and man of learning settled at Saumur in France. He had a good person, quick parts, courage, and address, but was vain and boastful, and always aimed at a consequence superior to his birth and situation. He excelled in Latin composition, particularly of the poetical kind; and some of his odes were by good judges reckoned nearly equal in purity and elevation to the best pieces of antiquity. The marquis de Vigean chose him for preceptor to his eldest son, the marquis de Fors, who, when colonel of a regiment, gave him a commission. Cerisantes was with the marquis at the battle of Thionville in 1639, of which action, and the subsequent siege of Arras, he drew up a narration in very elegant Latin prose. In 1641 he was sent on a commission to Constantinople by cardinal Richelieu. Soon after, he went to seek his fortune in Sweden, with recommendatory letters from the learned Grotius; and he so much ingratiated himself with chancellor Oxenstiern, that he was appointed envoy from that crown to France in 1644. On account, however, of a challenge he gave to the duke de Candale, and other instances of an arrogant spirit, the French court caused him to be deprived of his delegation in 1646. He then went to Poland; but meeting with no success there, he repaired to Rome, quitted the protestant religion in which he was educated, and accompanied the duke of Guise to Naples on its revolt. There he received a wound in the general attack of the Spanish posts, of which he died in February, 1648. To render more ridiculous the rhoda-

montade of his character, it has been asserted that he left a large sum in legacies by his will, though he knew himself worth nothing; but this story has been proved a calumny, founded on the dislike to him entertained by the duke of Guise, on whose conduct he was made a sort of spy by the French court. Of his literary productions none are mentioned as remaining but two Latin odes annexed to the Latin letters of Balzac, and also printed in the *Menagiana*, tome II. *Baillet. Bayle. Moreri.*—A.

CERMENATI, JOHN DE, an early Italian historian, was a notary and syndic of Milan, and flourished in the earlier part of the 14th century. He was a man of letters, and fond of history; for Fiamma, enumerating the books of which he had availed himself, mentions several as belonging to this John, particularly a *Livy*, a great treasure at that time. He was sent by his countrymen in 1312 as envoy to Guarnieri, vicar of the emperor Henry VII. He wrote a short history of his native city, in which, after describing its origin, situation, and the character of its inhabitants, he relates all the occurrences in it from 1307 to 1313. This is written in Latin, with uncommon force and precision, and in a style unusually elegant for that period. Muratori has given two editions of it in his works; the last in volume IX. of his great collection of Italian historians, 1726. It appears that Cermenati was living in 1337. *Moreri. Tiraboschi.*—A.

CERQUOZZI, see MICHAEL-ANGELO OF BATTLES.

CERRATO, PAUL, a Latin poet of the Italian school, was born of a noble family at Alba in Montferrat, in 1485. He was a lawyer by profession, but has made himself known to posterity only by the fruits of his literary leisure. He wrote a long epithalamium in Latin verse on the nuptials of William marquis of Montferrat and Anne d'Alençon in 1508, of which several editions were printed. His principal piece was a poem "De Virginitate," in three books, heroic measure. This is highly praised by Lil. Gyrardus for facility and harmony, but is represented as wanting variety in its numbers. And Scaliger the elder, who reckons Cerrato among the first poets of Italy, intimates that he had so much accustomed himself to the lofty style, that he could not descend to the familiar, but would describe a fly in terms as elevated as he would a hero. His works are inserted in the *Deliciæ Poëtarum Italorum*, and have also appeared separately.

The last edition, with an elegant biographical memoir prefixed, was given by sig. Joseph Vernazza at Vercelli in 1778. *Moreri. Tiraboschi.*—A.

CERUTI, FREDERIC, an Italian philologist, was born at Verona in 1541. The bishop of Agen took him, while a child, into France, where he had his education. He followed the profession of arms for some time, and served under Ottavio Fregoso. The bishop of Agen carried him to Rome with the intention of procuring him ecclesiastical promotion; but Ceruti, not choosing that way of life, returned to his native place, married, and opened a school, which was frequented by studious youth from all parts, especially Venetians. He was one of the heads of the academy of Moderati. He maintained a correspondence with the most eminent men of letters, as appears from the epistles of Joseph Scaliger, and several others. In 1585 he published at Verona an edition of Horace with a paraphrase; and in 1597 he published a similar edition of the satires of Persius, and of Juvenal. The latter was printed at Augsburg, dedicated to count Fugger, who had been one of his pupils. He likewise gave comments upon various orations, and the dialogue on Friendship, of Cicero; and upon Virgil's Georgics. He published a Latin Dialogue "On Comedy," and another, "De recta adolescentulorum institutione;" and also a collection of Latin poems. He left in MS. a translation of the "Anthologia." This learned man died in 1579. *Moreri.*—A.

CERVANTES DE SAAVEDRA, MIGUEL, the most celebrated literary character of modern Spain, was born about the year 1549. Neither he himself, nor any authentic biographer, has mentioned the place of his nativity; so that different parts of Spain have laid claim to that honour, with as much zeal of contention as the different places which of old were claimants for the cradle of Homer. The province of Andalusia seems on the whole to possess the best title. His descent is by himself said to have been honourable; and his writings prove that his education must have been liberal; but his own total silence as to the manner in which he passed his youth, and the circumstance of his serving as a common volunteer in the army of Mark Antony Colonna, seem to prove that he had no other patrimony than his sword and learning. When his military service commenced is doubtful; it is certain, however, that embarking with the troops under Colonna, on board the fleet commanded by

Don John of Austria, he was present at the famous battle of Lepanto in 1571, where he had the misfortune to lose his left hand by a shot. Either in this expedition, or in his service as chamberlain to cardinal Aquaviva at Rome, he obtained a certain share of wealth; for in his captivity at Algiers during five years and a half, which commenced in 1574, when he was taken by a Barbary corsair, he appears to have been well furnished with money, which he liberally bestowed among his fellow-captives. Several romantic circumstances, but of dubious authority, are recorded of him whilst a slave at Algiers. A large price was paid for his ransom, which, together with his subsequent expence of living, probably in the free style of a soldier, entirely exhausted his store. He had already established a reputation for poetical talents in his country, which was much augmented by the publication in 1584 of his "Galatea," a poem in six books, dedicated to Ascanio Colonna. He likewise, either before or after his captivity, or in both periods, composed various pieces for the Spanish theatre, which was then nearly in a state of barbarism, and of which, in its more regular form, he is reckoned one of the fathers. A course of years little accounted for, now elapsed in the life of Cervantes, of the incidents of which scarcely any thing is known, but that he married, was reduced to great distress, and finally was lodged in a jail for debt. In this forlorn situation he composed the work which has conferred immortal honour on his name—his "Don Quixote." As to the serious purpose of it, various opinions have been given, probably with more fancy and subtlety than truth. Perhaps he had nothing further in view than to write a diverting and instructive satire of the extravagant tales, which, under the title of romances, over-ran the age, and prejudiced the taste, at least, if not the manners, of his country. That any thing like practical knight-errantry was the foible of his countrymen at that time, is a supposition not warranted by the state of society; and a soldier and patriot could not wish to quell the gallant spirit of martial enterprise. But books of chivalry, with their monstrous fictions and affected sentiments, were fair game for a man of wit and sense; nor could they be more agreeably ridiculed, than by displaying their effects on the imagination of a madman, resolved to put their lessons into practice. The first part of this work was printed at Madrid in 1605, and its success was prodigious. It was read by all ages and ranks; its fame spread into foreign countries, and editions and translations of it

were multiplied. It seems to have had its full effect in correcting the public taste, and putting a stop to the fabrication of romances. That it also lowered the adventurous spirit of the Spanish nation, and laid the foundation of the timid indolence under which it has since languished, is probably an overstrained conclusion. With respect to the author, it appears to have been the means of liberating him from prison, and obtaining him a degree of patronage from the great; but the court and kingdom of Spain have by no act of solid bounty freed themselves from the disgrace of suffering their greatest genius to sink under the depression of habitual indigence. In 1613 Cervantes published his "Novels," which are agreeable specimens of that kind of writing, and became popular. They are of a similar character with some introduced into the adventures of Don Quixote, and display his inventive and descriptive talents in serious story, as the other had done in burlesque. Indeed, Cervantes, though he chose to make the fictions of chivalry the object of his ridicule, had much of the romantic in his own composition; and in the points of love and heroism was a true Spaniard, though he discarded the follies of enchantment and supernatural agency. While preparing for the press a second part of his Don Quixote, he underwent the mortification of being anticipated by an Arragonian writer of mean genius, under the name of Alonzo Fernandez de Avellaneda; who not only debased the original by a very insipid and absurd application of its plan and characters, but loaded the author with much personal abuse. Cervantes, however, reclaimed his right, by publishing, in 1615, a true second part, which sufficiently proved that the author of the first was alone capable of an adequate continuation, and which was received with avidity by all who had been interested in the genuine Don Quixote. About this time he also published a poem entitled "A Voyage to Parnassus," which was an ironical satire upon the Spanish poetry of his time, and upon the bad taste of patrons. This was more likely to increase the number of his enemies, than to acquire him any substantial favours from the great. Accordingly, such was his poverty at this period, that he was obliged to sell eight plays and as many interludes to a bookseller, for want of means to print them on his own account. The indifferent terms he was upon with the actors prevented his bringing them on the stage; and indeed the rising reputation of Lope de la Vega had eclipsed that of Cervantes as a dramatic writer. His last work

was a novel, entitled, "The Troubles of Persiles and Sigismunda," which he did not live to print. In his preface, that humour, which had illuminated the pages of his *Don Quixote*, still flashes out, and dispels the gloom of poverty and sickness. He relates an adventure which befel him on a journey on horseback to Toledo, when a scholar, who had joined the company, being informed who he was, leaps from his ass in a rapture, pays him high compliments, and in the course of conversation recommends to him a regimen for the dropsy under which he laboured. Cervantes, however, excuses himself from complying with his advice. "My life," says he, "is drawing to a period, and by the daily journal of my pulse, which I find will have finished its course by next Sunday at farthest, I shall also have finished my career: so that you are come in the very nick of time to be acquainted with me." An affectionate dedication of this work to his best patron, the count de Lemos, is dated April 19, 1617; and as he mentions in it that he had already received extreme unction, it is probable that a day or two more finished the scene. A licence was granted in the September following to the widow of Cervantes to print this novel for her own benefit; and it was probably the only property this literary glory of his country had to leave.

To enter into a discussion of the character and merits of such an original and unrivalled performance as "*Don Quixote*," would carry us beyond the limits assigned to the present biographical sketch. Perhaps a critic of the present day would not discover in it all those marks of a transcendent genius which it has been supposed to possess; but a work which has not only become a classic throughout all Europe, but which has in a manner obscured the fame of all the other literature of its country, and has enriched every modern language with words and phrases to express new ideas, cannot but rank with the capital productions of the human invention. It would be an endless task to enumerate all the editions of the original, or versions of it, in different countries. They still occasionally appear, decorated with all the art of the engraver and typographer. The other works of the author meet with few readers out of Spain. His "Novels" have indeed been considerable favourites, but are superseded by more modern productions. His poems and plays are exclusively accommodated to the taste of his country; nor do they seem there to have ranked among master-pieces.

The biographical matter in the preceding ac-

count is chiefly taken from *the Life of Cervantes*, prefixed to *Smollet's translation of Don Quixote*.—A.

CESALPINI, ANDREW, a philosopher and physician of extraordinary learning and acuteness, was born at Arezzo in Tuscany in 1519. He was for many years professor of medicine at Pisa, and had the care of the botanical garden in that place. He afterwards became physician to pope Clement VIII. and public lecturer in medicine at the college of Sapienza; in which charges he died at Rome in 1603. He was first known to the learned world as a peripatetic philosopher, and one of the most ingenious commentators on Aristotle. In his "*Quæstiones Peripateticæ*," printed at Venice in 1571, he maintained opinions similar to those of Spinoza, and like him underwent the accusation of atheism and impiety. Nicholas Torelli wrote a severe censure of his book; but it rather appears that both champions involved themselves in an inextricable labyrinth of words, than that one convicted the other of any noxious errors; and the pope's choice of Cesalpini for his physician and professor seems to absolve him from the crime of irreligion. In this work, and also in another entitled "*Quæstiones Medicæ*," Cesalpini takes occasion to mention his opinion concerning the motion of the blood, and the action of the heart and lungs, by which it appears that he was one of those who approached the nearest to the true doctrine of the circulation, without actually discovering it. He follows Realdus Columbus in tracing completely the blood in its lesser circulation through the lungs; and he asserts a communication of the extreme ramifications of the arteries with those of the veins; and supposes that *during sleep* the blood flows through the veins to the heart: but at other times he conceives of a flux and reflux of blood through the same vessels, and adopts Aristotle's notion of two kinds of blood, the auctive and alimentary. It does not appear that he was a practical anatomist; and what he saw of the true system was the result of acute reasoning from the experiments and discoveries of others.

As a botanist he has a claim to greater originality; for he was, in fact, the very first who gave a systematic classification of plants. In his work "*De Plantis*, lib. xvi." *Florent.* 1583, he describes 1520 plants, divided into fifteen classes, by a method in which the distinctive characters are taken from the parts of fructification. These are subdivided into forty-seven sections or orders, taken from the flowers, the situation of the radicle or embryo in the seed,

and some other circumstances. He was one of the first who made nice observations concerning the *corculum*, or embryo-plant in the seed, and he distinguished with great accuracy the cells and partitions of seed-vessels. Though his method was difficult and imperfect, yet as a commencement of what may be termed science in botany, it deserves great praise, and forms a sort of era in the study. He wrote likewise some works on the practice of medicine, besides the *Quæstiones Medicæ* above-mentioned; as, "*De facultatibus medicamentorum*, lib. ii." *Venet.* 1593, 4to.; and "*Speculum artis medicæ Hippocraticæ*," &c. lib. viii. *Lugd.* 1601. *Bayle.* *Tiraboschi.* *Haller.* *Bibl. Med. Pract. Botan. & Anatom.*—A.

CESARINI, JULIAN, cardinal, was born at Rome, of an ancient but indigent family in the latter part of the 14th century. He studied at Perugia, Padua, and Bologna. At Padua he for some time taught canon law. Cardinal Branda da Castiglione took him thence as his secretary upon his legation to Bohemia, where he displayed singular dexterity in the management of public affairs. On his return to Rome, pope Martin V. sent him as his nuncio first to France, and then to England, in both which countries he maintained with great firmness the claims of the holy see. He also established his character for integrity by refusing all presents. As a reward for his services, Martin raised him to the purple in 1426, and then sent him into Bohemia to oppose with arguments or with arms the heresy of the Hussites. His zeal, however, was not attended with success in that country; whence he was recalled by Eugenius IV., and sent to preside at the council of Basil. His ability, learning, and eloquence in this post were universally admired. In the disputes which ensued between this synod and the pope, he openly took part with the former; but at length, through the mediation of Ambrose the Camaldolese, he was gained over, and went to the papal synod at Ferrara. There he greatly distinguished himself in controversy with the Greek schismatics, and was accounted by them their most formidable adversary. After the termination of this council, Eugenius sent him as legate into Hungary, in order to persuade Ladislaus, king of Hungary and Poland, to break the treaty of peace he had made with sultan Amurath. The arguments he used were those at that time sanctioned by the church;—that every thing was lawful when the defence of religion was at stake—that he had no right to make peace with the infidels without the pope's consent—that the Turks, who had violated so

many treaties, would have no cause to complain of a similar violation, &c. He was unfortunate enough to prevail against the more honest reasoning of the hero Huniades, and solemnly absolved Ladislaus from his oath to the Turkish monarch. The consequence was the fatal battle of Varna, in 1444, in which the Christians were defeated with great slaughter, and Ladislaus was killed. Cesarini was likewise the victim to his own advice, though the manner in which he perished is not exactly known—whether by the enemy, or by the hands of the exasperated Hungarians. Of his letters, orations, and disputations, many are published in the acts of the councils to which they belong. *Moreri.* *Tiraboschi.* *Sacy Hist. de Hongrie.*—A.

CESARINI, VIRGINIO, an universal genius, was born in 1595, of a noble family in Rome. At an early age he had perfected himself in almost every kind of literature. He was learned in the Greek and Latin languages, profoundly versed in philosophy, astronomy, history, geography, medicine, jurisprudence, an admired orator and poet. Cardinal Bellarmine compared him to the famous Pico della Mirandola, and he was honoured with a medal stamped with the head of Pico and his own joined under a crown of laurel. He was one of the most illustrious members of the academy of Lyncei, and particularly intimate with prince Frederic Cesi, its founder. Urban VIII. made him one of his chamberlains, and marked him out for a future cardinal; but death cut short his course of honour in 1624, at the early age of thirty. To his admirable intellectual qualities he joined modesty, civility, and private worth. His only publication was a collection of Latin and Italian poems. The Latin pieces in particular display a singular elegance and amenity, though time did not permit him to perfect his style. Several of them are printed in a collection entitled, "*Septem illustrium virorum poemata*," *Antwerp*, 1662, and since reprinted. At the request of cardinal Bellarmine he had undertaken an ample demonstration of the immortality of the soul, which, with some other works, he left unfinished. His bust in marble was placed in the capitol with a pompous inscription to his praise. His life has been written by Favoriti, a learned prelate. *Moreri.* *Tiraboschi.*—A.

CESPEDES, PAUL DE, an eminent Spanish painter, was born between 1530 and 40 at Cordova, in the cathedral of which city he was a dignitary. He was a man of very extensive talents and deep erudition, being versed

in the oriental and classical languages, and acquainted with several modern ones. Being peculiarly addicted to the art of painting, he paid two visits to Rome in order to study it from the first masters; and he formed his style upon that of Michael Angelo, whom he also imitated in joining architecture and sculpture to painting. When at Rome, he supplied a head to a famous antique trunk of Seneca in white marble; and upon the after-discovery of the original head, that of Cespedes was judged superior. He left behind him at Rome several valuable performances, especially some excellent frescos in the church of the Trinity. Returning to Spain, he adorned with his works the churches of Seville and other cities in Andalusia; but the principal of his pictures are to be seen at Cordova. His Last Supper in the cathedral is a composition of great fame, equally admirable in the variety of expression, and the fine tone of colouring. In this last quality the best pieces of Cespedes are said nearly to approach the manner of Corregio. His drawing, anatomy, and perspective, are eminently correct. Cespedes was an author, and wrote a treatise on the antiquities of the church to which he belonged, proving it to have been a temple of Janus. A learned work of his, comparing the ancient and modern art of painting, and another in verse on painting in general, are unfortunately lost. His moral character was exemplary. He died at Cordova in 1608, and was interred in the cathedral. *Cumberland's Anecd. of Spanish Painters, Vol. I.*—A.

CHABRIAS, one of the illustrious men of Greece, was an Athenian, and on various occasions did great service to his country as a commander by sea and land. He was one of the generals in the war which the Athenians declared against the Lacedemonians about 380 B.C. in defence of their Theban allies. During this war, at the head of the allied army, he met Agesilaus who had made an irruption into Bæotia; and after some of his mercenary troops had been routed by the Spartans, Chabrias caused his main body to remain firm on their ground, resting their shields on their knees, and presenting their spears to the enemy. By this position he held the Spartan king in respect, and obliged him to retire. Such was the glory he acquired from this new manœuvre, that his statue in the Athenian forum was, at his request, represented in the posture he had caused his soldiers to take. Not long afterwards, he was appointed to the command of the Athenian fleet sent against Naxos; and he

gained a decisive victory over Pollis the Lacedemonian admiral, who was dispatched to its relief. When peace was restored to his country, Chabrias engaged in the service of Nectanebus king of Egypt, whom he restored to his kingdom B.C. 362. He afterwards, by the direction of his country, gave assistance to Evagoras king of Cyprus, whom he did not leave till he had reduced the whole island to his subjection. In the war between the Egyptians and Persians, in which Agesilaus with the Spartans acted as allies to the former, Chabrias, though his countrymen were in alliance with the Persians, took the command of the Egyptian fleet, whilst Agesilaus was at the head of their army. But on a complaint of the Persian king, the people of Athens recalled him by a certain day on pain of death; and Chabrias thought proper to obey. In common with other distinguished characters, he found his residence at Athens subjected to the envy and suspicion of the people, whose notions of equality were hurt by his military glory, and his liberal mode of living. He therefore absented himself as much as possible, and seems to have avoided public honours and employments. In the social war which broke out B.C. 358, he embarked with Chares in the expedition against Chios as a private volunteer. The confidence, however, which his experienced skill and courage inspired, caused him to possess more authority with the fleet than all the legal commanders. This eventually proved fatal to him; for being stimulated by a sense of reputation to be the first to enter the port of Chios, he caused his pilot to steer directly in, without being followed by the rest of the fleet. His ship was attacked on all sides, and was on the point of sinking. The crew in general quitted it, and throwing themselves into the sea, swam in safety to their friends who were just behind. Chabrias, disdaining to escape without his armour, continued to fight from the deck, till he fell dead under the accumulated weapons of the enemy. *Corn. Nepos, Vit. Chabria. Univers. Hist.*—A.

CHAISE, FRANCIS DE LA, a distinguished ecclesiastic in the reign of Lewis XIV., was the son of a gentleman in Forez, where he was born in the chateau of Aix in 1624. After studying at the Jesuit's-college at Roanne, he entered into that society, of which his grand uncle, father Coton, had been an eminent member. He taught the belles-lettres, philosophy, and theology, for some years in different colleges of his order, and finally was made provincial of the province of Lyons. He was

in this situation when, in 1675, he was chosen by Lewis XIV. to fill the important post of his confessor, in the room of father Ferrier. Father de la Chaise was in many respects well qualified for a station at court. His figure was commanding and interesting, his manner affable and polite, and his disposition to luxury and splendour perhaps rather favoured than injured him in the esteem of a monarch of Lewis's character. His abilities were not shining, but he possessed a good share of sense and discretion, and well understood the practice of his function. Hence his influence over the king was strong and lasting. The distribution of benefices was entirely committed to him, and he maintained an absolute independence of Mad. de Maintenon. That lady regarded him with jealousy and dislike, of which she has left proofs in her letters; but her unfavourable representations of his character are counterbalanced by those of the duke of St. Simon, who paints him in pleasing colours. According to him, the father de la Chaise was mild, moderate, an enemy to detraction and violence, humane, modest, and possessed of honour and probity. He adds, that he was perfectly disinterested, though much attached to his family; qualities not very compatible; and in fact we find that the wealth he accumulated on his family was one of the circumstances for which he was censured by the public. The duke adds, that he valued himself on his birth, and loved to favour nobility; a conduct which was sure to give him credit in the eyes of that nobleman. He was much attached to his order, and naturally promoted its triumph over Jansenism; yet he did not push the Jansenists to extremities; and his treatment of them, compared to that of his successor le Tellier, might be reckoned very moderate. When arrived at his eightieth year, sensible of the decline of his faculties and his increasing infirmities, he wished to retire; and his brethren the Jesuits wished it no less; but the king would not permit it. Even when he was quite decrepit and had lost his memory, the king, according to M. de St. Simon's emphatical expression, had the *carcass* of his confessor brought to him, and transacted with him the usual business. He died in this office in 1709, aged eighty-five. Father de la Chaise was one of the first members of the Academy of Inscriptions, a place he merited by his knowledge of medals and of ancient history. *Moreri. Mém. du Duc de St. Simon. Nouv. Dict. Hist.*
—A.

CHALCIDIUS, a Platonic philosopher,

flourished in the second or third century. He wrote an esteemed commentary on the *Timæus* of Plato in Greek, which was printed with a Latin translation at Leyden in 1617, 4to. and again by John Alb. Fabricius with new notes, at the end of the second volume of the works of St. Hippolytus, Hamburg, 1718. It has been disputed whether or no this author was a christian; but though he mentions the opinions of the Jews and Christians concerning Moses, he gives no opinion of his own on the subject, but on the other hand adopts the metempsychosis, the eternity of the world, and the other pagan doctrines of Plato. *Moreri.*
—A.

CHALCONDYLES, DEMETRIUS, a learned modern Greek, and a native of Athens, came over into Italy about 1447, and after a short abode at Rome, settled as a teacher of the Greek language at Perugia. It is not known how long he continued in that situation; but he was invited, probably in 1471, to Florence by Lorenzo de' Medici, in order to succeed Argyropulus in the Greek professorship. Angelo Poliziano at that time taught both Greek and Latin at Florence; and Paul Jovius relates that in consequence of his rivalry and intrigues, and the advantage he derived from his proficiency in all the elegancies of Latin literature, he at length drove Chalcondyles from his situation, though Lorenzo continued to respect him, as well for his learning, as the worth and simplicity of his character, which was untainted by the Grecian craft and artifice. He left Florence in 1492, the year of Lorenzo's death, and settled at Milan in consequence of the invitation of Lewis Sforza. He taught in that city with great reputation for many years, his school being frequented not only by the Milanese youth, but by many strangers, attracted by his fame. He has been praised for his erudition by many eminent writers, and ranks among the principal of the Greeks who introduced the study of their language into Italy. He died at Milan in 1511 at the age of eighty-seven. His only publication was a Greek grammar, the first edition of which was without date of year or place. It was reprinted at Paris in 1525, and at Basil in 1556. He also assisted in editing some Greek authors. Demetrius was unfortunate in his sons, the eldest of whom, *Theophilus*, while professor in Pavia, was killed in the streets in a nocturnal brawl; and the second, *Basil*, a youth of great hopes, died in the flower of his age at Rome, whither he had been invited by Leo X. to teach Greek. He had a daughter married to Janus Par-

rhadius. *Hodius de Græcis illustr.* Tiraboschi. Moreri.—A.

CHALCOCONDYLES, LAONICUS, an Athenian who flourished in the latter part of the 15th century, wrote in Greek a "History of the Turks," from 1298 to 1462. It contains valuable information concerning the origin and progress of the Turkish power, though many of its facts want authentication. It was translated into Latin by Conrad Clauser of Zurich; and a Louvre edition of it, in Greek and Latin, was given in 1650, fol. A French translation by Vignere and Mezeray, with comments, was published in 1662. *Vossius Hist. Græc. Moreri. Nouv. Dict. Hist.*—A.

CHALES, CLAUDIUS, FRANCIS DE, an excellent mathematician, mechanic, and astronomer, was born at Chamberi in 1621. He was of the society of Jesuits, and applied himself particularly to the mathematics. Lewis XIV. nominated him royal professor of hydrography at Marseilles, and he taught the mathematics with great reputation for a number of years at Trinity-college in Lyons. It does not appear from what circumstance his superiors were induced to appoint him to teach theology in the same college; to superior skill in which he had no pretensions. This new appointment appeared so strange to Emanuel II. duke of Savoy, that he remarked the propriety of suffering a man like him to grow old in the science for which he was famous. This judicious advice was followed; father Chales was called to Paris to teach the mathematics, which he did for several years. He died at Turin in 1678. His works are: 1. A complete course of mathematics, first printed in 1674, at Lyons, in 3 vols. fol. and afterwards in 4 vols. under the title of "Cursus seu mundus Mathematicus," 1680, edited by Ami Varcin, who added several valuable treatises found among the papers of the deceased. 2. His "Treatise of Navigation, and Researches on the Centre of Gravity," are much esteemed. A short history of the mathematics from Thales the Milesian to the time of the appearance of the work is prefixed to the edition of 1680. *Moreri.*—W. N.

CHALONER, sir THOMAS, a learned writer and foreign minister in the reign of Elizabeth, was born in London about the year 1515. He was educated at Cambridge, where he distinguished himself by a talent for Latin poetry. He afterwards accompanied sir Henry Knevet, ambassador to the emperor Charles V.; and was led by his enterprising disposition to take a part in that monarch's unfortunate expedition to Algiers, in which he narrowly escaped drowning.

Returning to England, he became a favourite of the regent duke of Somerset, whom he attended into Scotland. At the battle of Musselburgh he so displayed his courage in the duke's presence, that the honour of knighthood was conferred upon him. After the disgrace of that powerful nobleman, and during the reign of queen Mary, he passed his time in privacy; but on the accession of Elizabeth he was appointed ambassador to Ferdinand emperor of Germany, to which promotion the friendship of Cecil greatly contributed. He acquitted himself with much reputation in this mission; and in 1561 was sent in a similar capacity to Philip king of Spain. This, on several accounts, proved a difficult and unpleasant situation; and though he endeavoured to alleviate his cares by literary occupations, his chagrin brought on a severe fit of sickness, which obliged him to request his recall. He returned in the latter end of 1564, and published the first part of his principal work, "On the right Ordering of the English Commonwealth." But his constitution was so broken, that he did not survive longer than October, 1565, when he died at his house in Clerkenwell-close, and was buried with great solemnity at St. Paul's cathedral, sir William Cecil officiating as principal mourner.

Sir Thomas Chaloner seems to have enjoyed an extraordinary reputation in his time, as well for literary endowments as for all the qualifications of an able and upright statesman, and he would probably have ranked high among the great men of that reign had his life been spared. Of his writings, the principal are, that above-mentioned, which, in its complete form, was printed at London in 1579, 4to. under the title, "De Republica Anglorum instauranda, libri decem;" and a collection of his poetical pieces, entitled, "De illustrium quorundam encomiis: miscellanea cum epigrammatis ac epitaphiis nonnullis." *Biogr. Britan.*—A.

CHALONER, sir THOMAS, the younger, philosopher and technical chymist, was the son of sir Thomas Chaloner, already spoken of, by his wife Ethelreda, daughter of Mr. Frodsham of Elton in Cheshire. He was born some time in the year 1559, and owed his education chiefly to the care of lord-treasurer Burleigh, who after his father's death put him first to St. Paul's school, and afterwards to Magdalen-college, Oxford. He left college without taking any degree, but not before he had acquired a great reputation for abilities and learning. About the year 1580 he went abroad, and visited several parts of Europe, but made the longest stay in

Italy, where he was curious in his enquiries in natural philosophy and chymistry, and made a variety of experiments. On his return home, which was some time before the year 1584, he appeared very much at court, where he was highly esteemed for his polite behaviour and accomplishments. About this time he married the daughter of sir William Fleetwood, recorder of London, by whom he had several children. In 1591 he was knighted, and some years afterwards he discovered the first alum mines which were ever known to be in this kingdom, on his estate near Gisborough in Yorkshire. Sir Thomas had passed some time at Puteoli, where he saw the process of making alum. His observations on the nature of the soil round the Solfatara were applied by him to the face of the country near Gisborough in a manner greatly to his honour, and well worthy of the imitation of philosophical travellers, as appears by the following extract from the translation of Camden's Britannia.

"Four miles from the mouth of the Tees stands Gisborough, upon a rising ground; at present a small town. While it was in its prime, it was very much graced by a beautiful and rich monastery, built about the year 1119 by Robert de Brus lord of the town. It has been the common burial place for all the nobility of these parts, and has produced Walter de Hemmingford, no unlearned historian. The place is really fine, and may for pleasantness, a curious variety, and the natural advantages of it, compare with Puteoli in Italy; and then for a healthful and agreeable situation, it certainly far surpasses it. The coldness of the air which the sea occasions is qualified and broken by the hills between; the soil is fruitful, and produces grass and fine flowers a great part of the year; it richly abounds with veins of metal and alum-earth of several colours (but especially with those of ochre and murray), from which they now begin to extract the best sort of alum and copperas in great plenty. This was first discovered a few years since by the admirable sagacity of that learned naturalist sir Thomas Chaloner, knight (to whose tuition his present majesty has committed the delight and glory of Britain his son prince Henry), by observing that the leaves of trees were of a more weakly sort of green here than in other places; that the oaks shot forth their roots very broad but not deep, and that these had much strength but little sap in them; that the soil was a white clay speckled with several colours, namely, white, yellowish, and blue; that it never froze, and that in a pretty clear night it shined and sparkled like glass up-

on the road-side. Next Ounesbery Topping, a steep mountain, and all over green, riseth so high that it appears at a great distance, and it is the land-mark that directs sailors, and a prognostic to the neighbours hereabouts; for when its top begins to be darkened with clouds rain generally follows. Near the top of it a fountain issues from a great stone, very good for sore eyes; and from hence the vallies round it, the grassy hills, green meadows, rich pastures, fruitful corn fields, fishy rivers, and the creekly mouth of the Tees, low and open shores, yet free from inundation, and the sea with the ships in it, render the prospect very delicate."

The discovery seems to have been made about the year 1600, but was not made practically useful until workmen had been brought from foreign parts, at which period the work was adjudged to be a mine-royal, and came into the hands of the crown. It was then granted to sir Paul Pindar, under a rent amounting in the whole to no less than 14,740 pounds sterling; notwithstanding which the undertaking proved extremely lucrative. The long-parliament voted this to be a monopoly, and restored the alum-works to their original proprietors. In the latter end of queen Elizabeth's reign, sir Thomas Chaloner made a journey into Scotland, where he grew into great credit with king James, and was afterwards, in the year 1603, entrusted with the education of prince Henry, whom he attended under several denominations during the lifetime of that prince. He was likewise confidentially employed by queen Anne, and it is supposed that he possessed some employ at court after the death of prince Henry. Some years before his death he married his second wife Judith, daughter to Mr. William Blount of London, by whom also he had children, to whom he is said to have left a considerable estate in Buckinghamshire. He died on the 17th of November, 1615, and was buried in the parish-church of Chiswick in the county of Middlesex. His eldest son, William Chaloner, esq. was created a baronet by king James in 1620, which title became extinct in 1681. *Biogr. Brit.*—W. N.

CHAMBERLAYNE, EDWARD, an useful writer, and man of letters, was descended from a good family at Odington, Gloucestershire, where he was born in 1616. He was educated in St. Edmund's-hall, Oxford, where he took his degree of M.A. in 1641. During the civil wars he chiefly employed himself in travelling through most of the countries of Europe. After the restoration, he was made one

of the fellows of the newly-founded Royal Society. He became secretary to the earl of Carlisle in 1669, and was sent to Stockholm to carry the order of the Garter to the king of Sweden. He had the degree of LL.D. conferred upon him at Cambridge in 1670; and in 1679 was appointed tutor to the young duke of Grafton, natural son to king Charles II. He was afterwards chosen to instruct George prince of Denmark in the English language. He died at Chelsea in 1703. Dr. Chamberlayne wrote several pieces, political and historical, referring to the circumstances and events of his time; but the work which has perpetuated his name is, "*Angliæ Notitia; or, the Present State of England; with divers reflections upon the ancient state thereof;*" *Lond.* 1668, 8vo.: a second part was published in 1671, 8vo. This work became extremely popular, and was several times reprinted with improvements during the author's life. His son, John Chamberlayne, continued it with very large additions; and it has since been occasionally reprinted by the booksellers as a standard work, so as to have arrived at the 36th edition many years ago. A harmless instance of an author's vanity is recorded on Chamberlayne's monument, viz. that he caused some of his own books wrapt in cere-cloth to be buried with him, as they might possibly be of use to a remote age.

JOHN CHAMBERLAYNE, son of the former, was an industrious translator of works from foreign languages, of which, with the ancient, he is said to have understood sixteen. His principal translations were of "*Ostervald's Arguments of the Books of the Old and New Testament;*" "*Fontenelle's Lives of Members of the French Academy;*" "*Nieuentyt's Religious Philosopher;*" and "*Brandt's History of the Reformation.*" He was a fellow of the Royal Society, and contributed three papers to its Transactions. He died in 1724. *Biogr. Britan.*—A.

CHAMBERS, EPHRAIM, fellow of the Royal Society, and author of a scientific dictionary, which goes under his name, was born at Kendal in the county of Westmoreland. His parents were quakers, but it does not appear that he himself was distinguished as a member of that religious society, or that he in fact attached any value to a set of religious opinions. His education was probably no more than is usually considered to be necessary as a qualification for trade and business. At the proper age he was put apprentice to Senex the globe-maker; and during his residence with that skilful mechanic he acquired that inclination for science which

distinguished the rest of his life. It was at this early period that he took up the design of a dictionary of arts and sciences; some of the first articles of which were written, as it is said, behind the counter of Mr. Senex. Whether he remained with his master during the whole of his apprenticeship, which is the most probable, or whether he quitted him before the expiration of that term, does not appear; neither are we informed of the means by which he supported himself during the production of that work. From the general tenor of the few materials we possess, it appears probable that he cultivated the sciences, and practised the art of writing, during his apprenticeship; and that having discovered the channels of pecuniary emolument which the various periodical and other publications afford, he had made his arrangements in that respect before he quitted his master. It does not seem likely that he ever had any thoughts of entering into business; for his first residence was at chambers in Grays-inn, London, where he chiefly resided for the rest of his days. The first edition of the Cyclopædia, which was the result of many years' close application, appeared in 1728, in two volumes folio. It was published by subscription, the price being four guineas, and the list of subscribers was very respectable. The dedication to the king bears date October the 15th, 1727. It afforded so much reputation to the author as procured him the honour of being elected into the Royal Society on the 6th of November, 1729. In less than ten years a second edition appeared with corrections and additions. It was intended to have given a new work instead of a new edition, and more than twenty sheets were already printed off when the proprietors abandoned the plan in consequence of an act of parliament which had passed the House of Commons, but which was rejected in the Lords, in which act there was a clause obliging the publishers of all improved editions of books to print the additions separately. The public reception of the second edition of Chambers's Dictionary was so great, that a third was called for in the very next year, 1739; a fourth, two years afterwards, in 1741; and a fifth, in 1746. This rapid sale of so large and expensive a work may be considered as affording no slight testimony of its merit.

Though the Cyclopædia appears to have been the principal business of Chambers's life, and may be considered as the sole foundation of his fame, his attention was not confined to this undertaking. He was concerned in the Literary Magazine, which was begun in 1735,

and also in conjunction with Mr. John Martyn, F.R.S. and professor of botany at Cambridge, in preparing a translation and abridgment of all the philosophical papers published by the Royal Academy of Sciences at Paris. This work, in five volumes octavo, did not appear till the year 1742, some time after our author's decease. Mr. Martyn, in a subsequent publication, has severely censured Mr. Chambers's part in this abridgment. The only other work ascribed to Chambers is a translation of the Jesuits Perspective from the French, in quarto, which has been several times reprinted. His indefatigable industry has been inferred from the account given by his amanuensis, Mr. Airey, who asserts, that between the years 1728 and 1733 he copied nearly twenty folio volumes, so large as to comprehend materials which, if they had been printed, would have formed thirty volumes of the same size. Mr. Chambers, however, acknowledged that if they had been printed they would neither have been sold nor read. This incident, however, seems to be less wonderful or singular than his biographer seemed disposed to make it. Nothing is more probable than that this industrious compiler had access to many books which could be no otherways procured than by borrowing them; and that the greater part of the employment of his amanuensis might be to copy such entire passages and tracts as he was desirous of preserving. In this manner it is well known that students at the universities of Jena, Gottenburg, and elsewhere, during their access to the extensive libraries to which they cannot expect to recur in the subsequent part of their life, never fail to copy out a great number of volumes, which they afterwards use for quotation in their own compositions upon similar subjects. In the latter part of his life Mr. Chambers occasionally lodged at Canonbury-house, near Islington, for the sake of his health, and afterwards, from the same motive, he made a journey to the south of France. On his return to England he died at Canonbury-house, and was buried in Westminster-abbey, where the following inscription, written by himself, is placed on the north side of the cloisters of the abbey :

Multis pervulgatus,
 Paucis notus;
 Qui vitam, inter lucem & umbram,
 Nec eruditus, nec idiota,
 Literis deditus, transegit; sed ut homo
 Qui humani nihil à se alienum putat.
 Vita simul, & laboribus functus,
 Hic requies cere voluit,
 Ephraim Chambers. R.S.S.
 Obiit xv. Maii, M.DCC.XL.

It is remarkable that no part of the foregoing narrative renders us acquainted with the time of the birth or probable age of Chambers. From the year 1728 to the date of his death we reckon only twelve years, and it is probable that if he had died remarkably young the fact would have been noticed. If he went apprentice as usual at fourteen years of age, and quitted his service at twenty-one, and if we conjecture that he might be sixty years old when he died, there will remain a chasm of twenty-seven years, concerning which we have no account, excepting that his great work was composed during this period. The intellectual character of Chambers appears to have been sagacity and attention. His application was indefatigable, but it seems rather to have been the application of a man of business than a philosopher ardent in the pursuit of discovery. To read, to understand, and to communicate, seems to have been the business of his life. He was an excellent teacher; but we have no proofs that he was any thing more, or that the plan of his occupations permitted him to strike into any new paths. His temper was chearful, but impetuous; his mode of life reserved, solitary, economical, and regular. It is said that he received but little for his literary labours in comparison to the advantages they afforded to the booksellers who were concerned in publishing them.

The subsequent history of the Cyclopædia, which still continues to be a book of considerable value, may with propriety be thought deserving of a place at the end of a life of its author. While a sixth edition was in contemplation, the proprietors thought that the work might admit of a supplement in two additional folio volumes. This business was consigned to the late George Lewis Scott, who was, however, prevented from proceeding, by being appointed sub-preceptor to his present majesty when prince of Wales. The chief management was then committed to Dr. John Hill, in whose name, together with that of Mr. Scott, the supplement was published. The proprietors afterwards determined to combine the whole into one work, and the task was committed to two different persons before it was intrusted to Dr. Abraham Rees. This last and best edition of the Cyclopædia began to be published in weekly numbers in 1778, and has been encouraged by a very rapid and numerous sale.

The dictionary of Chambers is not the first work in point of time which has appeared even in this country. The Lexicon technicum

of Harris appeared before it; and though more confined in its plan, and of considerably less magnitude, it met with much encouragement. Many others have since appeared, and the taste of the public for this alphabetical compendium of human knowledge has been so decided, that we believe there has at no time during the last fifty years been wanting at least two or three publications, under this title, in monthly or weekly numbers; most of which, though not deficient in merit as mere compilations, have been actually formed by cutting other books to pieces with scissars, and tacking them together as copy for the printer. It is far from our intention to speak slightly or degradingly of this species of literary industry, by which the most interesting parts of human knowledge have been held forth and communicated to thousands who might else have remained without instruction. The only objectionable part of the process, which indeed deserves to be execrated, is, that the editors dishonestly pretend to originality, which does not belong to them; and to support that pretence, they conceal the sources from which they have copied. This practice renders the history of facts, of inventions, and the moral dependance upon the narrators, confused and inextricable.

The editors of the French *Encyclopédie* have, with justice, though perhaps with too much acrimony, applied this censure to Chambers, which certainly is a book of much less authority than it would have been, if he had been attentive to point out the sources whence he has liberally copied and translated. It is not, however, true, that the greatest part of the *Cyclopædia* is compiled from French authors. All men have the readiest access to the writings of their own nation, and though from this cause, as well as the fruitfulness of the harvest, Chambers gathered most of his materials at home, it is scarcely to be wondered that the encyclopedists, meeting with a very large portion of what was familiar to them, should make the assertion they have done. They also speak of departments ill conducted, objects too concisely treated of, and essential omissions. But here it may not be unfair to assert, that the art of the book-maker appears prominent in degrading his most formidable rival. The knowledge of no individual can include the circle of the sciences and arts. They themselves in their collective capacity have produced a work, which though entitled to the highest praise, is very far indeed from being exempt from the imperfection of every human product.

There is even a source of imperfection in a scientific dictionary which can never be removed. The arts, the sciences, and the history of natural objects, have nothing to do with A B and C in their relative arrangement. These depend on far other principles. Yet such is the fate of the encyclopedist, that he must cut them up into convenient morsels, and dispose them in the alphabetical arrangement. Instead of writing a book and adding an index, he must produce a work which shall be neither a book nor an index. *Biog. Brit.*—W. N.

CHAMIER, DANIEL, an eminent French protestant divine, was a native of Dauphiné. He was long a minister at Montelimart, whence in 1612 he went to occupy the post of theological professor at Montauban. No man was more entrusted by his party in political negotiations with the court, in all which he displayed inflexible resolution, and could not be brought by any artifices to yield to the opposite party. It is said that he drew up the famous edict of Nantes, the bulwark of the protestants while it was suffered to continue in force. He presided in several synods, and had a great share in the management of business, which he well understood. Nor was he less distinguished for learning, as he proved by a dispute which he held with father Coton, and by several works. He published a treatise "*De Oecumenico Pontifice*," which is commended by Scaliger; as is likewise his "*Jesuits' Letters*," which are the epistles addressed to him by fathers Coton and Armand, with his own observations and remarks: but for this last publication he incurred censure, as having violated the secrecy of private correspondence; yet the subjects were points of public controversy. His greatest work was entitled "*Catholica Panstratia, or the Wars of the Lord*," in four vols. 4to. yet left incomplete. It contains a detailed view of the controversies between the papists and protestants, and particularly aims at refuting cardinal Bellarmine. It was printed at Geneva, with a preface by Turretin; and Spanheim published an abridgment of it in 1643, in one vol. folio. He wrote a "*Corpus Theologicum*," printed at Geneva in 1653. Chamier was killed by a cannon-ball at the siege of Montauban in 1621. Some say he was in armour at the time, and much censure has been cast on his memory for thus uniting the functions of the divine and the soldier. Many examples of this union, however, might be produced, especially in defensive war. *Bayle.*—A.

CHAMILLARD, STEPHEN, an eminent antiquarian and medallist, was born at Bourges in 1656. He entered among the Jesuits at Paris in 1673, and took the vows in 1690. He taught belles-lettres and philosophy in the schools of the society for some years, and was a preacher of distinction for twenty years. He died at Paris in 1730. Father Chamillard was very deeply versed in the knowledge of medals, and his erudition in this point is witnessed by the testimony of two undoubted judges, Vailant and Ezechiel Spanheim. He wrote a number of dissertations on particular medals in his own and other cabinets, some inserted in the *Mémoires de Trevoux*, and some collected in a volume entitled "*Dissertations sur plusieurs Medailles, Pierres gravées, & autres Monuments d'Antiquités*," *Par.* 4to. 1711. It is said, that notwithstanding his connoisseurship, the rage for possessing *uniques*, which is so apt to seize a collector, caused him to be imposed upon with respect to two medals, a Pacatianus and an Annia Faustina, which, after exercising his erudition and talent at conjecture in two elaborate dissertations, were proved to be entirely fictitious. Father Chamillard published a learned edition of "*Prudentius, in usum Delphini*," *Paris*, 1687, 4to. *Moreri*.—A.

CHAMILLART, MICHAEL DE, a minister of state more memorable for his rise and private character than for his capacity, born in 1651, was the son of a master of requests and intendant of Caen. Michael was brought up to his father's profession, and became a counsellor of the parliament of Paris. He was an easy good-tempered man, who employed his time more in acquiring a dexterity at all kinds of games used in polite company, than in the study of law. He particularly excelled at billiards; and as the king, Lewis XIV., was fond of this game, the courtiers who composed his party were desirous of associating Chamillard. On their recommendation, he was introduced at Versailles, where his modest and respectful manners, and skill in play, greatly ingratiated him with the king. He still attended on the courts of law; but his frequent engagements at Versailles broke in upon the hours of business. On this occasion an incident happened, highly honourable to his probity. A client whose cause he was engaged to report, having a decision made against him, complained that a paper essential to the support of his case had never been adverted to. Chamillard denied having ever seen it; the client protested that it was sent to him; and at length, on a search,

it was found untouched in the bag. Chamillard read it, perceived its importance, and confessing that his negligence had occasioned the man's loss of the sum in debate, amounting to 20,000 livres, bid him call upon him the day but one after, when he would pay it out of his own pocket. Chamillard was then far from rich; by the means of friends, however, he made up the sum, and paid it; at the same time determining never again to be the reporter of a law-suit. The favour of the king and mad. de Maintenon, however, soon indemnified him, by success in his career as a candidate for public employments. He was made an intendant of the finances in 1689, and controller-general in that department in 1699. Sensible of his deficiencies, he would have declined this arduous station; but the king, who had a high opinion of his own knowledge, and flattered himself with having ministers of his own training, promised to be his second. Chamillard did his best; and though in this declining period of French prosperity he was driven to many trifling and unpopular expedients, his private worth and amiable manners preserved him many powerful friends. The king persisted in supporting the minister of his own formation; and in 1701 raised him to the still more difficult post of war-minister. But the public misfortunes, and his notorious incapacity, compelled him and his master at length to submit to the voice of the nation; and he resigned both places in 1708 and 1709. After this disgrace, he lived at Paris, and at his seat of Courcelles, visited by the best company, and universally esteemed for his moral qualities. The marriage of his only daughter, though it deprived him of the advantage of high alliance, afforded another proof of his sense of honour and justice. While only a counsellor he had contracted a great intimacy with a brother of the profession named Dreux. Dreux, who was much the richer man, had a son born at the time of the birth of Chamillard's daughter. From friendship, Dreux proposed making a match between the two infants, which Chamillard for some time opposed on account of the inequality of their fortunes. It was at length, however, agreed upon, and the two friends gave each other their words. By the time the young people were of marriageable age, circumstances were so much changed, that Dreux in his turn made the objections of generosity, and would have discharged the minister from his obligation. But Chamillard insisted on performing his contract, and he procured the ennoblement of his

representations of the ridiculous, as observed in city societies. He was a Parisian, and died in 1701. His works were published at Paris in 2 vols. 12mo. 1742. Some of them were composed in conjunction with la Fontaine, or at least from his stories. *Nouv. Dict. Hist.*—A.

CHANDLER, SAMUEL, an eminent divine among the English dissenters, was born in 1693, at Hungerford, in Berkshire, where his father was pastor of a congregation of protestant dissenters. He received his academical education first under Mr. Moore of Bridgewater, and afterwards under Mr. Sam. Jones of Tewksbury, at which last seminary he had for fellow-students Butler and Secker, who became distinguished prelates of the church of England. Chandler left the academy with a good store of critical and biblical learning; and, commencing a preacher, was chosen minister of the dissenting congregation at Peckham, near London. He married, and had a family; when being induced to venture his wife's fortune in the South-sea scheme, he lost it all. As the income of his place could not afford him a support, he opened a bookseller's shop in the Poultry, which he kept two or three years, still continuing to discharge his duty as a minister. Being appointed to preach a weekly evening-lecture at the Old-Jewry meeting, he delivered some sermons on the miracles of Christ, and the truth of the Christian religion, which he threw into the form of a treatise, and published in 1725, in an 8vo. vol. entitled, "A Vindication of the Christian Religion, in two parts:" the first of these contained a discourse on miracles; the second, an answer to Collins's *Grounds and Reasons of the Christian Religion*. This work gained him considerable reputation, and contributed to his being chosen minister of the congregation of the Old-Jewry, which situation he occupied with great credit, first as assistant, then as pastor, for forty years. He was an instructive and animated preacher, and assiduous in the discharge of all the duties of his function. In 1727, Mr. Chandler published "Reflexions on the Conduct of the modern Deists, in their late Writings against Christianity;" with a preface in favour of the rights of private judgment, in answer to some remarks of Dr. Rogers: and, in the following year, he published "A Vindication of the Antiquity and Authority of Daniel's Prophecies, and their Application to Jesus Christ."

While he thus approved himself a strenuous defender of the truth of revealed religion, he displayed his abhorrence of the persecuting spi-

rit which has been too much allied with it, by translating "The History of the Inquisition by Philip a Limborch," in 2 vols. 4to. 1731; to which he prefixed "A large Introduction, concerning the Rise and Progress of Persecution." This last piece, which was written with learning and freedom, involved him in a controversy with Dr. Berriman, and occasioned the publication of two or three pamphlets on each side. Pursuing the topic of religious liberty, he published, in 1732, a letter to Dr. Gibson, bishop of London, concerning the repeal of the Test-act. Having formed a design of writing a commentary on the Hebrew prophets, he began it by publishing, in 1735, "A Paraphrase and critical Commentary on Joel," 4to. He afterwards proceeded a great way in Isaiah; when being convinced, by the lectures of Schul-tens, that a more extensive knowledge of the Oriental tongues than he possessed was requisite for the task, he suspended his design, and never completed it. In 1736 he republished his introduction to the history of the inquisition in an enlarged form, under the title of "The History of Persecution; in four parts: 1. amongst the heathens; 2. under the Christian emperors; 3. under the papacy and inquisition; 4. amongst protestants: with a preface containing remarks on Dr. Rogers's *Vindication of the civil Establishment of Religion*;" 8vo. Nor did he long remit his controversial warfare with deism; for in 1741 appeared his "Vindication of the History of the Old Testament;" and in 1742, his "Defence of the Prime-ministry and Character of Joseph;" both in answer to Thomas Morgan, whom, according to Dr. Leland, he clearly convicted of falsehood and misrepresentation. In 1744 he published "The Witnesses of the Resurrection of Jesus Christ re-examined, and their Testimony proved entirely consistent;" which is accounted a clear and judicious summary of the argument on that important point of scripture-history. He next employed his controversial pen on "The Case of Subscription to explanatory Articles of Faith, as a Qualification for Admission into the Christian Ministry," &c. 1748, 8vo. It was about this period, that, taking a journey into Scotland with the earl of Finlater, his literary reputation induced the universities of Glasgow and Edinburgh to confer upon him, without any solicitation, the degree of D.D. He was afterwards elected a member of the Royal and Antiquary Societies. At the death of George II. in 1760, his zeal for that monarch led him to publish a

sermon, in which he compared him with king David. The justness of the comparison might in several views be disputed; but a writer of some humour and smartness chose, in a small piece entitled, "The History of the Man after God's own Heart," to take it up as a grievous affront to the memory of the English king; and laid a heavy load of censure, partly in a grave, partly in a ludicrous strain, on the character of the Jewish monarch. The foundation of this piece was Bayle's article of *David*, in his Dictionary. Dr. Chandler was not a man to pass over such an attack upon himself, and upon a character so renowned in scripture. He replied with great gravity, and not a little asperity, in a "Review of the History of the Man after God's own Heart;" and he afterwards more fully investigated the subject in a "Critical History of the Life of David," &c. 2 vols. 8vo. 1766. This is a work of great judgment and erudition; and that part of it which contains an explanation of the Psalms referring to that king, is particularly admired for its critical sagacity. Before it was entirely printed, the author died, May, 1766, in the seventy-third year of his age. He was considered, both by churchmen and dissenters, as one of the leading persons of his class in point of learning and abilities; and he is said to have had liberal offers of preferment in the established church, should he have chosen to conform to it. Such a step, however, would have destroyed that influence and authority among his brethren, which was probably not a little flattering to himself, and which he rendered useful to persons in power, who found it their interest to pay him a respectful attention. Dr. Chandler planned and actively promoted the useful scheme of a fund for the widows and orphans of dissenting ministers. Besides the works above noticed, he printed a number of single sermons and pamphlets, on occasional subjects. After his death, four volumes of his sermons were published, according to directions in his will, by Dr. Amory, in 1768; and in 1777 was published in one vol. 4to. his "Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians;" with a "Commentary on the two Epistles of St. Paul to the Thessalonians." *Biogr. Britan.*—A.

CHANTEREAU-LE-FEVRE, LOUIS, a learned antiquary of the 17th century, was born at Paris, in 1588. He distinguished himself by his knowledge of jurisprudence, history, politics, and belles-letters, and he was not less estimable for the qualities of his heart than for those of his understanding. Lewis XIII. raised

him through successive posts to that of intendant of the finances of the duchies of Bar and Lorraine. During his exercise of this employment he made himself perfectly acquainted with the affairs of the country, and composed from original records, "Historical Memoirs of the Houses of Lorraine and Bar," of which the first part only has appeared at Paris, 1642, fol. He published other works relative to particular points of French history; and after his death, his son Peter, who was also a man of learning, published his "Treatise on Fiefs," 1662, fol. In this he supports the opinion, judged erroneous, that hereditary fiefs commenced only after the time of Hugh Capet. He was greatly esteemed by the men of letters of his time, of whom he held a weekly assembly at his house. He died at Paris in 1658. *Moreri. Nouv. Dict. Hist.*—A.

CHANUT, PETER, a native of Riom, was ambassador of France to Christina queen of Sweden. After being long resident at that court, he was French plenipotentiary at Lubeck from 1650 to 1653, and then ambassador to Holland till 1655, when the king recalled him to assist in his councils. In all these employments he gave distinguished proofs of his fidelity and capacity. Many of the letters of Grotius are addressed to him. He died in 1662, at the age of sixty-two. After his death a publication of curious memoirs, taken from his dispatches, was given by M. Linage de Vauciennes. *Moreri.*—A.

CHAPELAIN, JOHN, a French poet and man of letters, was the son of a notary in Paris, where he was born in 1595. He received a literary education under masters of eminence; and, on leaving the schools, became tutor to the children of the marquis de la Trousse, grand-marshal of France, and afterwards steward to that nobleman. He continued seventeen years in that family, during which he translated "Guzman d'Alfarache," from the Spanish, and also turned his studies particularly to poetry. He raised a reputation for taste and knowledge in this art, by his critique on the Adonis of the cavalier Marino, prefixed to a Paris edition of that poem in 1623. An ode to cardinal Richelieu, a critique on the Cid, and other proofs of literary abilities, gave him such credit, that he was regarded as a sort of oracle in matters of taste. Unfortunately, he thought himself as able to write an original work, as to judge by rule of the productions of others; and he undertook to compose an epic poem on the subject of Joan d'Arc. After the expectations of the public had been a long time

excited, the first twelve books of his "Pucelle; ou, la France délivrée," appeared in 1656, with all the pomp of royal typography and fine engraving; and by the aid of court-influence was pushed through six editions within eighteen months. This publication was, however, the death-blow to his fame; and the name of Chapelain as a poet has associated the same ideas in France with that of Blackmore in England. The wits conspired to cover his Pucelle with ridicule. The harshness of its style and versification was a perpetual subject of ludicrous satire; and Boileau, Racine, and la Fontaine, are said humorously by way of penance to have imposed upon themselves the obligation of reading a certain number of pages of this poem when they had committed a fault against language. In vain did the learned Huet maintain that every rule of the epopœa had been observed in the Pucelle, and that it was deserving of the highest admiration; a few lines of Boileau were infinitely more effectual on the other side; and so complete was the decision of the public against it, that the twelve additional books, though written, never appeared, but remained in MS. in the king's library. This poetical defeat, however, had no effect in subverting Chapelain's interest at court. He enjoyed larger pensions than any other literary man; and it is not without apparent envy that Boileau calls him "le mieux renté de tous les beaux-esprits" (*Sat. IX.*), "the best-incomed of all the wits." When Lewis, at the persuasion of Colbert, in 1662, granted pensions to all the men of literary reputation in Europe, Chapelain was the person to whom the formation of the list was entrusted; and it will not be doubted that the possession of such a power brought him more homage, than his failure as a poet had lost him. He was, moreover, deserving of the attachment of his friends, from a private character of great worth. He was mild, obliging, sincere, and prone to do good offices. Though somewhat inclined to avarice, he was not ambitious of high posts; and he had the philosophy to refuse the place of preceptor to the first dauphin, to which the duke of Montausier had nominated him. Even Boileau pays an honourable testimony to his moral qualities. He died in 1674, and left behind him a property which very few better poets have equalled. His works, besides those mentioned, are a few odes, a "Dialogue on the Reading of old Romances," and some miscellaneous pieces on literary topics. *Moreri. Nouv. Dict. Hist.—A.*

CHAPELLE, CLAUD-EMMANUEL L'HUIL-
LIER, a French wit and poet, was the natural

son of Francis l'Huillier, master of the accounts. He received his name from his birth-place, the village of la Chapelle, between Paris and St. Denys. His father gave him a very liberal education; and he learned philosophy under the famous Gassendi. His talent, however, lay chiefly in poetry, of the pleasant and easy kind, and he was particularly successful in double rhymes. His character was gay and voluptuous, and his lively and convivial disposition made him a welcome companion in the societies of the great and the witty. His "Journey to Montpellier," written in conjunction with Bauchaumont, and forming a peculiar mixture of prose and verse, is a model of that pleasurable facility which is more rare than correctness and elevation. The conversation of Chapelle was in the same style with his writings; and abounded in humorous sallies, uttered with little respect of persons. He preferred an epicurean liberty, to the chance of rising to posts of consequence which his connexions afforded him; and, after passing an unshackled life of about seventy years, provided for by a moderate annuity, he died at Paris in 1686. A new edition of his "Voyage" (Journey), was given by le Fevre de St. Marc, in 1755, 2 vols. 12mo. Chapelle was also the author of some "Fugitive Pieces in verse and prose," annexed to the above edition. *Moreri. Nouv. Dict. Hist.—A.*

CHAPELLE, JOHN DE LA, of the French academy, was born at Bourges in 1655. His father, who was well descended, was a professor of law in that university, and king's counsellor. He purchased for his son the post of receiver-general of the finances at Rochelle; but the ambition of the youth was not confined to the career of a man of business. Captivated with the glory acquired on the theatre, he became an imitator of Racine, and composed a number of dramatic pieces, which were performed with more or less success. They were far, however, from being rivals to the works of that great master; and owed the success they met with chiefly to the acting of Baron, and to a due attention to stage-effect. The most popular was on the subject of Cleopatra. He tried his talent also in comedy; and a light piece of the farcical kind, entitled, "Les Carrosses d'Orleans," kept its place on the theatre. La Chapelle attached himself to the prince of Conti, who made him his secretary in 1687, and dispatched him to Switzerland on business of importance to that house. The king also employed him in that country on public affairs; and he gave a proof of his patriotism and

political knowledge in a series of "Letters from a Swiss to a Frenchman, on the true Interests of the Powers at War;" the object of which was, under a feigned title, to dissuade Europe from its league against a monarch now, at least, no longer to be dreaded. He had already been received a member of the French Academy, in 1688, and he several times occupied the chair at its public sittings, and acquitted himself with applause. He had the misfortune to displease the formidable Despreaux, who launched against him an anonymous epigram; but la Chapelle was too well supported to be much hurt by it: moreover, his private character was such as to obtain general regard and esteem. He died at Paris in 1723, aged sixty-eight. Besides the works above mentioned, he wrote "Historical Memoirs of the Life of Armand Bourbon Prince de Conti," printed in 1699, with the account of the obsequies of that prince; and "The Loves of Catullus and Tibullus," two separate works, forming a kind of romance, of which the facts and sentiments contained in the works of those poets were the basis. *Moreri. D'Alembert, Hist. des Memb. de l'Acad. Fr.—A.*

CHAPMAN, GEORGE, one of the early English dramatic poets, and the first translator of all Homer's works, was born in 1557. He had part of his education at Trinity-college, Oxford, where he distinguished himself for classical learning. He left the university at an early age, and came to the metropolis, where he cultivated an acquaintance with the wits of the day, Shakespeare, Spenser, Marlow, Daniel, &c. It does not appear what was his plan of life or profession; nor is he known to have publicly commenced author till 1595, when he printed a poem entitled, "Ovid's Banquet of Sauce," &c. He had probably, however, been for some time employed upon Homer, as his translation of seven books of the Iliad appeared in 1596. Fifteen books were printed in 1600, and at length the whole poem was published without date, dedicated to prince Henry, which circumstance fixes its appearance not later than 1603. Before this period he had commenced a writer of comedy; and for a considerable number of years he was a fertile author of dramatic performances, both comic and tragic, many of which were popular. He wrote occasionally in conjunction with Jonson, and was a rival in fame to that celebrated writer. In 1614 he published his version of the Odyssey; and soon after completed the translation of all Homer's works by the *Batrachomyomachia* and Hymns. He also translated

Museus and Hesiod; though as to the latter, it is uncertain whether his version was ever printed. A variety of other works, original and translated, employed his laborious life, which concluded in 1634, at the age of seventy-seven. His intimate friend, Inigo Jones, erected a monument of Grecian architecture to him at the church of St. Giles in the Fields, which was destroyed with the edifice. Chapman was much esteemed in his time, both for his poetical and his moral character. He may now be regarded as one of our extinct poets, being known neither on the stage or in the closet, except to some curious enquirers; yet his merit in introducing Homer to the knowledge of his countrymen ought to preserve his name from oblivion. His translations of that bard, though rude, incorrect, and rendered tiresome by a protracted measure of lines of fourteen syllables, are by no means deficient in spirit, and afford several examples of the naturalisation of the Homeric compounded epithets, which have been happily employed by his successors. It is no small praise of Chapman's Homer, that Waller, according to the report of Dryden, could never read it without a degree of transport; and that Pope found his account in studying it with attention. His critical additions to his translations do not raise him high as a scholar; and his accurate knowledge of the Greek can scarcely be admitted. *Biogr. Britan.—A.*

CHAPPE D'AUTEROCHE, JOHN, astronomer, was born at Mauriac, in Upper Auvergne, on the 2d of March, 1728. His father was John Chappe baron of Auteroche, and his mother, Magdalen de la Farge, was the daughter of Peter de la Farge, lord of La Pierre. The rank and opulence of his parents placed him in a situation which may be deemed fortunate to the culture of mental power by those who have felt the difficulty of acquiring the means of improvement; but concerning which some doubt at least may be entertained by such as are aware of the stimulus afforded by necessity, and the apathy which too great facility of acquisition is calculated to produce. The active disposition of our author opposed this last effect. He derived every advantage from the excellent education which his parents had the power of bestowing. He began his studies at the Jesuits'-college at Mauriac, which he continued at Paris at the college of Louis le Grand, at that time occupied by the same company, and in which he maintained a general thesis at the end of his physical course with the greatest applause.

From the earliest infancy he displayed a sin-

gular attachment to mathematical knowledge and the art of design. His leisure hours were employed in drawing plans and making calculations. The amusements of his infancy were such as constitute the serious occupations of men. During his course of philosophy, he became acquainted with a Carthusian, named don Germain, who was struck with the abilities of the young man, and found a pleasure in teaching him the elements of mathematics and astronomy; to the latter of which studies he devoted himself so much, that a large portion of his nights were applied to observation whenever the serenity of the sky allowed the heavenly bodies to be seen.

Father de la Tour, who was then principal of the college, was also struck with this instance of early ability and power, and communicated the incident to M. Cassini, who was desirous of seeing his works. He viewed them with astonishment, and immediately determined to cultivate talents of such uncommon value. He caused him to form plans of several of the palaces of France, employed him to assist in drawing the general map of that kingdom, and by way of rendering his astronomical talents useful, he set him to translate the Tables of Halley into French. These were published in the year 1752, with considerable additions, which shewed not only that he thoroughly understood the principles of the original, but was even then capable of enlarging and extending their results.

In the following year, he was employed by the French government to make several surveys in the district of Bitche in Lorraine, particularly those relating to a forest which surrounds the town of the same name. There can scarcely be a situation less favourable, from the general state of the weather, to astronomical observations than that of the town of Bitche; and in addition to this difficulty, the abbé Chappe was without instruments. But these inconveniences gave way to his exertions. He procured a quadrant from Mr. Le Prince, which instrument, together with a telescope and a clock, became the furniture of his temporary observatory, where he determined the position of the town, which till then had been wanting in the local geography of that district. On his return from this expedition, he was elected a member of the Royal Academy of Paris; and on the 17th of January, 1759, he was appointed to the place of assistant astronomer, vacant by the promotion of Mr. Lalande to that of associate. In the following year, he observed the two comets which appeared, and communicated

to the academy the detail of his observations, together with deductions of the theory of their orbits. He also added a connected series of observations on the zodiacal light which he had made at the same time; with an account of an aurora borealis which had appeared during his observations.

Soon after this period, the abbé engaged in an expedition of much greater importance. The transit of Venus over the disk of the sun, which was to happen on the 6th of June, 1761, at that time engaged the attention of the whole philosophical world. To render the results of the observations of so rare and interesting a phenomenon most useful to astronomers, it was necessary that they should be made at places duly situated at considerable distances from each other on the face of the globe. Two of the positions selected for this purpose were Tobolsk the capital of Siberia, and the island Rodrigo in the Indian Sea. The celebrated Pingré undertook to repair to the latter place, and Chappe engaged to make his observations in the north. He left Paris on this expedition at the end of November, 1760, passed through Vienna, and arrived at Petersburg on the 13th of February following. The Russian astronomers had departed near a month before, and there was not a moment to be lost to secure his arrival at Tobolsk before the ensuing thaw. Some delays, however, intervened; but at length he departed, at the risk of being surprised by the thaw in the midst of the vast forests of Siberia, or being overwhelmed in the defiles of the mountains by the enormous masses of snow which at that period fall down. He had the good fortune to arrive at Tobolsk on the 10th of April, after a route of about 800 leagues from Petersburg, only six days before the frost broke up.

Immediately after his arrival he presented the orders of the empress to Mr. Ismaeloff, governor of the town, to whom the public is indebted for a valuable chart of the Caspian Sea. This officer performed his duty in seconding the operations of the abbé Chappe with a degree of intelligence and zeal equally honourable to his own attachment for the sciences. An observatory was constructed as speedily as possible, where our astronomer lost no time in fixing and adjusting his instruments, and soon afterwards had good observations of a solar and lunar eclipse, by means of which the longitude of the place was well settled.

On the 5th June, 1761, every thing was in readiness for observation, but on the evening of that day the sky was overcast. The anxiety

of the abbé at this discouraging prospect, which threatened to deprive him of the great object for which he had risked so much, may more easily be conceived than described. The state of the weather continued till near the time of observation, when to his extreme satisfaction it cleared up, and he made his observations with the utmost accuracy in the presence of Mr. Ismaeloff, count Pouschkin, and the archbishop of Tobolsk. Dispatches of the particulars were forwarded to Petersburg and Paris as early as possible by a courier sent by the governor for that purpose.

The abbé remained about three months at Tobolsk after this observation, at the end of which period the state of his health, which could no longer resist the inclemency of the situation, became an additional inducement to hasten him towards a more southern climate. He returned by Catharineburgh, more to the southward than the road by which he came, to Tobolsk, and arrived at the former place after much fatigue and danger, as well from the local difficulties of the country as the ferocity of its inhabitants. He visited the mines at Catharineburgh, of which he has given an interesting account; and proceeded thence to Casan, and at length reached Petersburg, where the empress endeavoured to attach him to her service, by an offer of the same place which had been occupied by Mr. De l'Isle. But, however flattering these offers were, they did not afford an inducement sufficient for him to quit his native country and the service of his king. He remained no longer at Petersburg than till the spring rendered the navigation free, when he embarked for France, and arrived there in August, 1762, after an absence of near two years.

The difficulty of the roads, and the haste with which he was at most times obliged to travel, were by no means favourable to scientific observations. Nevertheless he made remarks of every kind. His barometrical observations afforded him the means of taking a kind of level during his whole journey, of which he has given an engraved section. From this section it appears that the face of the country in Siberia, at least where he travelled, is much less elevated than is generally thought. But, as the author of his eulogy with justice observes, it was not to be expected that he could make experiments of this nature under such circumstances with the requisite degree of precision, for which reason this writer thinks they are less to be depended on than his other observations. He also examined the nature of the soil and its

productions; the rivers, mountains, volcanoes, animals, minerals; the manners and customs of the inhabitants; and collected every thing which could tend to complete our knowledge of the vast empire of Russia.

The interval between his return and the time of preparation for the second transit of Venus, in June, 1769, was in great part employed in collecting and arranging these materials, out of which he formed a narrative of his travels, illustrated with charts, plans, sections, views, and other engravings necessary to complete the work, which appeared in the year 1768, in three volumes quarto. This great work has been justly esteemed, not as a mere collection of scientific facts, but as an interesting production with regard to the history of the origin and political economy of the nations he visited.

His astronomical functions were not, however, in the mean time neglected. The registers of the observatory, and the publications of the academy, afford valuable proofs of his diligence. Four entire years of observations of the eclipses of Jupiter's satellites; a singular observation of Mercury on the meridian, which he for the first time effected, by darkening his observatory, and adding a tube of two feet in length to the object-end of his telescope, at the extremity of which also the aperture was limited; several observations of eclipses; with a distinct account of a fact respecting the junction of a plus and minus flash of lightning;—these, and other additions to the general stock of philosophical knowledge, are evidences of his activity, and the ability by which it was directed.

Public arrangements had been made, by which it was morally certain that the approaching transit of Venus would be well observed in the north-west part of Europe; but the data required to be ascertained from this event demanded a set of observations to the south-west at the extreme point of California, namely, Cape St. Lucar. The abbé Chappe offered his services for this purpose, which were accepted, and he accordingly repaired to Cadiz, in order to embark on board the Spanish fleet for Vera Cruz. The probable time of departure of the fleet was, however, such as threatened a delay, which he concluded would be inimical to the object of his expedition. He therefore chose to cross the Atlantic in a small vessel manned by eight persons only, in which he happily arrived at Vera Cruz, whence he proceeded to Mexico; and was so well seconded in his efforts by the government of that place, that he reached California nineteen days before the computed day of observation.

An infectious disorder at that time raged in the district of California, where he proposed to make his observations. It was thought advisable that he should remove out of the reach of this danger. But he had one primary object which absorbed every other consideration. When the unhealthiness of the climate was urged to him on the evening of his departure from France, he replied, "that were he sure to die the day after making this observation, that certainty should not deter him;" and he showed by his conduct that this was not a vain boast. He determined to remain at the village of Saint Joseph, where he set up his instruments, and made his observations in the most complete and satisfactory manner. Three days after the transit his constitution gave way to the disorder, which had before attacked his companions. His resolution did not, however, fail him; and it is probable that he might have escaped with life, if he had been less determined to seize every possible opportunity of making astronomical observations. He was in a state of convalescence at the time of the expected lunar eclipse on the 18th of June, which he absolutely insisted upon sitting up to observe. The fatigue occasioned a relapse. During this last illness he expressed his conviction that he should not survive, and his satisfaction that the object of his mission had been completely accomplished before his death. He died the 1st of August, 1769, in his forty-second year. M. Pauli, a French engineer, the only surviving partner of this expedition, was commissioned to transmit his papers to the French Academy, which was accordingly done some time afterwards, and they were published under the direction of the younger Cassini.

The abbé Chappewas a stout man, of middling stature, and very lively in his actions. He was habitually cheerful, social, and disposed to friendship. His conduct was open and candid, and his rectitude unimpeached. As his mind was occupied in the ardent pursuit of greater objects, he paid little attention to the calls of interest or emolument. The leading events of his life have proved his intrepidity and firmness, perhaps at an expence to be regretted, notwithstanding all the advantages they produced.—W. N.

CHAPPEL, WILLIAM, a pious and learned English prelate of the 17th century, was born in 1582, of parents in narrow circumstances, at Lexington in Nottinghamshire. He was educated at Christ's-college, Cambridge, of which he became fellow in 1607. Continuing in college, as being without interest for advancement

in the church, he applied himself to the business of tuition, in which he obtained a reputation not surpassed by any one in the university. With great strictness of morals he united equal sweetness of temper; an union peculiarly happy for a tutor. He was also a skilful and formidable disputant: and of his powers in this respect a remarkable anecdote is related. When king James visited the university of Cambridge in 1624, he was entertained with an academical act. In one of the exercises, Dr. Roberts of Trinity-college was respondent; when he was pushed so hard by Mr. Chappel, that, unable to sustain the contest, he fainted away. The king himself, who was well practised in such combats, then took up the lance on the same side, but with no better success; upon which he declared himself happy that so redoutable a champion was at the same time so good a subject. Chappel, who was modest and unambitious, would have passed his life happily in these academical employments, had he not been rendered uneasy by some malicious calumnies, which are only hinted at in his life written by himself. He was removed from the scene by an unsought promotion to the deanery of Cashel in Ireland in 1633, obtained for him by Laud, then bishop of London. This prelate had then, probably, those further views of service from him which were opened next year, when he proposed to him undertaking the provostship of Trinity-college, Dublin, vacant by the promotion of Dr. Usher. Chappel would gladly have declined this burthensome post, but his excuses were not admitted, and he began to officiate as provost in August, 1634, though from some circumstance he was not sworn in to the office till 1637. It appears as if he was fixed upon for the purpose of opposing the puritanical spirit in doctrine and discipline, then very prevalent in both kingdoms; and carrying into execution certain new statutes, more favourable to the power of the crown, which Laud had introduced into the college with a new charter. His government, by its temper, steadiness, and regularity of discipline, so well answered the intentions of his patrons, that he was promoted, in 1638, to the bishoprics of Cork, Cloyne, and Ross, with the condition, however, that he should still hold his provostship. This he did till July, 1640; though, sensible of the approaching storm, he was very desirous of obtaining a small bishopric in England in lieu of his Irish preferments. He was violently attacked in the Irish House of Commons; and in 1641 articles of impeachment were exhibited against him before the Lords, the prin-

cipal of which turned upon the charges of breach of his oath as provost, and disaffection to the people of Ireland, shown by his discontinuance of an Irish lecture in the college. He was pushed hard, and his reply did not give satisfaction. That there was some ground for censure is rendered probable by the circumstance that two of his warmest adversaries were primate Usher, and Dr. Martin bishop of Meath. When party ran so high, a good man might easily incur blame; and it is not unlikely that Chappel's attachment to ceremonial observances, and his complaisance for his great patrons Laud and Wentworth, might have carried him too far. With much difficulty he obtained permission to embark for England, and he arrived at Milford-haven in December, 1641. At Tenby he was committed to gaol, as having left Ireland without licence, and it was not till after seven weeks that he was set at liberty on bond. To add to his misfortunes, the ship in which most of his property and his books were embarked, was lost. Thus reduced almost to indigence, and fallen upon "evil times," he retired to his native county, and at length fixing his residence at Derby, he died there in 1649. Though so learned a man, his time was so occupied with tuition, that he wrote no more than two or three pieces. These were, "*Methodus Concionandi*," *Lond.* 1648, 8vo. of which an English translation was also printed in 1656, entitled "*The true Method of Preaching*;" "*The Use of Holy Scripture*," *Lond.* 1653, 8vo.; and his own life, "*Vita Gulielmi Chappel*," twice printed. *Biogr. Britan.*—A.

CHAPUZZEAU, SAMUEL, a native of Geneva, was preceptor to William III. king of England, and afterwards governor of the pages of George duke of Brunswick-Lunenbourg, in which employ he died, "old, blind, and poor," at Zell, in 1701. He wrote various works in history, politics, and belles-lettres; of which are, "*A Description of Lyons*," 1656; "*An Account of Savoy*;" "*L'Europe vivante*," or the political state of Europe in 1666; "*Present State of the Electoral House of Bavaria*," 1673; "*Le Théâtre François*," 1674, treating on the use of comedy, the authors who support the theatre, the conduct of actors, &c; several comedies, under the title of "*La Muse enjouée, ou le Théâtre comique*." One of his most useful labours was putting in order and publishing the *Voyages and Travels of Tavernier*, first printed in French, 1675, 4to. An attack made upon the conduct of the Dutch in this work brought on a warm reply from Jurieu,

which Chapuzeau answered in a spirited manner. In 1694 he published the plan of an "*Historical, Geographical, and Philological Dictionary*," on which he had been fifteen years employed; but it never appeared. He complained that Moreri had made great use of his MSS. in compiling his own dictionary. *Moreri.*—A.

CHARAS, MOSES, a learned and skilful apothecary, was born at Uzes in 1618. He first practised in his profession at Orange, and then settled in Paris, where he obtained great reputation by his "*Treatise on the Theriaca Andromachi*," first printed in 1668. Of this heterogeneous compound, then regarded as the most admirable of medicines, he considered every single ingredient, and the effect of the whole united, which he rationally imputed chiefly to the opium it contains; and he composed a large quantity of it in presence of the magistrates, and the deputies of the faculty of Paris. He next distinguished himself by a series of experiments on the viper, the effects of its poison, and the utility of the several parts of that reptile in medicine. He gave an exact anatomical description of the organs furnishing the poison; but he maintained, against Redi and other enquirers, that this venom was never mortal of itself, but was only rendered so by the rage and fury of the animal. His two works on the viper were published in 1669 and 1672. Charas was then chosen chymical lecturer in the royal botanical garden, which office he filled with great applause during several years. He published the substance of his lectures in a "*Royal, galenical, and chymical Dispensatory*," first printed at Paris in 1672, and many times re-edited in different places. It was very popular, and is said even to have been translated into Chinese for the use of the emperor of China. The edicts against the Calvinists, in 1680, obliged Charas, who was of that persuasion, to leave his country. He withdrew to England, where he was honourably received by king Charles II., was admitted to a doctor's degree, and resided five years. Thence he passed into Holland, and practised with reputation at Amsterdam. The Spanish ambassador in that country engaged him to go to Madrid in order to undertake the care of the king's health, then much impaired. When in Spain, he pursued his experiments on vipers; and took pains to destroy a popular notion, that the vipers for twelve leagues round Toledo were deprived of their venomous qualities, in consequence of the miraculous operation of a holy archbishop of

that city some ages before. The envy of the Spanish physicians caused this attempt of his to be made a charge of heresy against him, and he was accordingly shut up in the prisons of the inquisition. The constancy of the poor old man could not hold out against the horrors of this situation, and he abjured his religion in order to obtain his liberty. He returned to France, and had the honour of being complimented by the king on his conversion. He was made a member of the Academy of Sciences, and died, a good catholic, at the age of eighty, in 1698. In the Memoirs of the academy for 1692 is a paper by Charas on a new mode of administering the quinquina. *Moreri. Haller Bibl. Med. Pract.*—A.

CHARDIN, JOHN, a celebrated traveller, was the son of a jeweller of the protestant persuasion at Paris, where he was born in 1643. He followed his father's profession, and at the age of twenty-one commenced his travels, whence he did not return till 1670. He had passed the greatest part of this interval in Persia; and he printed at Paris an account of the coronation of Soliman III. king of Persia, and the principal events of the beginning of his reign. Departing again for the east in 1671, he spent several years in Persia and the East Indies, and laid in a great fund of curious information concerning the state of those countries, which he made public after his second return. He was knighted at London in 1681 by Charles II. who made him his jeweller. He married the daughter of a French refugee in London, and died in that city in 1713. The travels of Chardin were published all together in ten volumes 12mo. 1711; and in 4 volumes 4to. 1735, at Amsterdam. They have been translated into English, German, and Flemish; and few books of the kind have maintained an equal character for authentic and valuable information. The religion, manners, products, commerce, &c. of the countries he visited, are faithfully described. He has even recorded many curious medical facts; and the relation of his own case, when attacked by a very dangerous fever at Gombron, which was cured by the country physicians, who employed the repeated affusion of cold water, has proved an instructive fact to modern practitioners. *Moreri. Haller Bibl. Med. Pract.*—A.

CHARENTON, JOSEPH-NICHOLAS, born at Blois in 1659, entered into the order of Jesuits, and was sent missionary to Persia. After spending fifteen years in that country, he obtained his recall, and thenceforth passed his time in study at Paris, where he died in

1735. He published a translation of two devotional tracts of Thomas à Kempis; and "The General History of Spain by Father Mariana, translated into French, with historical, geographical, and critical Notes, Medals, and Maps," 5 vols. 4to. Paris, 1725; a valuable preface is added, and the work is in considerable esteem. *Moreri.*—A.

CHARES, a native of Lindus, a disciple of the statuary Lysippus, is recorded as the fabricator of the famous Rhodian colossus of the Sun, a metal statue, the magnitude of which would scarcely have been credible to modern times, had not its description come down to us with so many particulars. It was seventy cubits in height; its fingers were equal in bulk to most statues; and few could embrace its thumb. It was overthrown by an earthquake after standing fifty-six years; and its ruins lay on the spot till the capture of Rhodes in 667 by the caliph Moavia, who sold its relics to a Jew merchant. They were then sufficient to load 900 camels. Though these enormous works were rather an abuse, than a laudable exertion of art, they however cannot but justify an exalted idea of the genius which could conceive, and the skill which could execute, such mighty designs. This is said to have employed the artist twelve years. It is probable that Chares was also the maker of some of the other colossal statues, of which there were 100 in the city of Rhodes. *Plinii Hist. Nat. L. 34.*—A.

CHARLES I. or CHARLEMAGNE, king of France, and emperor of the West, the only prince (says Gibbon) in whose favour the title of *Great* has been indissolubly blended with the name, was the eldest son of Pepin the Short by his queen Bertha. He was born about the year 742 at the castle of Ingelheim near Mentz; and at the death of his father in 768 succeeded to his throne in conjunction with his brother Carloman. He was then in the flower of his age, remarkably tall, robust, and active, and fitted both in mind and body to act a great part on the theatre of human affairs. The death of his brother Carloman in 771 left him, without a struggle or a crime, sole and absolute monarch of the Franks. Before this event, he had established his character for vigour and prudence by the defeat of Hunalde the revolted duke of Aquitaine. He made a political marriage with the daughter of Didier king of the Lombards, to effect which he divorced the wife to whom he was already united; but a quarrel with Didier induced him to repudiate his daughter within the first year.

A revolt of the Saxons was one of the first events that exercised the arms of Charles when become sole sovereign. He defeated them in a battle near Osnabrug, and pursuing his advantage, took, after a bloody resistance, their capital of Eresburg, and demolished the famous idol of the nation, the god Irminsul. After granting peace to this people, he marched into Italy in 773, on the pretext of delivering the holy see from the oppressions of the Lombards. Forming the sieges of Verona and Pavia at the same time, he took in the first the widow and children of his brother Carloman, who had sought refuge in Italy from his jealousy; and they never again appeared to disturb his quiet. In Pavia he obtained possession of the person of Didier, whom he carried into France, after completely extinguishing his Lombard kingdom. During the siege of Pavia, Charles paid a visit to Rome, entered it in peaceful triumph, and confirmed his father's donation to the Roman pontiffs. Pope Adrian I. in return recognised him for patrician of Rome and king of Italy. Charles further secured his newly acquired sovereignty by causing himself to be crowned king of Lombardy by the archbishop of Milan. A new revolt of the Saxons in 774 recalled him into their country. He again defeated them with great slaughter, strengthened with new works the fortress of Eresburg, and obliged them to purchase a peace by giving hostages. It was, however, many years before he could completely subdue the free spirit of the Saxons, who looked upon all his attempts to convert them to Christianity as only meant to enslave them, and could be bound by no oaths or treaties. The ambition of Charles was excited by a new object in 778, when several Moorish lords in the north-western parts of Spain implored his protection, and invited him to accept their vassalage. He assembled an army in Aquitaine, crossed the Pyrennées, penetrated as far as Saragossa, which he took, and received the submission of all the neighbouring governors. But on his return, whilst his army, loaded with booty, was engaged in the passes of the mountains, the rear-guard was attacked by the Gascons at Roncevaux, and suffered great loss. This is the action, so famous in the annals of romance, which proved fatal to many of Charlemagne's knights, and among the rest to the celebrated Roland or Orlando, said to have been his nephew. In 780 new troubles in Italy induced him at the head of an army to revisit that country. At his approach all was pacified, and he appeared with equal splendour and

power at all the places which he honoured with his presence. He kept his Easter at Rome, where Adrian gave the royal unction to two of his sons; Pepin being declared king of Lombardy or Italy, and Lewis of Aquitaine. On his return to France, he settled Lewis, though only a child, in his dominions; and he received the homage of Tassilo, the powerful duke of Bavaria. In 782 a fresh rebellion of the Saxons provoked Charles to an act of severity, which has, more than any other deed of his reign, subjected him to the charge of a sanguinary temper. On the flight of Witikind, the Saxon leader, and the defeat of his army, the principal dukes of the nation came with their followers to make their submission to Charles. By his orders, his troops at a signal given invested the Saxons, and 4500 of them who had been in the battle were led to a small river which flows into the Weser, where their heads were struck off. Witikind himself, with Alboin, another leader, were afterwards induced to put themselves into the hands of Charles, received baptism, and being sent back into their own country, kept their people quiet for several years, and promoted their conversion. Some subsequent years were spent in the reduction of Tassilo, who had acted in a hostile manner towards Charles; and in many bloody contests with the Pannonian Huns, or Avars, whom, by means of his son Pepin, he at length entirely subdued, laying desolate the seat of their chagan and all the surrounding country. Meantime another revolt of the brave Saxons was chastised by imposing on them the obligation of delivering up a third part of their army, which Charles settled on the maritime coasts of Holland and Flanders. The oppressions which pope Leo III., the successor of Adrian, underwent, caused Charles again to pass into Italy; and the year 800 was rendered memorable by his reception of the imperial crown from the hands of the pope, together with the revived titles of Cæsar and Augustus, and emperor of the Romans, which have ever since been annexed to the German empire. Though it is affirmed that Charlemagne did not seek or expect these honours, yet he showed himself tenacious in maintaining them, and insisted on being recognised in his imperial capacity by the court of Constantinople. He negotiated with the empress Irene, who sent him a proposal of marriage; and on the dethronement of that cruel devotee by Nicephorus, the new emperor was glad to reserve the title of emperor of the East to himself, and grant to Charlemagne that of emperor of the West, and

likewise to fix the limits of their several possessions in Italy.

Charlemagne, by his martial successes, and by the wisdom of his government, was now become famous throughout the western world; and he was not only respected by the Moors of Spain and Africa, but even the haughty and potent caliph Haroun al Raschid sent him an embassy of friendship. Haroun, who was master of the most civilised if not the most warlike part of the world, made Charlemagne the present of a clock, the first ever seen in his dominions; and he gratified the piety of the western monarch by ceding to him the holy places in Jerusalem. After this period the arms of Charlemagne found little employ except in repressing the inroads of the Danes or Normans, and in appeasing fresh commotions among the Saxons. His empire had nearly attained in Europe the extent of that of ancient Rome. To the kingdom of France, which then comprised the Low-countries and all the left bank of the Rhine, he had added Aquitaine, Gascony, the country of the Pyrennées, and Catalonia. In Italy, as king of the Lombards and patrician of Rome, he reigned from the Alps to the borders of Calabria. He united under his sceptre all the nations of Germany, the pagan tribes on the north-east and the borders of Poland excepted. And by his conquest of the Avars, he obtained possession of Hungary, Transylvania, Istria, Croatia, and Dalmatia, with the exception of the maritime towns, which were left to the emperor of the East. His declining years were darkened by the death of his sons Pepin and Charles. He had the mortification also to foresee the impending ravages of the piratical Danes and Normans, to whose force he had himself probably contributed, by obliging so many of the Saxons to take refuge in those countries. He provided against them, however, in the best manner possible, by establishing an armed marine at all his ports, on board of which the neighbouring lords were bound to serve in case of invasion. In 813 he associated in the empire his surviving son Lewis king of Aquitaine, at the same time causing Bernard, natural son of Pepin, to be proclaimed king of Italy. The beginning of the succeeding year, 814, closed the life of this great prince at Aix la Chapelle, in the seventy-second year of his age, and forty-sixth of his reign reckoning from his father's death. He was interred in the church of Notre Dame in that city, which he had himself built; and the general regret of his subjects supplied the place of a monumental eulogy.

The bodily activity and warlike disposition of Charlemagne are sufficiently displayed in the foregoing sketch of his actions; but these are the least meritorious parts of his character. Like all truly great men, he was easy and familiar in his manners, and simple in his modes of living. In his ordinary dress he was much less sumptuous than the lords of his court, though on great occasions he knew how to appear in all the splendour of empire. He was indefatigable in his application to the cares of government; and in the numerous diets that he held in different parts of his dominions, he passed a variety of useful laws and regulations, called capitularies, which, if not exhibiting the enlarged views of a great legislator, were yet laudable attempts to improve the polity of a barbarous age. His love for learning, and liberal efforts to promote it, deserve the highest commendation. He drew learned men from all parts, and placed them at the head of institutions for education. In particular, he invited the famous Alcuin from England, made him his companion, and took his advice in all matters for the promotion of letters and science. He instituted a kind of rude academy in his court, every member of which assumed some celebrated name of antiquity. He collected all the ancient songs relative to the history of the Franks and Germans; and at his meals he caused to be read passages from the historians or fathers. As to his own literary acquisitions, they have been variously represented, and probably exaggerated; it is certain, however, that he was sensible to the honour attached to learning, and that he carried his curiosity through all the branches of knowledge at that time cultivated. According to the fashion of the age, he was eminently religious, and interested himself greatly in the reformation of the clergy, while at the same time he exalted and enriched the order. Indeed, though by the vigour of his own character he suppressed the spirit of clerical usurpation, the great authority he conferred on churchmen laid the foundation of their tyrannical jurisdiction over his successors. His morals were not over-strict, and nine wives or concubines, with many transient amours, attest his sensibility to the charms of the fair sex. With respect to other indulgences, he was sufficiently temperate. His many wars for the sake of conquest prove that, in common with other great kings, he little regarded the loss of human lives; and his treatment of the Saxons might subject him to the charge of cruelty, did not the general mildness of his administration retrieve his character in that re-

spect. On the whole, it may be acknowledged that the title of *Great* was not unworthily bestowed on a monarch, who not only aggrandised his dominion so as to place it among the most extensive empires recorded in history, but civilised it by learning, and rendered it flourishing by the arts of peace. *Moreri. Mod. Univers. Hist. Gibbon. Millot Elem.—A.*

CHARLES II. surnamed the BALD, king of France and emperor of the West, was the son of Lewis the Debonnaire by his second wife, Judith of Bavaria. He was born at Francfort on the Mayne in 823; and on the death of his father, in 840, succeeded in the partition of his dominions to the kingdoms of Neustria and Aquitaine. The year after his accession, he had to defend himself against his elder brother Lothaire, emperor and king of Italy, and Pepin the younger, claimant of the kingdom of Aquitaine. Charles, in conjunction with his brother Lewis of Bavaria, who was also attacked by Lothaire, gained a memorable victory over Lothaire and Pepin at Fontenai in Burgundy. The civil war, however, still continued, till a peace and new division of territory took place between the three brothers, by which Aquitaine was confirmed to Charles, together with all the country lying between the rivers Loire and Meuse. These intestine quarrels had so weakened the princes, that France long remained a prey to hostile invasions. The Bretons, under their duke Nomenoe, revolted; a large party in Aquitaine supported the cause of Pepin, who, after various fortune, was at length delivered to Charles, and put into a monastery. But the most cruel and formidable enemies of France were the Norman pirates, who penetrated up the rivers to the interior parts of the kingdom, sacked and burned every thing in their way, and even laid under contribution Paris and Rouen. Charles, unable to expel them by force, was obliged to purchase their retreat by large sums of money; and this weak policy only encouraged their return in larger bodies. The misgovernment of this prince, the infinite evils which afflicted his country, and above all, the displeasure of some of the most powerful prelates, caused such a general conspiracy against him, that in 858 he was solemnly deposed, and his brother Lewis of Germany was invited to come and take possession of his crown. By artful management, however, he obliged his brother to retire, and recovered his authority. On the death, without legitimate issue, of Lothaire, who had possessed the kingdom of Lorraine, Charles seized upon the inheritance, and

divided it with his brother Lewis of Germany. This made a considerable addition to his dominions; and in a subsequent quarrel with pope Adrian II. he maintained the rights of his crown with success. On the death of the emperor Lewis II. without male heirs, Charles marched an army into Italy, and received the imperial crown in 875 from pope John VIII. the pontiff affecting to bestow it as of his own authority. His brother Lewis of Germany disputed the empire with him, but without success. Lewis soon after died, and Charles attempted to despoil his son of his share of the kingdom of Lorraine, but was defeated by his nephew. Charles again, at the instance of the pope, marched into Italy; but hastily returning on account of the critical state of affairs at home, he fell ill by the way, in consequence, it is said, of poison given him by a Jew physician, but more probably from a relapse of a dangerous disease he had suffered the former year; and died at the cottage of a peasant at Briord in Bresse, in October, 877. He was in the 54th year of his age, and had reigned 38 years. He appointed his only surviving son, Lewis, his successor, both in the imperial and regal dignity. The reign of Charles the Bald was unfortunate to his people, and full of trouble to himself. His character—deceitful, faithless, and rapacious—rendered him odious to his subjects of all ranks, while his weak and timid policy encouraged the hostilities of strangers. He was unable to free his dominions from the Normans, who obtained a new settlement at the very time Charles was plotting to deprive his nephews of their inheritance. It may, however, be said, that Charlemagne had given that example of dividing and subdividing dominions among his posterity which could not fail to produce endless civil wars, and brought on the inevitable decline of his race. *Moreri. Mod. Univers. Hist. Millot.—A.*

CHARLES III. king of France, surnamed the SIMPLE, was the posthumous son of Lewis the Stammerer, born in 879. After the death of his two elder brothers, Lewis and Carloman, he remained heir to the crown at five years of age. The circumstances of the times rendering a vigorous chief necessary, the emperor Charles the Gross was first invited to take the crown of France; and after his death, Eudes count of Paris, son of Robert le Fort duke of Brittany, was elected king, under the pretext, however, of holding the sovereign power only during the minority of Charles. Eudes obtained some success against the Normans, who

were become more formidable than ever, and suppressed a revolt in Aquitaine; but a party rising against him, caused Charles to be crowned at Rheims by the archbishop Foulques, in 893. Eudes, who made an accommodation with Charles's party, died in 898; and thenceforth Charles reigned without a competitor. His kingdom of France, however, was much reduced from its former greatness. All Lorraine was lost; Burgundy was erected into a separate kingdom, comprising the best part of Franche-Comté; and the kingdom of Arles in the south belonged to another prince. The great nobility had established hereditary fiefs, which rendered them almost independent of the crown. In this state, the Normans under Rollo established themselves at Rouen, and carried their incursions through all the northern provinces. Charles, who wanted power or vigour to resist them, was obliged to enter into a treaty with Rollo, by which he gave him his daughter in marriage, with the country of Neustria, thenceforth called Normandy, for a portion, on the condition that Rollo should become a christian, and do homage. Rollo also obtained temporary possession of Brittany. The death of Lewis king of the Germans, gave Charles, now the only remaining male descendant of Charlemagne, a degree of indemnification for his losses, by his succession to the kingdom of Lorraine; but the empire was irretrievably lost to the royal line of France. This prince, unable to govern by himself, now gave all his confidence to his minister Haganon, a man of abilities, but of mean origin, who soon became odious to all the great nobles. In consequence, a conspiracy was formed, which produced the deposition of Charles, and the elevation to the crown, in 922, of Robert, brother of the late king Eudes. Charles, who wanted abilities more than courage, met Robert in the field, and (as it is said) overthrew him with his own lance; yet the death of his competitor did not give him the victory. He was obliged to fly; and Raoul or Rodolph of Burgundy was elected to the vacant throne. After some changes of fortune, Herbert or Humbert count of Vermandois treacherously got possession of the person of Charles, and imprisoned him in the castle of Peronne, where he died in 929, in the 51st year of his age. By his third queen, Egiva, daughter of Edward the Elder of England, he had an only son, Lewis d'Outremer, who afterwards reigned. The character of Charles is sufficiently expressed by his surname of *the Simple*. The commiseration ex-

cited by the sufferings of his last years has caused some authors to add that of *the Martyr*. *Moreri. Mod. Univ. Hist. Millot.—A.*

CHARLES IV. king of France, surnamed LE BEL, or the Fair, third son of Philip le Bel, was born in 1295. He succeeded his brother Philip le Long in 1322. One of the first acts of his reign was to procure a divorce from his wife Blanche of Burgundy, who was in confinement for her misconduct. He afterwards married Mary, daughter to the emperor Henry of Luxemburg. Either through a love for justice, or for the sake of enriching himself by confiscations, Charles caused prosecutions to be instituted against the receivers of the revenue, almost all Italians, who were stripped of their property and banished the kingdom. The receiver-general, la Guette, died under the question. Rigorous justice was also exercised against several lords who oppressed their neighbours. The neglect of Edward II. of England to do homage for his French territories, occasioned a war, in which Charles of Valois reduced in a short time the greatest part of Edward's possessions in Guienne, and the remainder was only saved by a truce, which was terminated by a peace on the arrival of Edward's queen Isabel, sister to the French king, with her son, afterwards Edward III. A scheme set on foot by pope John XXII. of getting Charles elected to the empire, in prejudice of his enemy Lewis of Bavaria, failed in consequence of the breach of promise of the German princes; and Charles, who had proceeded to the frontier, had the mortification of returning in disgrace. After a reign of six years, he fell into a decline, of which he died at the Bois de Vincennes in 1328, aged thirty-three. He left a third queen pregnant; but as she was delivered of a female child, the male line of Philip le Bel terminated in Charles IV. This prince seems to have had but a very moderate capacity; but his regard for justice, and the good terms on which he lived with the princes of the blood, shew him to have been well-disposed. *Moreri. Mod. Univers. Hist. Millot.—A.*

CHARLES V. king of France, surnamed LE SAGE, or the Wise, born in 1337, was the eldest son of king John, by Bona of Luxemburg, and was the first who in right of birth bore the title of dauphin of the Viennois. It was his fortune to pass his youth in the midst of the most terrible disasters to his family and country. Edward III. king of England carried his ravages into the heart of France, and by

the victories of Cressy and Poitiers, in the last of which he took king John prisoner, he left nothing in the kingdom capable of resisting him. The dauphin, Charles, was present at the battle of Poitiers, and obtained no credit by his early quitting the field. He had also incurred some suspicion by his former connections with Charles the Bad, king of Navarre. His conduct, however, when left alone to manage the helm of his distracted country, soon retrieved his character. After being obliged to submit to the greatest indignities from the factious citizens of Paris, instigated by the king of Navarre, he assumed, at twenty, the title and authority of regent, and set himself vigorously to remedy the public disorders. An agreement with the king of Navarre, in 1358, gave some respite to the civil contentions, and he was received into Paris with general acclamations. Soon after, Edward made a fresh invasion of France with a mighty force, to which the regent had nothing equal to oppose. He kept, therefore, upon the defensive, and Edward's army melted away in inaction. At length the haughty conqueror was not unwilling to enter into a treaty; and the famous peace of Bretigny was concluded in 1360, by which king John obtained his liberty at the expence of several of his finest provinces. John resumed the government; but at length returning to London, in order to fulfil his engagements, he died there in 1364. Charles now assumed an hereditary crown beset with cares and difficulties. He resolved slowly and steadily to pursue his remedial plans, wisely reserving himself to act as the head, while he made use of the arms and abilities of others. His weak state of health, indeed, conspired with his disposition, in withdrawing him from martial and active toils. It was supposed that he had received poison when young from Charles the Bad, and that, although his life was preserved, the effects of it never left his constitution. One of his first operations was to send the renowned warrior Bertrand du Guesclin, at the head of some of those mercenary bands which are so dangerous to their hirers when unemployed, to command in Normandy against the troops of the king of Navarre; and a victory at Cocherel gave the first dawning of success to the French arms. Du Guesclin, however, was afterwards taken prisoner in Brittany, and not released till a peace settled the affairs of Brittany, and the claims of the king of Navarre. In order to fill the exhausted coffers of the state, it was necessary to pass an edict of resumption, and to do other things not agreeable to the king's character and

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wishes. Meantime the insolences of the *Grand Companies* (so the soldiers of fortune called themselves) became intolerable, and threatened destruction to all order and property in France. Charles found no better way to rid himself of this evil, than to procure du Guesclin, who had great influence over them, to engage them in the service of Henry de Trastamare, who was attempting to dethrone his brother Peter the Cruel, king of Castille. The interval of repose which their absence occasioned, was employed by Charles in restoring agriculture, reforming the coin, favouring commerce, diminishing the burdens of the people, and using every means to bring his country into a flourishing state. These were so successful, that he began to entertain the project of recovering some of his lost provinces; and he readily received the appeal of the inhabitants of Guienne against the oppressions they endured from the English government. As liege lord, he summoned the Black Prince to Paris to answer the charges preferred against his administration; and that high-spirited conqueror refusing to obey the citation, Charles did not scruple to confiscate all the English property in Guienne, and to declare war against Edward, in 1368. An English army was again landed at Calais, and made its destructive way to the gates of Paris. Charles kept firm, placed du Guesclin with the dignity of constable at the head of his troops, strengthened his foreign alliances, provided for the regular payment of the public expences, and preserved to the greatest part of his subjects the blessings of peace in the midst of war. Du Guesclin, equally prudent as brave, avoided any general action, but continually harassed the English by small combats, in which he almost always gained the advantage. At the same time the auxiliary fleet sent by Henry de Trastamare gained a great victory over that of the English off Rochelle. In conclusion, scarcely any thing of Edward's vast possessions in France remained to him except Calais; and he exclaimed with grief that never king had less worn armour against him than Charles, and yet had given him so much trouble. Montfort duke of Brittany, the ally of the English, was moreover driven from his dominions, and forced to take refuge in England.

In 1474, Charles passed the important edict by which the majority of the kings of France was fixed at fourteen, by which regulation he hoped to abridge the evils attending a regency, probably with a particular view to his own son, who he foresaw was likely to be left a minor. In the mean time the war continued with va-

rious success; but the deaths of Edward and his son the Black Prince still further dispirited the English. By the perfidy of the king of Navarre, they were left in possession of some of the best ports in the kingdom; but they had scarcely any thing remaining inland. Charles committed a fault in pushing the fugitive duke of Brittany to a forfeiture. His former subjects took his part, expelled the king's troops, and restored him to his authority. Du Guesclin in consequence incurred a temporary disgrace, but Charles was too sensible of his worth not to seek a reconciliation. A fresh invasion of the English, who penetrated as far as Champagne, did not force Charles from his defensive measures. But his diseased constitution now began to give way, and amidst the most lively regrets of his people, he expired in September, 1380, in the forty-third year of his age, and seventeenth of his reign.

Charles V. if not possessed of the qualities of a hero, seems, however, to have been exactly the prince whom the circumstances of the times demanded for the good of his country. He was not only prudent, but virtuous; and it was one of his dying reflections, "that kings appeared to him happy only in proportion to their power of doing good." He was temperate, economical, and pious, nor does history charge him with a single weakness. He was a lover of letters; and the famous royal library of Paris may be said to owe its foundation to him, since he augmented his father's scanty number of twenty volumes to 900. He was so eloquent, as to have that quality attached to his name; yet he was usually guarded and sparing in his words: he took pleasure in seeking advice from capable persons, and yet no man was less under the dominion of others. In a word, he well merited that epithet of *wise*, which distinguishes him among the monarchs of his race. *Moreri. Mod. Univers. Hist. Millot. Eloge de Charles V. par Bailly.—A.*

CHARLES VI. king of France, surnamed THE WELL-BELOVED, son of Charles V. was born at Paris in 1368, and succeeded his father in 1380. His minority was governed by the counsels of his uncles, whose mutual jealousy and rapacity soon occasioned great discontents and disturbances in the kingdom. The king was carried by his uncle the duke of Burgundy, at the head of an army, to Flanders, in order to assist in reducing the revolted Flemings, and many thousands of these people were killed at the battle of Rosbec. On his return, he entered Paris in a hostile manner, and punished with great severity the authors of the seditions there.

Vast preparations were made for the invasion of England, which ended in nothing but lavish expence and disappointment. Such, at length, were the abuses of government, that in 1388 the king resolved to take the reins into his own hands. He was active, brave, generous, and well-disposed, but hasty, fickle, headstrong, and capricious. He began his administration, however, with such effectual reforms for the alleviation of the public burdens, that he became extremely popular, and obtained the appellation of the Well-beloved. Yet his great fondness for public spectacles was not likely to make economy the character of his reign; and his projects of a crusade against the Saracens, and of an expedition into Italy, in order to put an end to the papal schism, were indications of a disposition to rash enterprise. Whilst the king and court were agitated by these and other designs, an incident happened which fixed the destiny of this reign, and rendered it the most unfortunate upon record. A great lord, Peter de Craon, who had been disgraced for his profligacy, resolved to revenge himself upon the constable Oliver de Clisson, whom he conceived to have been the cause of his misfortune. He hired a band of assassins, who way-laid the constable by night as he was coming from court, and left him for dead. Craon immediately fled to Brittany, where he was protected by the duke, the mortal enemy of the constable. Clisson, though pierced with fifty wounds, recovered; and the king, whose principal favourite he was, determined to revenge the injury he had sustained. Having sent to demand Craon from the duke of Brittany, who pretended not to know where he was, the king levied an army with the intention of compelling the duke to deliver him up. He marched at its head, and arriving at Mans in the hottest season of the year, was attacked with a slow fever. His attendants, however, were not able to persuade him to repose. He proceeded through the forest of Mans; when suddenly a half-naked wild-looking man (who had probably been posted on purpose by those who disapproved of the expedition) darted from behind a tree, seized the king's bridle, and with a menacing air cried, "Stop, king! whither are you going? you are betrayed!" He then rushed into the wood and disappeared. The king, though much alarmed, still proceeded; when one of his armour-bearers chancing to let his lance strike against the helmet which was carried by another, the noise instantly threw Charles into a fit of phrensy. Thinking himself in the hands of traitors, he drew his sword, fell upon his pages, killed one, and

wounded others, and could not be pacified till he was disarmed by force. He was brought back to Manstied in a waggon, and in a short time recovered from the violence of his disorder; but thenceforth to the end of a long reign he could only be said to have lucid intervals; and France became a prey to every evil that anarchy and unprincipled contention for power, joined to foreign hostility, could create. Another extraordinary accident occasioned his first relapse. At a masque given at court for the king's amusement, he, with five young lords, appeared in a dance as savages, disguised in habits of pitch-cloth covered with tow, and chained together. The duke of Orleans holding a torch near one of them, his dress caught fire, and the flames immediately communicated to the rest. Four were burnt to death. The king was saved by the duchess of Berry, who threw the train of her robe over him; but the horror of the scene brought back his phrensy. From that time till his death he had four or five fits in the year, by which his mind was so weakened, that even in the intervals he was incapable of attending to affairs of government. His attacks were sometimes very sudden; and he once, perceiving the access of a fit, called out to the duke of Burgundy to take the dagger from his side; adding, "I had rather die than injure any of my subjects."

As it is not the present purpose to write a history of France, it will suffice to pass rapidly through a train of calamitous events in which the king had no longer an active part. The court was divided between the dukes of Burgundy and Orleans, the latter of whom was suspected of criminal connections with the queen, Isabel of Bavaria, whose conduct towards her unhappy husband and her children dishonoured her character. Philip duke of Burgundy dying, was succeeded by John, surnamed Sans Peur, whose wickedness and ambition were the source of innumerable mischiefs. In 1407 he caused the duke of Orleans to be assassinated; and by the favour of the Parisians he triumphed in his crime. The young duke of Orleans, joined by his father-in-law the count of Armagnac, took up arms, and a civil war ensued, in which the Burgundian and Armagnac factions inflicted all sorts of cruelties upon each other. In 1415, that terrible foe to France, Henry V. of England, entered the kingdom, gained the battle of Azincourt, and overran Normandy and Maine. Meantime the civil contentions grew more fierce than ever. The duke of Burgundy, admitted into Paris, made a horrible massacre of the Armagnacs, of

which he paid the penalty in 1419, when he was assassinated on the bridge of Montereau at a conference with the dauphin. His son, through revenge, united with the English; and in 1420, the kingdom was delivered to Henry V., who married Catharine the king's daughter, was declared regent of France, and heir to the crown on the death of Charles, to the exclusion of the dauphin and the rest of the blood-royal. The two kings did not long survive. Charles died in 1422, at the age of fifty-two, leaving a numerous posterity. His obsequies were not attended by one prince of the blood; but the people, who loved his good qualities, and pitied his misfortunes, accompanied him to the grave with many tears. *Moreri. Mod. Univers. Hist. Millot.—A.*

CHARLES VII. king of France, surnamed THE VICTORIOUS, son of the unfortunate Charles VI., was born at Paris in 1402. Though brought up in adversity, he does not seem to have acquired those valuable qualities which it is calculated to inspire. His share in the assassination of the duke of Burgundy, bad as that prince was, did him little honour; and though he had displayed courage on particular occasions, his habitual character appeared to be indolent voluptuousness. He acted, however, as the head of the true patriot party in France; and at the death of his father he caused himself, then in his twentieth year, to be proclaimed king, with little ceremony; while at Paris the regent duke of Bedford proclaimed with great solemnity his nephew the infant Henry of Windsor. The dominions of Charles consisted of a few provinces in the middle and south of France. The rest was possessed by the English, who, under the able conduct of their regent, went on in a career of success. The battle of Verneuil gained in 1424 by Bedford, reduced the affairs of Charles to a very desperate condition. He gave up the management of them chiefly to the constable, count of Richemont, brother to the duke of Brittany; himself, with his unworthy favourite la Tremoille, being occupied in festivals as during a season of peace. The brave la Hire, being asked one day by the king what he thought of certain preparations he was making for an entertainment, replied, "I think that a kingdom cannot be lost more gaily." Fortune was however preparing for him a change which he could not foresee. The gallant Dunois, the bastard of Orleans, obliged the English to raise the siege of Montargis; but the duke of Bedford, after compelling the duke of Brittany to quit the party of Charles, laid siege to the important

city of Orleans. At this critical juncture, 1428, appeared the celebrated Maid of Orleans [see ARC, JOAN OF], who, probably first actuated by her own enthusiasm, and afterwards made an engine of by politicians, undertook to raise the siege of Orleans, and to lead the king to be crowned at Rheims; both which she effected. Her success, though short-lived (for she was soon afterwards taken prisoner by the English, and burnt as a sorceress), excited the courage and hopes of the French, and in proportion depressed the spirits of the English. Another female had also a share in the preservation of France—Agnes Sorel, the king's mistress, who roused him from his languor, and made him exert that latent courage which he possessed. Richemont, also, though in disgrace, acted vigorously for the interests of the crown, and did not scruple to seize upon Tremoille, whose influence over the king was exerted to keep him in inaction. At length, in 1435, the cause of Charles was rendered decisively superior by the treaty of Arras, in which Philip the Good, duke of Burgundy, sacrificed the resentments of his house to the public welfare, and made a separate peace with France, upon terms, indeed, highly favourable to himself. About the same time, the most formidable enemy of France, the duke of Bedford, died, and left the English affairs under the management of contending factions. In 1436, the city of Paris, disgusted with the English government, and repenting its long hostility to its native prince, admitted the constable with his troops, who obliged the English garrison to capitulate; and soon after, the king made a triumphant entry into his capital, whence he had been absent nineteen years. In 1438, Charles passed the famous Pragmatic-sanction, confirming the liberties of the Gallican church. Some discontents among the nobility occasioned a petty rebellion in 1440, in which the king had the mortification of seeing his son the dauphin, afterwards Lewis XI., engaged for a time; but the government was now so strong that he was soon brought to submit. Success continued upon the whole to attend the French arms, and the English agreed upon a truce in 1443, which gave Charles an opportunity of establishing a reform among his troops. He dismissed the militia, and set on foot a standing force, the first known in France, for the maintenance of which the perpetual taille was instituted. In 1449 Normandy was recovered from the English; and the death of the famous Talbot, slain in battle in 1451, was followed by their expulsion from Guienne; so that nothing remain-

ed of all their bloody conquests except the towns of Calais and Guines. A new revolt of the dauphin, who could not bear the influence exercised over the king by Agnes Sorel, embittered this prosperity. Unable to make an insurrection, he took refuge in the court of the duke of Burgundy, who entertained him respectfully, but would not enter into his political designs. A conspiracy of the duke of Alençon, a prince of the blood, to bring back the English, was discovered in 1457, and produced his conviction of high-treason. The dauphin's alienation from his father still continued; and such was the dread which the dark and intriguing character of the prince inspired, that the king, persuaded of an intention to poison him, obstinately refused to take food for several days, which reduced him to such a state of weakness that he could not be recovered. He died in July, 1461, in the fifty-ninth year of his age, and thirty-ninth of his reign. The general character this prince sustained may be inferred from the title of *Well-served* annexed to that of the *Victorious*, nor can it be denied, that the efforts of individuals, and the patriotic zeal of the nation, contributed much more to the recovery of his kingdom, than his own exertions. Yet, as he grew older, his policy seems to have been uniformly wise and enlightened; and France dates from his reign several of those institutions to which she owes her greatness and prosperity. His private character was amiable, and he always manifested a tender regard for the lives and properties of his people. *Moreri. Mod. Univers. Hist. Millot.—A.*

CHARLES VIII. king of France, son of Lewis XI. and Charlotte of Savoy, was born at Amboise in 1470. His father, probably through political jealousy, caused him to be brought up in retirement among companions of low condition, and with very little instruction, so that when he came to the throne in 1483 he afforded small hopes of filling it with dignity. He was likewise weak in constitution and deformed in person, and the vivacity of his eyes alone indicated a princely spirit. He fell first under the tutelage of his sister, Anne of Beaujeu, a woman of merit and abilities, who conducted with wisdom the stormy affairs of a minority. The states-general held in 1484 made various salutary regulations. The ambition of the duke of Orleans, afterwards Lewis XII., caused a civil and foreign war, in which the malcontent party was aided by the dukes of Brittany and Orange, Maximilian of Austria, and the duke of Lorraine. The young king marched with his troops against the insurgents, invaded Brittany, and his ge-

neral, la Tremoille, in 1488 gained the decisive battle of St. Aubin, in which the dukes of Orleans and Orange were made prisoners, and the rebellion was terminated. The king's counsellors, sensible of the great importance of uniting Brittany to the crown, now began to negotiate a match between him, and Anne, the heiress of that state; and notwithstanding her aversion to the proposal, and her previous contract to Maximilian of Austria, the union was effected in 1491, chiefly by the influence of the duke of Orleans, whom Charles had set at liberty. This event occasioned a war with Maximilian, aided by Henry VII. of England, but it was soon concluded by a peace with England, and a truce with Maximilian. Charles was now become impatient for an expedition to Naples, upon which kingdom he had claims as heir to the house of Anjou; and that he might meet with no disturbance from his neighbours, he not only made in haste the above treaties, but ceded gratuitously the counties of Roussillon and Cerdagne to Ferdinand king of Arragon, which had been retained as a pledge by his father Lewis. In 1494, contrary to the representations of his sister and wisest counsellors, Charles departed for the conquest of Naples, with few troops and less money. Such, however, was the martial superiority of the French over the Italians, that his progress was unresisted. Florence opened her gates to him. Rome followed the example, while the pope, Alexander VI., took refuge in the castle of St. Angelo. In the space of six weeks he traversed Italy, entered Naples in triumph, and in a fortnight more became master of the whole kingdom, the port of Brindisi excepted. The tyrant Alphonso of Arragon fled in dismay; and the success of Charles was, so far, beyond his expectations. But he had undertaken a business for which he had neither sufficient power nor abilities. He gave himself up to festivities, and abandoned the care of affairs to incapable favourites, while a league was forming against him of all the powers in Italy, joined by the emperor and king of Spain. It became necessary for him to return. Leaving only 4000 men in Naples to protect his conquest, he proceeded northwards with an army of 7 or 8000 men, while one of 30,000 was assembled to oppose him. He encountered them in the valley of Foronova, and in less than an hour defeated this numerous host, with the loss of no more than eighty men. He marched on, forced Lodovic Sforza duke of Milan to purchase a peace, and crossed the mountains: meantime he lost his kingdom of Naples almost

as quickly as he had conquered it. For some time he seemed determined to return into Italy, and advanced to the frontiers for that purpose; but either an attachment to one of the queen's maids of honour, or better consideration, induced him to change his design. His health now began to decline, and he appeared sensible of the false steps he had taken. He had laid several plans for the reformation of the state, and the alleviation of the public burdens, when in April, 1498, he was attacked with an apoplectic stroke, which soon carried him off, in the twenty-eighth year of his age, and fifteenth of his reign. He left no issue; and in him the direct line of Philip of Valois came to an end. His character is summed up with much simple brevity by Philip de Commynes. "He was, in truth, a little man, and of no great capacity; but so good-tempered, that it was not possible to see a better creature." The surnames of *the Courteous* and *the Affable* confirm this eulogy. *Moreri. Mod. Univers. Hist. Mil-lot.—A.*

CHARLES IX. king of France, second son of Henry II. and Catherine de Medicis, was born in 1550. He succeeded his brother Francis II. in December, 1560, but on account of his minority the kingdom was placed under the regency of his mother, conjointly with Antony king of Navarre. It was a period full of disorder on account of the various factions, political and religious, which distracted the nation. Catharine, according to her system of policy, endeavoured to prevent extremities by playing them off against each other; but the great influence of the Guises, and the violence of the catholic party, occasioned repeated civil wars. The history of these belongs to that of France rather than of the king, who for the greater part of his reign was merely passive in public affairs. The attempt of the prince of Condé and admiral Coligni to seize his person at Meaux, in 1566, which was frustrated only by the steady courage of the Swiss mercenaries, who marched to Paris with the king and court in their centre, must, however, have given him a confirmed aversion to the protestant party. It was not till after the termination of the third civil war in 1570, by a treaty much more favourable to the protestants than their successes had given them a right to expect, that Charles began to show himself. It was now resolved in the council of the queen-mother that treachery should be employed against a party which could not be subdued by force; and Charles, well tutored by his mother, prepared to act a part of the deepest dissimulation. He

appeared perfectly reconciled to the protestants, took to himself the merit of the favourable terms given them, and offered his sister Margaret to the young king of Navarre, afterwards Henry IV. of France. By pretending a design of assisting the revolted protestants in the Low-countries, and of giving the command to admiral Coligni, he drew even that wise and experienced chief into the snare, and brought him to court. Coligni was wounded by an unknown assassin before the plot was ripe. On this occasion, the king affected the utmost indignation, visited the admiral at his apartments, and said to him, "My father, the wound is for you, but the pain for me." By this conduct he prevented him from taking warning of his danger. At length, on the day of St. Bartholomew, 1572, the massacre of the protestants took place. It is said that at the approach of the fatal hour, the king wavered, and showed some reluctance at shedding so much blood of his subjects; but that on being reproached by his mother for his indecision, and urged with the danger of stopping short after all was prepared, he cried, "Well then, let not one be left to upbraid me with breach of faith." It is certain, that during the execrable deed he betrayed no signs of pity or remorse. He fired with his long gun upon the poor fugitives across the river; and he went to view the body of Coligni hanging on a gibbet, and expressed an inhuman satisfaction at the sight. When his brother-in-law the king of Navarre, and the young prince of Condé were brought before him, he furiously urged their conversion by the three words—mass, death, or the bastille. His dissimulation before, and his cruelty during this ever-accursed transaction, fix his character, and rank him among the Neros and Domitians of history.

The consequences of this massacre, dreadful and extensive as it was, were by no means such as its contrivers had expected. The protestants became more determined than ever, and made such a resistance at the sieges of Rochelle and Sancerre, that it became necessary to grant them liberty of conscience on their capitulation. The duke of Anjou, the king's brother, who distinguished himself at the head of the catholic army, was regarded with suspicion by Charles, who was impatient for his departure for Poland, to the crown of which he had been elected. New troubles arose at court, and angry factions were rekindled. In the midst of these storms, Charles, who had been suffering in mind and body ever since the massacre, died in May, 1574, in the twenty-fifth year of his

age, without male issue, having declared the king of Poland his heir, and the queen-mother regent till his arrival. Charles IX. was not without estimable qualities, had they not been poisoned by a detestable education. He had quick parts, united with solidity and penetration. He spoke well, had a taste for letters, and even cultivated the art of poetry. He was the patron of Ronsard, D'Aurat, Baif, and the learned Amiot. He was sober, modest, and but moderately addicted to the fair sex. But a degree of violence marked all his actions. Hunting, tennis, dancing, and other exercises, were practised by him with a sort of fury; and the frequent oaths with which his conversation was intermixed, betrayed the impatience of his temper. After the massacre he is said to have contracted a peculiarly fierce and haggard look, to have slept little, and waked in agonies. His dissimulation did not quit him to the last. *Moreri. Mod. Univers. Hist. Millot.—A.*

CHARLES III. emperor, surnamed THE GROSS, or THE FAT, was the third son of Lewis the Germanic, of the race of Charlemagne. He succeeded his father as king of Almain in 876. In 879 he marched into Italy, the throne of which was then vacant, and was crowned king by the archbishop of Milan. At the end of 880, he came to Rome, where the pope, John VIII. conferred upon him the imperial crown. At this time Italy was greatly infested by the inroads of the Saracens, and great hopes were entertained of the aid to be derived from Charles against them. He was, however, more intent upon securing the possessions which fell to him on the death of his brother Lewis, consisting of Bavaria, Slavonia, Lorraine, and oriental France. These were invaded by the Normans, against whom Charles marched with a great army; but he was obliged to purchase a peace from them. He again visited Italy in 883 and 884, and reduced the duke of Spoleto, who had joined the Saracens. The death of Carloman king of France, and the invasion of the Normans, having brought that country into a critical situation, the nobles resolved to elect a king who might protect them during the minority of Carloman's infant son, afterwards Charles the Simple. They accordingly offered the crown to the emperor Charles, who in 885 received the homage of his new subjects. He was now possessed of an extent of dominion almost equal to that of Charlemagne; but this elevation only served to show his incapacity. He suffered his authority to decline in Italy; made an ignominious treaty in 886 with the Normans, who were besieging Paris; and

on his return to Germany, in a weak state of body and mind, was solemnly deposed as king of that country at a diet held at Tribur in 887. Deserted by all the world, he would not have had bread to eat, had he not been charitably entertained by the archbishop of Mentz. He died in the beginning of 888, and with him ended the line of Carlovingian kings of Italy. *Moreri. Mod. Univers. Hist.—A.*

CHARLES IV. emperor, king of Bohemia, and count of Luxemburgh, was the son of John king of Bohemia, and was born at Prague. He was sent young into France to his uncle Charles the Fair, who gave him an excellent education. After the death of Charles he returned to his father, who invested him at the age of seventeen with the marquisate of Moravia. He signalised himself in a variety of expeditions both in Germany and Italy, and obtained so much reputation by his government, that upon the death of his father, who was slain at the battle of Cressy in 1346, at which also he was present, he was unanimously elected to succeed him as king of Bohemia. Through the interest of pope Clement VI. and Philip of Valois king of France, he was chosen king of the Romans in the same year, and was set up by his party as competitor for the empire against Lewis of Bavaria. He was preparing to march against Lewis in 1347, when he received advice of the death of that emperor. He immediately procured himself to be acknowledged as emperor by most of the imperial cities; but several competitors arose, whose claims he finally bought off, and was peaceably crowned at Aix-la-Chapelle in 1349. Various expedients to fill his exhausted coffers occupied the beginning of his reign; and, indeed, the accumulation of wealth seems to have been his principal object through the whole of it. The domestic troubles of Germany, and particularly the revolt of Zurich and other Swiss cantons from the domination of Austria, detained him from visiting Italy till 1355; but in that year he crossed the Alps, received the iron crown of Lombardy at Milan, and the imperial crown at Rome. He refused the offer of the government of their city, made by the Romans, exasperated by the secession of the popes to Avignon; and so tamely did he resign all the rights of the empire in Italy, that he was treated with great indignity in several of the towns, and narrowly escaped with his life from Pisa. He, indeed, entirely changed the usual policy of the emperors, and supported the Guelph party against the Ghibelline. Returning into Germany, he found affairs in great

confusion; to remedy which, he convoked a diet at Nuremberg, at which a number of constitutions were passed, and among them the famous edict concerning the election of the emperors, the number and functions of electors, &c. called the Golden Bull. Of this edict, twenty-three chapters were published at Nuremberg in 1356, and seven more at a diet held at Metz in the same year, which was closed by a solemn festival, at which each of the electors exercised his particular function. The emperor himself resided chiefly at Prague, which city he had in great part built, and distinguished by many privileges, especially by the founding of an university on the model of that of Paris. The improvement of his hereditary dominions was, indeed, the principal object of his attention. He encouraged learning, and the liberal arts, administered justice usually in person, and interested himself greatly in the reformation of the clergy. His chief foible was varice. He sold all the fiefs and privileges that were saleable; and it was said of him, that as he had bought the empire by wholesale, he sold it by retail. Either indolence, or unwillingness to spend money, caused him to neglect the affairs of Germany, which were much embroiled by wars and contentions among the chiefs. The instigation of pope Urban V. however, determined him to march into Italy, where Bernabo Visconti of Milan exercised a tyrannical power. He crossed the Alps in 1368, brought Bernabo to an accommodation, but exacted large sums from his partisans, which seems to have been the principal object of his expedition. In 1376 he procured his son Wenceslaus, then only fifteen, to be created king of the Romans, at the expence of a large sum paid to each of the electors; for which, however, he partly indemnified himself by the sale of several imperial towns. He afterwards made a journey to Paris to visit his nephew Charles V. who treated him with great magnificence. He died at Prague in 1378, at the age of sixty-three, leaving behind him the character of a good king, but an indifferent emperor. *Moreri. Mod. Univers. Hist.—A.*

CHARLES V. emperor, and king of Spain. This prince, who from the extent of his dominion, and the busy and important part he acted on the theatre of the world, ranks among the great men in history, was born at Ghent on February 24, 1500. He was the eldest son of Philip archduke of Austria, by Joanna daughter of Ferdinand of Arragon, and Isabella of Castille. Philip's father was the emperor Maximilian, and his mother, Mary, only child of

Charles the Bold, the last duke of Burgundy. Thus Charles, by the right of birth, became entitled to one of the richest sovereignties of Europe. Philip, who after the death of Isabella was declared sovereign of Castille, in conjunction with Joanna, died in 1506; and in consequence of this event, Joanna lost her reason, and was declared incapable of governing. The regency was then given to Ferdinand, who regarded his grandson Charles, the heir, with jealousy and aversion. Charles was brought up in the Low-countries, his paternal inheritance, of which his grandfather Maximilian was appointed regent. His education was committed to William de Croy lord of Chievres, who employed Adrian of Utrecht, a learned ecclesiastic, as his preceptor. The dry studies in which he engaged his pupil proved highly distasteful to him, and the young prince took delight in nothing so much as the violent and martial exercises which at that time were the chief occupations of persons of rank. His governor, however, took care early to initiate him in affairs of state and all the forms of business, and thus gave him habits of serious attention, which ever after proved highly serviceable to him. His youth was not distinguished by the promise of remarkable talents, and a graceful person and manly address were the qualities that chiefly ingratiated him with his subjects. Ferdinand, his grandfather, died in 1516, on which event Charles assumed the title of king of Spain; but the management of affairs in that kingdom was committed to the famous cardinal Ximenes, who employed all the extent of his policy in breaking the power of the nobles, and exalting that of the crown. By his advice, Charles resolved to pay a visit to his Spanish dominions, and that he might do it with safety, his ministers put an end to a war with France which had subsisted some years under the conduct of Maximilian and Ferdinand. In 1517, the 17th year of his age, Charles embarked for Spain, and landing at Villa Viciosa, was received by his Spanish subjects with the greatest demonstrations of joy. His Flemish ministers, who were not able to divert him from this journey, had influence, however, to prevent an interview between the young king and Ximenes, whose rigid virtue they dreaded; and the slight with which that great man was treated proved fatal to him. The rapacity and arrogance of the Flemings gave great disgust, and the cortes or parliaments of the different states in Spain manifested a spirit of resistance which afterwards broke out into very serious commotions.

In the beginning of the year 1519, the em-

peror Maximilian died; and the succession to the empire immediately became an object of contention between the two most powerful monarchs of Europe, Charles and Francis I. of France; and commenced that perpetual rivalry between them, which was so long the leading feature of European politics. In this competition Charles was finally successful. He was unanimously elected emperor, in June, 1519, and his elevation was notified to him while holding the cortes of Catalonia. Its effect on his aspiring mind was soon visible, and schemes of boundless ambition seemed thenceforth to open on his view. The remainder of his stay in Spain, was agitated by insurrections and violent oppositions to his demands. These his ministers calmed and eluded as well as they were able; and in May, 1520, Charles embarked for the Low-countries. In his course, in consequence of a private negotiation with cardinal Wolsey, he touched at Dover, and had an interview with king Henry VIII., whose good-will it was of the greatest importance for him to gain in the approaching contest with Francis. Young as he was, he was able in this short visit to impress Henry in his favour, and entirely to gain over the ambitious Wolsey, by the lure of a future advancement to the papedom.

The progress of the reformation in Germany demanded the first attention of the emperor after his coronation. He held a diet at Worms in 1521, at which Luther, armed with a safe conduct, was present, and pleaded his cause with his characteristic firmness. After his departure, however, a severe edict was passed against him in the name of the emperor, who found it for his interest to appear as the protector of the church. A rupture between him and Francis, on account of their interfering claims in Italy, Navarre, and the Low-countries, now appeared unavoidable, and Charles prepared for it by an alliance with pope Leo X. In 1521, hostilities began in all those countries. The French made great progress in Navarre, and even pushed as far as Castille; but they were driven back in a short time with loss. In the Low-countries nearly the reverse took place, and the Imperialists were obliged to raise the siege of Mezieres, which they had invested. A congress for peace held at Calais, under the mediation of Henry VIII., proved fruitless, and gave that monarch a pretext for making a league with Charles. In Italy, the imperial forces took Milan, and drove the French from all their conquests in that country, a few fortresses excepted.

The election of Adrian, Charles's old tutor,

to the popedom in 1522, still further strengthened his cause and proved his influence. A visit which the emperor paid to England, in his way to Spain, produced an immediate declaration of Henry against Francis, and an invasion of France. But the troubles of Spain were a dangerous blow to his authority. In that country a civil war broke out, the leaders of which had nothing less in view than the establishment of a free government. The Castilians got possession of the person of queen Joanna, deprived cardinal Adrian, the viceroy, of all power, raised an army, and took the field. The insurrection was however quelled by the defeat of Padilla, the general of the junta or popular league, who was taken, and suffered on the scaffold. And though his heroical wife long animated the remains of the confederacy, she was at length obliged to leave the kingdom. The malcontents in other parts, not acting in concert with each other, were reduced by the nobles and royalists of each province; so that when Charles arrived, he had little left to do but to exercise his clemency. His conduct on this occasion was equally prudent and generous. He passed a general pardon with very few exceptions; and this formidable rebellion terminated by establishing his power more firmly in Spain, than in any other part of his dominions. Of the events of the war between Charles and Francis, it is not intended here to give a particular detail. The defection of the constable Bourbon, gave the former a great advantage, and the French invasion of the Milanese under Bonnivet, ended in their complete expulsion with great loss. On the other hand, an incursion into Provence by the imperialists, in 1524, proved equally unsuccessful. Francis, resolved to recover his footing in Italy, entered it himself at the head of a potent army, and laid siege to Pavia. This enterprise brought on the greatest event of that time, and which gave a full display to the character of Charles. The imperial generals marched to the relief of Pavia, and on February 24, 1525, brought Francis to an engagement, in which, after performing prodigies of valour, he was obliged to yield himself prisoner. At the news of this extraordinary success, which made him master of the terms of peace, Charles affected all the moderation of a christian hero. He lamented the misfortune of the captive monarch, forbade all public rejoicings on account of the victory, and seemed only interested in it, as it gave him an opportunity of putting an end to the calamities of war. At the same time he laid plans for improving his advantage to the utmost ex-

tent of his ambitious designs. He proposed terms of such rigour to Francis, that the spirited king vowed that he would pass his life in captivity, rather than comply with them. Francis was then carried into Spain, where he was treated with studied harshness; and it was not till his life appeared in danger that Charles condescended to pay him a visit. The interview was short, but was attended on the part of Charles with assurances of a speedy deliverance, which from the sequel appeared to have been entirely feigned for the purpose of operating as a cordial on Francis. The king, in fact, recovered, and the emperor insisted on terms as hard as before. The negociations were spun out to considerable length. In fine, Charles, apprehensive of the effects of persisting in the most rigorous conditions, agreed to a modification of them, by the treaty of Madrid, signed in January, 1526. Even of this the terms were sufficiently humiliating to Francis, who not only agreed to renounce all his pretensions in Italy, Flanders, and Artois, but also, after he should be liberated, to restore to Charles the duchy of Burgundy with all its dependencies. And as a security for the performance of these and many other grating conditions, he was to deliver as hostages his eldest and second sons, or, in lieu of the latter, twelve of his principal nobles. Such was the generosity of this politician of six-and-twenty! Soon after the conclusion of this business, he married Isabella the daughter of the late, and sister of the reigning, king of Portugal, with whom he always lived in perfect harmony. Charles was now become formidable to all his neighbours. The king of England had already joined his interest to that of Francis, and exerted himself with vigour to obtain his liberty. The Italian states, headed by the pope, Clement VII., formed a league against him, and the pope even released Francis from his oath to observe the treaty of Madrid. That king now openly declared his incapacity of dismembering his dominions by the cession of Burgundy; and Charles, particularly enraged at the failure of his own severe policy, prepared for a new war to chastise the confederates. They acted with little union and vigour; and the fickle and timid character of Clement maimed all their operations. The imperialists under Bourbon, marched from the Milanese and entered the pope's territories. A fierce mutiny of his troops, for want of pay, obliged him to promise them the plunder of some rich city, and Rome was the destined victim. It was assaulted in May, 1527; and though Bourbon was slain on the wall, the

city was taken. From a christian army paid by a catholic king, Rome suffered more than it ever had done from any of its barbarian conquerors. Clement withdrew to the castle of St. Angelo, but was constrained to surrender himself prisoner. This second wonderful piece of fortune of the young emperor, served as a test of his disposition. He received the news as a public calamity, disavowed all knowledge of Bourbon's design, put himself and court into mourning, and even proceeded to the impudent hypocrisy of ordering prayers and processions for the recovery of the pope's liberty, whom all Europe knew he could deliver by a single order under his hand. In truth, he was sensible that every sentiment of piety and humanity, as well among his own subjects as among strangers, was shocked at the atrocities committed by his troops in the capital of christendom, and at the violation of so sacred a person as the head of religion. He therefore soon liberated the pope, and recalled his army from Rome. A new league was formed against him by Henry and Francis, who sent heralds to declare war. To the French herald Charles replied with such acrimony, upbraiding his master with the breach of public faith, and even with violating all the honour of a gentleman, that a challenge to single combat ensued between the two monarchs; which, after several messages of mutual reproach in very unqualified language, ended in nothing. The most remarkable events of the ensuing war, were the defection of Andrew Doria from France to the emperor, and the ruin of the French army before Naples. Hostilities were at length concluded by the peace of Cambray, in 1529, in which the emperor gained the chief advantage, and had the credit of attending to the interests of all his friends and allies, while Francis, with very little ceremony, abandoned his Italian allies to his rival's resentment. The emperor soon after made a very pompous progress through Italy, in which policy led him to behave with an affability and moderation that were of great service to his interest.

The affairs of Germany, especially with regard to religion, were the next important concern which occupied the attention of Charles. He was present at a diet held at Augsburg, in March, 1530, at which he took extraordinary pains to reconcile the parties; but, as might be supposed, without success. In consequence, he issued a severe decree against the protestants, which was the immediate cause of their famous league of Smalkalde. The emperor's attempt to get his brother Ferdinand elected king of the

Romans, succeeded, notwithstanding the opposition of the protestants. It does not appear that religious bigotry had much sway over the emperor's mind, who repeatedly shewed a spirit of moderation towards the separatists, when not inconsistent with his engagements to the pope and catholics. Of this indulgence they were so sensible, that when Charles raised an army to oppose Solyman's invasion of Hungary, the protestants sent to it more than their quota. The campaign in Hungary of 1532, in which Charles, for the first time, put himself at the head of his forces, passed with no memorable event; but the retreat of Solyman to his own dominions was a confession of inferiority. Some subsequent years were occupied chiefly in political negociations, in which the old rivals, Charles and Francis, endeavoured each to strengthen his own party in the view of future hostilities. In 1535 Charles, though hitherto little sensible to martial glory, undertook an expedition, the chief purpose of which seems to have been to throw a lustre about his personal character as a warrior and conqueror. Hayradin Barbarossa, the piratical sovereign of Algiers, had made himself master of Tunis; and becoming extremely powerful at sea, carried on depredations upon all the christian states of the Mediterranean. The exiled king of Tunis applied for assistance to Charles, who, also desirous of the glory of rescuing christendom from a formidable foe, resolved in person to invade the dominions of Barbarossa. Having fitted out a fleet of 500 vessels, with 30,000 troops on board, he set sail in July, 1535, and arriving off the fort of Goletta, assaulted and took it by storm. He then landed, advanced into the country, defeated Barbarossa's army, and approached to Tunis. He was met by a deputation from the town, but while they were treating on the terms of capitulation, the imperial troops burst in, and began to plunder and massacre without mercy or distinction. This instance of military licentiousness, which Charles could not prevent, tarnished the lustre of a success otherwise highly glorious. He restored the exiled king, made a favourable treaty with him, and returned to Europe with 20,000 christian slaves whom he had freed from bondage.

A sort of chivalrous turn which this enterprise had given to the character of Charles, was conspicuous the next year; when, in consequence of Francis's renewal of hostilities in Italy, he visited Rome, and made a public oration before the pope and cardinals in full consistory. In a studied and swelling speech, he

enumerated all his own attempts to preserve the tranquillity of Europe, and those of his rival to disturb it; and concluded with the extraordinary proposal of settling their differences in single combat, in their shirts, on an island, a bridge, or a galley, for the pledge of the duchy of Burgundy on one side, and that of Milan on the other. This rhodomontade, so contrary to the usual coolness and discretion of his discourse, confounded the assembly. On the next day, however, he explained himself in qualified terms to the French ambassadors, and it appeared that the challenge was rather a figure of rhetoric than a serious proposal. But he was in earnest with respect to an invasion of France; and entering Provence with a powerful army, he caused Marseilles and Arles to be invested, and himself advanced towards Avignon, where Montmorency lay with a defensive force. But the prudent conduct of that chief, with the desolate and ruined state of the country, obliged him to retire with the loss of half his army by disease and famine: nor did an invasion on the side of Picardy succeed better. These violent hostilities were concluded by a suspension of arms, in 1537, and a truce for ten years, in 1538. The rivals had an interview at Aigues-mortes, where they behaved to each other with all the cordiality and generous confidence of persons who had lived in uninterrupted esteem and friendship. An insurrection of Ghent, the native city of Charles, in 1539, gave the two kings a further opportunity of displaying the new sentiments that succeeded to their former distrust. Charles wished to pass from Spain through France, as the nearest road to the Netherlands; and communicating his desire to Francis, with a hint that the favour of complying with it would induce him to settle the affairs of the Milanese to his satisfaction, the French king instantly consented, and gave orders for his reception in every part with all possible honour and magnificence. Charles, who knew the character of his rival, resolved to rely entirely on his generosity and good faith, and would accept of no cautionary pledge or hostage. He passed six days with him at Paris, during which they appeared together at all public places like brothers. Francis afterwards accompanied him to the frontiers, and they took leave with every expression of regard. Charles, however, when in his own territories, failed to perform his promises respecting Milan; and it appeared that he was more ready to avail himself of his rival's superior generosity, than to emulate it. He

soon reduced Ghent, and treated it with great severity.

In 1541 the emperor undertook another African expedition. His object was Algiers, now governed by Hascen Aga, a renegado, of great talents in war, who even surpassed Barbarossa in the boldness of his predatory exploits. Charles, contrary to the advice of his admiral, the experienced Andrew Doria, set sail with a great force at a tempestuous season of the year. With difficulty he reached the coast of Algiers, and landed his men; but this was only the prelude to a series of disasters. A violent hurricane arose, which so disconcerted his troops, that they were repulsed by a much inferior enemy with considerable loss. His fleet, meantime, encountering the utmost fury of the storm, was partly wrecked with the destruction of the crews, and the remainder was obliged to bear away to a safer road. It became necessary for Charles to make an immediate retreat from before Algiers, with all his sick and wounded, and begin a three-days' march to cape Metafuz, where the fleet was then stationed. Every evil of fatigue, famine, and tempest, accompanied the fugitives. At last, however, they arrived, and were safely embarked; but a new storm so scattered the fleet, that the ships were obliged separately to make the first ports of Spain or Italy they could reach. The emperor himself, after escaping great dangers, arrived in a shattered condition in Spain. Thus ended a most unfortunate expedition, which however gave Charles an opportunity of displaying all the virtues requisite in adversity—patient endurance of hardship, humanity towards the meanest of his fellow-sufferers, unshaken fortitude, and heroic contempt of danger.

Notwithstanding the apparent cordiality between Charles and Francis, the latter renewed the war in 1542, probably moved by the shame and indignation of having been over-reached in the affair of the Milanese; but using as a pretext the murder of two of his ambassadors by the marquis del Guasto, the emperor's governor in Italy. Francis made extraordinary efforts, and overran great part of Luxemburg and Rousillon. He formed an alliance with sultan Solyman, while Charles made a league with Henry VIII. and courted the German protestants. After a variety of events, of which one of the most splendid on the part of Francis, was the victory obtained by his troops at Cerisoles; and on the part of the emperor, his penetrating to the heart of Champagne; the

two princes made a peace at Crespy, in 1544; which, as usual, was chiefly advantageous to Charles. He was the more disposed to terminate this war, on account of the schemes which he now began to entertain with respect to Germany. The protestant party in that country had acquired such power, that the emperor felt his authority greatly controlled by it; and, exclusive of zeal for religion, he had many political motives to induce him to attempt their humiliation. He began with insisting on their submission to the decrees of the council of Trent now sitting; and when the protestants disclaimed all connexion with an assembly formed of their avowed enemies, he prepared, after a series of artifice and dissimulation, to employ open force. A treaty was made with the pope, and his other measures were nearly ripe for execution, when in 1546, the protestants, alarmed, anticipated him by taking the field with a large army. Charles, who was then holding a diet at Ratisbon, had nearly been surprised by them, and only saved himself by a pretended negociation. He put their leaders, the elector of Saxony and the landgrave of Hesse, under the ban of the empire; assembled troops from all quarters; and by gaining over prince Maurice of Saxony, was enabled to break up the confederacy, and reduce to submission most of the princes who composed it. In the next year, Charles, being delivered by death from his constant rival, Francis, who was to the last forming leagues against him, proceeded against the elector of Saxony, who still remained in arms. He crossed the Elbe, and at the decisive battle of Mulhausen, entirely defeated and made prisoner the elector. Charles treated his captive with unusual rigour; caused him to be tried and convicted of treason and rebellion by a court-martial of foreign officers; and only commuted the penalty of death for that of perpetual imprisonment, after he had resigned his dominions and electoral dignity, which were bestowed on Maurice. The landgrave of Hesse was next brought to submission, and was detained as a prisoner; and Charles exercised the rights of conquest by arbitrary exactions throughout the German states, in which he spared his friends as little as his foes. It is observable, that he refused to have this war considered as a religious one, and that he punished the delinquents as rebels to his imperial authority, not as heretics. At a diet held at Augsburg, the emperor, however, by his own authority, established a temporary system of doctrine, called the *interim*, which was to serve as the

rule of faith and practice, till a final decision could be obtained. All the articles of it were fundamentally Roman-catholic, though somewhat softened in expression, and modified by some inconsiderable concessions. It was disapproved by both parties, but none dared oppose the will of a sovereign grown too powerful for control. The interim was received by almost all the imperial cities in Germany, four only proving refractory. But Charles was now risen to a height of power and prosperity, from which, in the course of human events, he could not but decline. Maurice of Saxony, who had been the chief cause of his success against the protestant league, now began to form schemes for humbling him. To this he was induced, not only by a remaining regard for liberty and the protestant religion, but by the emperor's treatment of his father-in-law the landgrave of Hesse, whom no remonstrances could induce him to liberate. Maurice acted his part with such cunning, that he was appointed general of the army which was to compel the city of Magdeburg to receive the interim. Charles's attempt to procure the imperial crown for his son Philip further excited the jealousy of the German princes, who threw such obstacles in his way that he was obliged to relinquish the design. Maurice at length, having strengthened himself by an alliance with the French king and other powers, and taken measures for the support of his army, openly declared against the emperor in March, 1552. He was assisted by a French army, which marched directly into Lorraine, and took possession of it without resistance. Maurice himself advanced towards Inspruck, where Charles then was, almost unguarded. In a dark rainy night, suffering under a fit of the gout, this mighty monarch was placed in a litter, and carried over the Tyrolese Alps through roads almost impassable, having before he left Inspruck set at liberty the captive elector of Saxony. The council of Trent broke up in confusion; and so much was the state of affairs changed, that in the month of August the emperor was obliged to agree to the terms of the treaty of Passau, by which the landgrave of Hesse was to be set at liberty, and the protestants were to enjoy the exercise of their religion and the rights of citizens as freely as the catholics. Maurice afterwards marched into Hungary against the Turks, leaving Charles at liberty to make attempts for the recovery of Lorraine. He invested Metz, which he obstinately resolved to carry, though his troops were suffering the greatest evils from hardship

and disease. The gallant defence of the duke of Guise at length obliged him to raise the siege in the midst of winter, and to retire baffled, with the shattered relics of a ruined army. Meantime his affairs in Italy went ill, and he lost the important town of Sienna by revolt. In the Low-countries his arms were more prosperous; but for himself, he remained shut up in Brussels for seven months, and was so little heard of, that it was believed in many parts of Europe that he was dead. At the approach of Henry king of France he joined his army, but no considerable event ensued. One ambitious project in which he succeeded was the marriage in 1553 of his son Philip to Mary queen of England; though it was not eventually attended with the political advantages expected from it. The war with France produced various events for two years longer, which need not here be particularised. In Germany, Charles was again foiled in attempting to alter the succession to the empire from his brother Ferdinand to his son Philip; and the peace of religion was finally settled by the famous *Recess* in 1555, which gave a full right of establishment to the protestant doctrine in all the states which had received it.

Thus having lived to see some of his dearest projects frustrated, and enemies raised up on all sides able to control that predominancy which he had laboured so hard to gain, Charles took the unexpected resolution of resigning his hereditary dominions to his son, and adhered to it with his characteristic steadiness. This solemn scene passed in an assembly of the States of the Low-countries at Brussels, in October, 1555, and was conducted by Charles with adequate dignity. In his harangue he gave a sketch of that public life which had been attended with so much toil and anxiety; and as a proof of its incessant activity, mentioned that "either in a pacific or hostile manner he had visited Germany nine times, Spain six times, France four times, Italy seven times, the Low-countries ten times, England and Africa each twice, and had made eleven voyages by sea." He ascribed his resignation to a broken constitution, and growing infirmities, which admonished him to commit the reins to a more vigorous hand; and he so intermixed expressions of tenderness and gratitude for his subjects, with parental advice to his son who was present, that the whole assembly dissolved in tears. At this first ceremonial it was only the sovereignty of the Netherlands which he transferred to Philip. A few weeks afterwards he in like manner made over to him the crowns of Spain with their dependencies.

For himself he only reserved a pension of 100,000 crowns annually. He had resolved to fix his retreat in Spain, for the sake of a warm and dry climate, and he shewed much impatience to depart. While he was detained by the wintry season, he occupied himself in mediating a peace between his son and the French king, and a truce was concluded early in 1556. Though he had now resigned all personal ambition, he was yet unable to renounce his favourite project of leaving his son heir to the imperial crown, as well as to his other honours, and he made another urgent application to his brother Ferdinand to that purpose. On its failure, he resigned the government of the empire to his brother, and transferred to him all his claims of allegiance from the Germanic body. He then, with a large convoy, set sail from Zealand, and after a prosperous voyage arrived in Biscay. On landing, he fell prostrate, and kissed the earth, exclaiming, "Naked I came out of my mother's womb, and naked I now return to thee, thou common mother of mankind!" He proceeded to Burgos, where he received some mortification from the scanty appearance of nobles to congratulate his arrival, and from the delay in payment of the first arrears of his pension. At length he reached his chosen retreat, the monastery of St. Justus near Plazencia in Estremadura, seated in a retired valley, amid a beautiful scenery of rural nature. Here he occupied a few rooms, simply furnished; and retaining only twelve domestics, commenced the tranquil and contemplative life of a religious recluse. His amusements were the cultivation of his garden, rides for exercise on a little horse, the only one he kept, and experiments in mechanism. He had taken with him one Turriano, an ingenious artist, with whom he occupied himself in making models of machines, and curious devices in clock-work, by the spontaneous motions of which he sometimes alarmed the ignorant monks. He kept many clocks and watches; and having experienced the difficulty of making any two exactly correspond in their movements, he is said to have expressed a conviction of the folly of his attempts to induce men to think alike. The services of the chapel, and the perusal of religious books, filled up the rest of his time. But a mind like his, accustomed to active pursuits, and poorly furnished for abstract speculation, could ill sustain its vigour in such a course of life. He became a prey to a timorous and childish superstition, grew more constant and rigorous in his devotional exercises, and not satisfied with the ordinary practices of the

cloister, invented new displays of fantastic piety. Of these the most extraordinary was the rehearsal of his own death and obsequies. He ordered his tomb to be erected in the chapel, and causing his domestics to precede in funereal procession, followed in his shroud, was laid in his coffin, heard the burial service chanted for him, and joined in the prayers for his soul. This solemnity, probably suggested by a derangement of understanding consequent upon extreme corporeal weakness, was soon followed by his real death, which happened on September 21, 1558, in the fifty-ninth year of his age.

The preceding summary of his actions includes a portraiture of his character, to which little needs be added. Sound sense, cool judgment, and steady perseverance, appear to have been the qualities of mind, which, joined to the factitious advantages he possessed, raised him to a state of grandeur and prosperity beyond that of any prince near his times. His abilities, though respectable, were not of that commanding nature which would probably have elevated him from the inferior to the superior ranks of society. He owed much of his political success to the absence of those warm feelings which generally accompany genius; and that phlegm which fitted him for acting the part of a consummate hypocrite at five-and-twenty, served his purposes better than the ardour of a great character would have done. It is remarkable that he was a colder youth than a man; and that whatever there was of the romantic or chivalrous in his temper, did not break out till a long series of success had inspired him with artificial confidence. His conduct in private life, and the domestic relations, appears to have been amiable and estimable. In his pleasures he was moderate and decent. Being once urged to the pursuit of a beautiful woman, the wife of a brave officer, "God forbid," said he, "that I should attack the honour of a man who defends mine with his sword." His public morals were those of all ambitious potentates; and the means he employed to attain his ends, though sometimes partaking of baseness, were not cruel or villainous. His issue by the empress, besides Philip, were Joan, married to the infant John of Portugal, and Mary, married to the emperor Maximilian II. His natural children legitimated, were the celebrated don John of Austria, and Margaret of Austria, governess of the Low-countries under Philip. *Robertson's Hist. of Charles V.—A.*

CHARLES VI. emperor, born in 1685, was the fifth son of the emperor Leopold. On the

death of Charles II. king of Spain, who left his dominions to the duke of Anjou, Charles, then archduke, was brought forwards as his competitor, and in 1703 was declared king of Spain by his father. His claim was supported by the allies in the war against France, and he was conveyed to Lisbon by an English and Dutch fleet, with a considerable land force on board. For a time he made a great progress in Spain. Valencia and Catalonia were conquered for him by the English, and in 1706 he was proclaimed king in Madrid, under the title of Charles III.

The affections of the people were, however, in favour of his rival Philip V.; and the battle of Almanza in 1707 finally put an end to his prospects in that country. He was still supported by the Catalonians, till the province was entirely subdued by Philip. In 1711, on the death of his brother the emperor Joseph, Charles succeeded to the dominions of the house of Austria, and was elected to the imperial crown. He refused to concur in the peace of Utrecht, and did not terminate the war between the empire and France till the treaty of Rastadt in 1714. By this, besides his German and Hungarian territories, he was left in possession of the kingdoms of Naples and Sardinia, the catholic Netherlands, and the duchies of Milan and Mantua. In 1716 he declared war against the Turks, who had infringed the treaty of Carlowitz. His general, the celebrated prince Eugene, defeated the grand-vizier at Peterwaradin, took Belgrade and Temeswar, and compelled the Porte to cede the above towns with the whole province of Servia at the peace of Passarowitz in 1718. The emperor was next involved in a war with Spain, in consequence of the projects of cardinal Alberoni, who aimed at recovering for that crown all its Italian possessions; but the quadruple alliance between Great Britain, France, Holland, and the emperor, defeated the schemes of that minister, and restored peace with his expulsion in 1720. By this new agreement, Charles obtained Sicily in exchange for Sardinia. Having no surviving male children by his spouse, Elizabeth-Christina of Brunswick-Wolfenbuttle, whom he married in 1708, it was a point that greatly interested him to secure the succession of his dominions to his daughter; and for this purpose he laboured by treaties with the different powers of Europe to establish the *pragmatic-sanction*, which was to regulate this important matter. Various alliances and counter-alliances were formed relative to the affairs of the house of Austria: at length the guarantee of the pragmatic-sanction passed the diet of

Ratisbon in 1732, and was successively adopted by all the powers of Europe. On the death of Augustus II. king of Poland in 1733, Charles caused his son Frederic-Augustus to be chosen as successor, and supported his election by force of arms, in conjunction with Russia. France, on the other hand, supported the election of Stanislaus Leszinsky, and being joined by Spain and the king of Sardinia, a bloody war was kindled, which upon the whole was disadvantageous to the emperor. He lost several places upon the Rhine, and the whole duchy of Milan. Don Carlos, son to the king of Spain, subdued Naples and Sicily, of which he caused himself to be declared king. In fine, Charles was happy to make peace in 1735 on the conditions of maintaining Frederic-Augustus on the throne of Poland, and recovering for himself the Milanese, Parma, and Placentia; but yielding the kingdom of the two Sicilies to Don Carlos, and Lorraine and Bar to Stanislaus, after whose death they were to fall under the dominion of France. A war with the Turks, commenced in 1737 by the emperor as ally to Russia, was not more successful. The hero Eugene was dead, and the imperial generals who succeeded him were unable to resist the impetuosity of the Turks. A treaty mediated by the French ambassador was signed in 1739, by which Austria ceded to the Porte all Servia, Imperial Walachia, and the towns of Belgrade and Zabach, previously dismantled. Death soon after freed the emperor from the regret of this decline from his former prosperity. A disorder, occasioned by excess in eating mushrooms, carried him off on October 20, 1740, at the age of fifty-five. He was the last male of the house of Austria, and the 16th emperor of that race. His daughter Maria-Theresa, married to Francis duke of Tuscany, succeeded to the inheritance of all his dominions. Charles VI. had been liberally educated, and was a lover of justice; but the early zeal he imbibed for the catholic religion, and his attachment to ecclesiastics, especially to the order of Jesuits, narrowed his sentiments, and caused him occasionally to violate the privileges of his protestant subjects. His conduct when competitor for the crown of Spain shewed little youthful vigour, and the disasters of the latter part of his reign, will not allow him the praise of much mature wisdom. *Moreri. Mod. Univers. Hist.—A.*

CHARLES VII. emperor, born at Brussels in 1697, was the son of Maximilian-Emanuel elector of Bavaria, then governor of the Spanish Netherlands. When arrived at man's estate,

he resided chiefly at the imperial court; and in 1722 he married the daughter of the emperor Joseph, having first solemnly renounced all title this alliance might give him to the succession of the hereditary states of Austria. In 1726, on the death of his father, he succeeded to the dominion and electorate of Bavaria. He was one of the protestors against the pragmatic-sanction, confirmed by the diet of Ratisbon in 1732 [see CHARLES VI.], and in consequence, made a defensive alliance with the elector of Saxony. In the war between the emperor and France, concerning the succession to the crown of Poland, he remained neuter. After the death of Charles VI. in 1740, he refused to acknowledge Maria-Theresa as heiress to the Austrian dominions, to which he himself made pretensions by virtue of a will of the emperor Ferdinand I. His interest was supported by the king of France, who sent a considerable body of troops to his aid, and appointed him lieutenant-general of the French army in Germany. He was recognised as archduke of Austria at Lintz, in 1741; and having taken Prague by assault, was proclaimed king of Bohemia at the close of the same year. Early in 1742 he was unanimously elected king of the Romans, and making a solemn entry into Frankfort, was crowned emperor by his brother the elector of Cologne. But his prosperity was short-lived. The troops of Maria-Theresa recovered all Upper Austria, penetrated into Bavaria, and obliged Munich, the capital, to surrender. A variety of military operations ensued, the final result of which was, that the French and Imperialists were driven from Bohemia, and all their conquests retaken. Charles, meantime, was a fugitive from his hereditary states, and resided chiefly at Frankfort, where he held a general diet of the empire, and endeavoured to support his declining cause. A diversion made by the king of Prussia in Bohemia gave him an opportunity of recovering Bavaria. He re-entered Munich in November, 1744, but being now worn out with anxiety and infirmities, he died in January, 1745, in the forty-eighth year of his age, leaving his son Maximilian-Joseph heir to his electorate. *Moreri. Hist of Mod. Europe, vol. V.—A.*

CHARLES I. king of Spain. See CHARLES V. emperor.

CHARLES II. king of Spain, son of Philip IV., was born in 1661, and succeeded his father in 1665. During his minority his states were governed by his mother, Anne-Mary of Austria, as regent; and though declared major in 1676, the extreme weakness of his mind and

body kept him in a state of perpetual nonage. He married for his first wife Maria-Louisa of Orleans; for his second, Mary-Anne of Bavaria, princess of Neuburg; but he had issue by neither. The great affair of his reign was the appointment of a successor; a business that interested all the cabinets of Europe. His mother had influenced him in 1696 to make a will in favour of the young prince of Bavaria. After her death, his queen destroyed this will, and obtained a promise from him that one of the sons of the emperor Leopold should be his heir. In order to prevent this great accession to the house of Austria, Lewis XIV. joined with England and Holland in a project to divide the vast possessions of the Spanish monarchy among different heirs. Charles, indignant at this interference, again made a will in favour of the prince of Bavaria; but the death of this child soon after, gave fresh scope to political intrigues. A new partition-treaty was projected, which Charles meant to defeat by nominating as his universal heir the archduke Charles, second son of Leopold. From the mismanagement of the Austrian party, however, and the prevalence of the French interest, the dying king was, after great struggles, induced to make a new will in favour of Philip of France, duke of Anjou, grandson of Lewis XIV. It was necessary for this purpose to overcome all his family attachments to Austria, and his aversion to France, with which country his kingdom had usually been at variance; but divines and confessors were employed to set aside his scruples; and the pope, whom he consulted by a private letter, used all his authority in favour of the Bourbon line. Charles did not long survive the signature of his testament. He died on November 1, 1700, aged thirty-nine. Some months before his death he had caused the tombs of his father, mother, and first wife, at the Escorial, to be opened, in order that he might kiss their remains. Such was the ignorance of this monarch, that when the French besieged Mons, he thought it belonged to the king of England. He neither knew where Flanders was, nor what belonged to him in it; and he bequeathed his vast dominions without a clear idea of what he was giving. Such are the transfers made of mankind! His testament was the cause of a long and bloody war; but perhaps no mode of disposal of an inheritance of such value would have been quietly acquiesced in. *Moreri. Voltaire Siècle de Louis XIV.*—A.

CHARLES I. king of England and Scotland, to whom his sufferings, and the cause in which they were endured, have given the ap-

pellation of *the Martyr*, was born in the year 1600, in Scotland, of which country his father, James VI., of the house of Stuart, was then king. His mother was Anne, daughter of the king of Denmark. James, soon after the birth of Charles, succeeded to the English throne; and upon the death of prince Henry, in 1612, Charles became prince of Wales, and presumptive heir to both kingdoms. His youth was modest and decent; and he is scarcely to be traced on the public scene till the persuasions of his father's favourite, the duke of Buckingham, induced him, in 1623, to make a romantic journey to Spain, for the purpose of paying his court in person to the Infanta, between whom and himself a marriage had been some years negotiating. This journey, however, through the arrogance of Buckingham, terminated in a breach of the Spanish match; and the prince was soon after contracted to the princess Henrietta Maria of France, daughter to Henry IV. whom he had seen in passing through Paris.

In March, 1625, Charles, by the death of his father, was seated on the English throne. He received the kingdom embroiled in a Spanish war, and full of suspicion and dislike to the minister Buckingham, who had obtained a still greater ascendancy over Charles than he possessed over James. The first parliament which he summoned was much more ready to remonstrate with him on account of grievances, than to supply his pecuniary wants. It was dissolved; and by means of money raised by borrowing and other methods, an expedition was fitted out against Spain, which terminated in disappointment and disgrace. In the next year Charles was obliged to summon a new parliament; and the mutual disgusts and jealousies which prevailed between the king and this assembly laid the foundation of all the misfortunes of the reign. The House of Commons impeached the minister; the king supported him with a high hand, and openly showed his contempt of their proceedings. They held fast the strings of the public purse; he intimated a design of having recourse to *new counsels* should they persist in opposition to his will. As the Commons were preparing a remonstrance against the levying tonnage and poundage without consent of parliament, they were suddenly and angrily dissolved after a short session. Charles then began to employ some of his new modes of raising money, consisting of loans, benevolences, and ship-money, which greatly inflamed the discontents of the nation. The established clergy were directed by the court to

preach up the doctrines of passive obedience and non-resistance; while the puritans, on the other hand, boldly asserted the principles of civil liberty. The king's difficulties were augmented by a war in which Buckingham, for the gratification of his private enmity to Richelieu, involved him with France. Buckingham himself took the command of a considerable force, which sailed in the summer of 1627, to assist the huguenots of Rochelle; but so ill was the enterprise managed, that he was obliged to retreat with great loss from the isle of Rhé, of which he had taken possession, and to return home with disgrace. In 1628, the king, however unwilling, was forced to have recourse to a new parliament for the necessary supplies. This assembly showed itself not at all less determined to resist all arbitrary measures than the former had been. After voting the supplies, the House of Commons prepared a bill called a petition of right, recognising all the legal privileges of the subject; and, notwithstanding every artifice and evasion on the part of the court, Charles at length found himself constrained to pass it into a law. This compliance did not prevent the parliament from renewing its attacks on Buckingham; but its proceedings were interrupted by a sudden prorogation. Soon after, that imperious favourite was removed from the scene which he had so much contributed to overcast, by the knife of an enthusiast named Felton. From this period, Charles became more his own minister, though he was ever much disposed to be influenced by the advice of persons who had gained his confidence, often against his better judgment. Some differences with his queen, which Buckingham had fomented, were now made up, and he ever after continued much under her influence. The parliament, which met again in January, 1628, manifested so determined a spirit against the king's claim of levying tonnage and poundage by his own authority, that it was suddenly dissolved in March; and the king resolved to try how he could reign without one. For this purpose he judiciously began with making peace with France and Spain, which the state of those countries rendered an easy task. He raised to the principal place in the ministry sir Thomas Wentworth, afterward lord Strafford, who had begun his political career in opposition to the court. His great abilities, and firm austere disposition, rendered him a fit instrument for curbing, by strong measures, the spirit of resistance to the royal prerogative, whether constitutional or usurped, which was rising among the Commons. In ecclesiastical affairs,

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Charles unfortunately trusted entirely to Laud, then bishop of London, a man whose learning, piety, and morals, were debased by puerile superstition, and a violent and intolerant zeal. Some years now past in the execution of those plans for raising money without the aid of parliament, and for stopping the progress of public opinion in matter of civil and religious liberty, which had been resolved upon in the king's council. Great severities, unwarranted by express law, were exercised by the arbitrary courts of star-chamber and high-commission; and while popish recusants were openly compounded with, the puritans were laid under the most rigorous restraints. Ship-money began in 1634 to be levied, not only on the sea-ports, but upon individuals. Its produce, however, seems faithfully to have been applied, for a larger fleet of men-of-war than England had ever known was fitted out, and the Dutch were compelled by it to pay a licence for the herring-fishery. A squadron was also sent to Salée, which aided in the destruction of that nest of pirates. The nation in general was more submissive under these measures than might have been expected; and though some bold writers appeared, who attacked the court with virulence, the rigour of their punishment deterred others from following their example. So desperate did the cause of liberty appear, that several of the puritans emigrated to New England. By order of the court a ship was stopped, in which sir Arthur Hazelrig, John Hampden, and Oliver Cromwell, had taken their passage;—a step for which the court had ample cause to repent. Hampden soon afterward, in 1637, began the campaign of resistance, by refusing to submit to the imposition of ship-money. The king's right to levy this tax had, indeed, been solemnly admitted by the judges; but Hampden resolved to bring it before a court of law. His cause was argued during twelve days in the exchequer-chamber; and though he lost it by the decision of all the judges, four excepted, yet he gained prodigious applause from the nation by his spirited appeal, and the discussion of the question was followed by the most important consequences.

But it was from another part of the king's dominions that an armed opposition to his government first began. Prompted partly by policy, partly by bigotry, Charles had from the beginning of his reign been attempting to introduce into the church of Scotland an hierarchical discipline similar to that of England; and he now, by his own authority, imposed

upon it a liturgy, copied from the English. The first attempt to introduce this innovation was attended by the most violent tumults; and its consequence was the formation of the famous *covenant*, in 1638, by which all classes of people mutually engaged to stand by each other in defence of their religion. They levied an army, which the king, who had made several ineffectual concessions, opposed by an army from England. He advanced to the Scotch borders in 1639, with a large and splendid array, but ill-disciplined, and more inclined to negotiate than to fight. The king found it expedient to agree to a pacification, which left the grounds of quarrel undecided, and each party disbanded their forces. In the spring of the next year Charles again assembled an army; but all his resources for maintaining it being exhausted, it became necessary, after an intermission of eleven years, again to summon a parliament. This assembly, it may be supposed, did not meet in better humour than the last had done. A large mass of grievances was accumulated, the redress of which was entered upon before any matter of supply was suffered to be brought forward. The king lost patience, hastily dissolved the parliament, and aggravated the discontents by some arbitrary proceedings against those who had distinguished themselves in opposition. With money, raised by a variety of expedients, he again enabled a considerable army to march to the north, which was met by that of the Scotch covenanters. A detachment of the Scotch army attempting to pass the Tyne at Newburn, was opposed by an English one. The Scotch made an attack, and put their opponents to the rout, in consequence of which the whole English army was seized with such a panic, that it retreated first to Durham, then into Yorkshire, leaving Newcastle to be occupied by the Scots without opposition. Such a commencement was not likely to give confidence to the royal cause. The king set on foot a treaty at Rippon, and called a great council of his peers at York. As it was obvious that such complicated affairs could not be settled without a parliament, that dreaded assembly was again summoned in November, 1640. It proved to be the too-famous *long-parliament*, the instrument of destruction both to the king and the constitution.

The first operation of the House of Commons was to impeach the king's ablest and most trusted minister, the earl of Strafford. He had for several years been governor of Ireland, in which situation he had acted with great vigour

and capacity, but with a decided leaning to arbitrary power. He had thereby left many enemies behind him; and he had mortally offended the Scots by the zeal he had shown against the covenanters. Nor was he less unpopular with the English patriots, whose cause he had first espoused and then deserted. Conscious of the weight of odium under which he laboured, he would have retired from the storm; but the king encouraged him to confront it by assuring him under his hand, "upon the word of a king, that he should not suffer in life, honour, or fortune." He was, however, committed to the Tower, prosecuted by the Commons at the bar of the House of Lords, found guilty, notwithstanding the personal defence of the king, and subjected to the pains and penalties of high-treason by a bill of attainder. The king long struggled against the act of giving his assent to this bill. Dangers on all sides environed him. His queen and servants entreated him to make this sacrifice in order to save himself. The honest bishop Juxon alone advised him, if in conscience he thought the sentence unjust, not to ratify it. Strafford himself wrote a letter to the king, signifying his consent to disengage him from his promise of protection, if necessary for the public tranquillity. Charles at length gave way, and by that step irreparably injured his character, without obtaining the temporary relief from his difficulties which he expected. Laud archbishop of Canterbury was the other great victim. He was impeached, imprisoned, and afterwards brought to the scaffold. Some of the other ministers saved themselves by flight. The judges, the bishops, and all the satellites of the crown, were attacked. Ship-money was declared illegal; the sentence against Hampden was cancelled; sufferers under charges of libel and sedition were released from their prisons in triumph; and the tyrannical courts of high-commission and star-chamber were entirely abolished. A bill likewise passed, taking from the crown the right of levying tonnage and poundage at its pleasure; and another providing for the summoning of a new parliament every third year, which could not be prorogued or dissolved within fifty days. After these important victories obtained over monarchical power by the democratical part of the constitution, of which Charles was for the most part a passive and astonished spectator, a sort of calm ensued, during which, in the summer of 1641, the king paid a visit to Scotland, attended by a committee of both houses. In that country he consented to various acts abridging the prece-

gatives of the crown, with the same facility that he had done in England; and, notwithstanding his strong religious prejudices, he conformed with great gravity to the presbyterian mode of worship, now fully established there on the ruins of episcopacy. In the mean time a flame burst forth in Ireland, which in its consequences had a great effect in kindling the ensuing conflagration at home. The oppressed natives of that country, whose religion and interest had ever prevented them from coalescing with their conquerors, seeing in the confusion of the times a favourable opportunity for regaining their rights, had laid a plan for an universal insurrection. By accident they were prevented from executing their design of seizing upon the castle and city of Dublin; but they succeeded in overpowering the English in almost every other part of the island, and a dreadful massacre of the protestants took place, attended with all the savage cruelties which might be expected from a half-barbarous people, exasperated by injuries, and inflamed by the most furious bigotry. The old catholic settlers of the English pale also joined the native Irish, and together with them proceeded in a large body to the capital. In order to grace and strengthen their cause, they pretended to act in consequence of a royal commission, and to have in view the defence of the king's prerogative against a puritanical and republican parliament. Though there is every reason to believe that their commission from the king was a forgery, and that he sincerely deprecated their success, such were the prejudices against him in England, and so great the horror entertained of popery, to which he was always thought too favourable, that this event much increased the popular disaffection. Unable of himself to take any effectual steps against the Irish rebels, Charles again called together the parliament, and committed the management of the war entirely to it. But this assembly appears now to have taken the resolution of systematically pursuing its advantage, and reducing the crown to a state of complete dependence. The first measure of the commons was to frame a remonstrance, containing a most acrimonious recapitulation of all the errors of the reign, aggravated and misrepresented, and inculcating the sharpest suspicions of the king's designs. They next aimed a severe blow at the hierarchy, renewed an attempt for excluding bishops from the House of Lords, passed ordinances against what they deemed superstitious practices, and at length so inflamed the popular odium against the episcopal order, that its members were intimidated from continuing to attend their duty

in parliament. A protest against all proceedings during their compulsory absence, signed by thirteen of the bishops, was universally considered as a very impolitic step at this juncture, and it subjected them to an impeachment for high-treason.

It now became apparent, that of the two great parties in the kingdom, that attached to the ancient constitution in church and state, and that desirous of new-modelling both upon principles more favourable to public liberty, one must obtain an unequivocal superiority. Men therefore began to take their sides with more decision; and the names of Cavaliers and Roundheads were invented to distinguish the royalists and their adversaries. The king, roused to a sense of his danger, and perhaps encouraged by accessions of strength to his party, was now stimulated to a violent measure, which was the immediate cause of those open hostilities between him and his parliament, that speedily followed. The counsels of the queen and of lord Digby are supposed directly to have suggested it; and it was one of the many instances in his unfortunate reign, of his facility in yielding to the opinions of others, contrary to the sober conclusions of his own better judgment. He caused his attorney-general to enter in the House of Peers an accusation of high-treason against five leading members of the Commons; and he sent a serjeant-at-arms to the House of Commons to demand the giving up of the accused members. Receiving an evasive answer, he himself, on the ensuing day, proceeded to the house with an armed retinue in order to apprehend them. They had been informed of the purpose, and previously withdrew; but the king's appearance in this manner caused the house to break up in the utmost disorder and indignation. Complaints of breach of privilege resounded on all sides. The accused members took refuge in the city, where a committee of the house was appointed to sit. The city militia was mustered under a commander appointed by the parliament; the members were re-seated in military triumph; and so menacing was the appearance of things, that the king thought it expedient to retire to Hampton-court. The parliament now conceived themselves entitled to demand the control of the army; but here the king made his last stand. The matter was come to a crisis; and arms alone could decide between irreconcilable claims. The queen fled to Holland, and there purchased a supply of ammunition. The king, accompanied by the prince of Wales, proceeded northwards, and for a time fixed his residence at York, where he received great

demonstrations of loyalty from the gentry. The centre of the parliamentary strength was London, and the popular leaders were active in providing themselves with men and money from this opulent store. After some further time spent in fruitless negotiation, the king advanced to Nottingham, and there, on August 25, 1642, erected his standard. His cause was supported by a majority of the nobility and ancient gentry, by the clergy of the church of England, and those who were attached to her discipline. Many eminent and virtuous characters, who had been opposers of the arbitrary measures at the beginning of the reign, now joined the king's party, as the more just and constitutional. On the other hand, all the puritans, the inhabitants of trading towns in general, and those who had adopted republican principles of government, adhered to the parliament. In no civil contest, perhaps, was more private and public virtue ever ranged on contrary sides. Ambition, bigotry, and malignant passions, as might be expected, mingled their alloy with both.

The military transactions of this great quarrel enter so little into the personal character of the king, that a very slight sketch of them is all that can here be required. The first action of consequence was the battle of Edge-hill, at which the king was present, but not as commander. It proved indecisive; but soon after the king was strong enough to make a near approach to London, and fill the capital with alarm. He then retired to Oxford, which became his head-quarters; and during the winter some negotiations for peace were carried on, but without effect. In the west of England, the first and second campaigns were very successful to the royal party. The king in person besieged Gloucester in 1643, but he was obliged to raise the siege on the approach of the earl of Essex, the parliamentary general. This brought on the first battle of Newbury, in which both sides claimed the victory. In the north, the successes of each were nearly balanced; but the cause of the parliament was a great gainer by the co-operation of the Scotch, who marched an army into Yorkshire. On the other hand, a pacification with the Irish rebels had given the king's governors in that country an opportunity of sending to his aid some of their troops, together with a body of Irish papists—auxiliaries from whom he derived much more odium than service. The first severe blow to the king's cause was the entire defeat of his northern army at Marston-moor, in 1644, chiefly in consequence of the skill and valour of Cromwell. York fell soon after, and the whole of

that part of the kingdom was lost to the royal party. The success of the king's generals in the west did not compensate this loss; and the second battle of Newbury, though indecisive, was rather unfavourable to him. Under these circumstances, he willingly renewed negotiations for peace, which were carried on at Uxbridge: but the parliament demanding the abolition of episcopacy, neither his conscience nor policy would suffer him to comply.

The succeeding year completed the ruin of the king's affairs. On June 4th, 1645, was fought the battle of Naseby in Northamptonshire, in which the king himself, with prince Rupert and sir Marmaduke Langdale, commanded against Fairfax, Cromwell, and Ireton. The field was well disputed, and Charles performed the part both of a general and soldier: but the action ended in his entire defeat; with the loss of all his artillery, baggage, and private cabinet, and a great number of prisoners. Thenceforth a series of disasters attended his arms throughout the kingdom. His troops in the west were forced to surrender, and he himself was obliged to retire to Oxford, as the last place of refuge. On the approach of Fairfax to this city, the king took the resolution of throwing himself into the hands of the Scottish army then lying before Newark. This design he put in execution, and was received by the commanders with respect, but was put under guard as a prisoner. A variety of negotiations were now carried on between him, and the Scotch army and English parliament. The civil war was first brought to a conclusion by requiring the king's orders for the delivery of his remaining garrisons, as well in Ireland as in England. Conditions were then offered to the king, but such as it was impossible for him to comply with; and in the mean time a bargain was made with the Scots, by which, on payment of a large sum as pretended arrears to their army, they surrendered him to the parliamentary commissioners, who carried him to Holmby-house in Northamptonshire, where he was kept in rigorous custody. Two parties now began to shew themselves among the victors, the parliament and the army; and it was of importance to each to have possession of the king's person. A detachment of the army, in June, 1647, coming suddenly to Holmby, obliged the king to accompany them to the general rendezvous; and he was taken to their head-quarters at Reading. Here he was better treated than before; and during the contention of the two parties, he was in some degree courted by both. He was removed to Hampton-court, where new proposals were made to him

from the parliament. He lived there with somewhat of royal dignity, was allowed the access of his friends and chaplains, and several interviews with those of his children who remained in the kingdom. The army and independents, meantime, gained a complete ascendancy over the presbyterians, and Cromwell became all-powerful. He contrived to fill the king's mind with fears for his safety, and drove him to the fatal measure of making his escape from his present place of custody. With a small attendance he proceeded to the southern coast, where he was led to expect that a ship should be in waiting. As it did not appear, he crossed over to the Isle of Wight, and put himself in the hands of Hammond, the governor, a creature of Cromwell's. By him he was lodged in Carisbrook-castle, and thus only exchanged a more for a less eligible prison. While he was in this remote place, the Scots, ashamed of their desertion of him, and indignant at the proceedings of the English, marched a considerable army to his relief under the duke of Hamilton, which was joined by a body of English royalists; but a much inferior force led by Cromwell entirely routed and dispersed it, with the capture of the duke. An insurrection in Kent and Essex in the king's favour was likewise quelled by Fairfax. During this employment of the army and its leaders, the parliament set on foot a new negociation with the king, at Newport in the Isle of Wight, in which both parties seemed in earnest. The king agreed to almost every thing demanded of him, except the abolition of episcopacy. So much was it the interest of the parliament to come to terms with him, that at length a vote was carried "that the king's concessions were a sufficient ground for a treaty." But, in the mean time, the army returning victorious, purged the house by force, and procured a reversal of this vote. The king's person was again seized. He was brought from the Isle of Wight to Hurst-castle, and preparations were made for trying him on the capital charge of high-treason to his people. As the House of Lords refused to concur in a vote for this purpose, their concurrence was by the Commons declared unnecessary. The king was conducted to London, and stript of all ensigns of royalty; and on January 20, 1649, the court of justice for this unprecedented trial began to sit. The king's behaviour in this last scene of his life, as it had indeed been through all the scenes of his adversity, was calm, collected, and dignified. Three times when brought before the court did he decline its authority, and supported his refusal by clear

and cogent arguments. At length the court resolved to proceed to hearing evidence against him; and on the proof that he had appeared in arms against the parliament's forces, sentence of death was pronounced upon him. His desire of being admitted to a conference with the two houses was rejected; and only three days were allowed him to prepare for his fate. As he left the tribunal, the soldiers were instigated to cry out for justice and execution; and several base indignities were offered him, all which he bore with exemplary patience. The interposition of foreign powers in his favour, and the generous attempts of some of his own ministers to save him by taking all the blame of his actions upon their own heads, were all in vain. He passed the three days of interval between condemnation and execution in religious exercises, and in tender interviews with his family and friends. On the 30th of January he was led to the scaffold, erected against the banquetting-house, Whitehall; and there, after addressing the people round him with all the composure of conscious innocence, he pronounced a short ejaculation, laid his head upon the block, and received the fatal stroke.

Charles I. died in the forty-ninth year of his age. By his queen, with whom he had lived, for the most part, in the tenderest union, he left six children, of whom, two males, Charles and James, were successively kings of England; of the females, one was married to the prince of Orange, another to the duke of Orleans, brother of Lewis XIV. Few kings have been more distinguished by private virtues. Sober, chaste, pious, he lived on the throne as he would have done in a condition the least exposed to the temptations of power and splendour. His temper, though somewhat cold and reserved, was kind and affectionate; and with a degree of stateliness in demeanour, he was capable, by the solid goodness of his heart, of engaging the warmest attachment of his subjects and servants. His talents were considerable, but he shone more in suffering than in acting. Firm in certain points, he was too yielding in others; and his false steps were chiefly owing to a want of due confidence in his own judgment, and too high an opinion of that of others. His mind was cultivated by letters and a taste for the polite arts. He was particularly fond of painting, and a munificent encourager of its professors. During his prosperity, he formed a collection of works of art, extremely valuable for the judgment shown in the choice. He had a tincture of poetry, and wrote in a good style in prose. If the famous work entitled

"Icon Basiliké" were really his, it would place him high among the writers of his time; but after much controversy, the probability seems rather to lie against his claim to that performance. He possessed many exterior accomplishments, and in figure and countenance well became his princely station. As to his political character, it has been, and probably ever will be, the subject of contrary opinions. Perhaps it is wrong to consider his conduct so much as has been done in the light of a moral question. He had the misfortune of occupying the throne at a time when old and new principles were so equally opposed, that an unavoidable shock between them must ensue. The high maxims of royalty in which he had been educated, could not be practically maintained. Concession was necessary; but when did power concede willingly? If he was insincere in his agreement to some of the conditions imposed on him, can it be said that those conditions were moderate? On the whole, the errors of the beginning of his reign were more than compensated by his sufferings at the end of it; and they who do not honour him as a martyr, may pity him as a victim. *Hume's Hist. of England.*—A.

CHARLES II., king of England and Scotland, son of Charles I. and Henrietta-Maria of France, was born in 1630. Brought up amidst the calamities of his family, he was a refugee at the Hague at the time of his father's execution in 1648. On that event he immediately assumed the regal title, though reduced to be a pensioner upon the prince of Orange. It was his first intention to proceed to Ireland, where his cause had been avowed by the marquis of Ormond; but the progress of Cromwell in that country, and the application of the Scots, who had proclaimed him their king, induced him to make his first attempt towards the recovery of his kingdoms from Scotland. The defeat and death of Montrose had rendered it necessary for the young king entirely to throw himself into the hands of the rigid presbyterians, who subjected him to so many severities and mortifications, that the aversion with which he ever after regarded this religious sect is not to be wondered at. His own disposition, indeed, was already sufficiently averse to restraint of every kind; and adversity seems to have had no other effect upon his moral character, than enuring him to the practice of dissimulation. In the beginning in 1651 he was crowned at Scone with great solemnity; but the presence of Cromwell with his conquering army ren-

dered his continuance in Scotland unsafe. Hoping to be joined by a number of English royalists, he took the spirited resolution of passing Cromwell, and entering England. He was immediately pursued by that active commander, who with a superior army came up with him at Worcester, and gave him a total defeat. Charles with difficulty escaped from the field; and for a considerable time was obliged to conceal himself among persons of different conditions, attached to his cause. After a variety of adventures and imminent hazards, in one of which he was sheltered for twenty-four hours amid the branches of a spreading oak, he got a passage to France, from Shoreham in Sussex. With his mother he passed some years at Paris, little regarded by the court, which was awed by the power of the English commonwealth. The indignity with which he was at length treated induced him to withdraw to Cologne, where he lived two years in obscurity. But on the death of Cromwell, no person or party remained in England sufficiently powerful to hold the reins of government; and a great majority of the nation panted for the restoration of the old monarchy. General Monk, who was at the head of the principal body of troops, advanced from Scotland in the beginning of 1660; and after long keeping his intentions secret, he admitted a confidential servant from the king, whom he advised to proceed to Breda and wait the event. He then forcibly dissolved the long parliament, caused a new one to be summoned, and openly declaring himself, introduced to the house a letter and declaration from the king, which were received with bursts of applause. Every proposal they contained was acquiesced in; no new conditions were imposed; and Charles II., without a struggle or effort on his part, succeeded at once to all those regal prerogatives which it had cost the nation so much blood and confusion first to abridge, and afterwards to abolish. On his birth-day, May 29th, 1660, he entered his capital amid universal and almost frantic acclamations. Republicanism sunk into annihilation before him; and the different civil and religious parties only vied with each other in loyalty and submission.

His first measures were prudent and conciliatory. He admitted to his councils, royalists and presbyterians indifferently. The wise and virtuous Hyde lord Clarendon was made chancellor and prime-minister. An act of indemnity was passed, from which those alone were excepted who had an immediate concern

in the late king's death. A settled revenue was accepted in lieu of the oppressive prerogatives of wardship and purveyance; and the army was disbanded, except a small number of troops for guards and garrisons. Prelacy, however, with the parliamentary rights of the bishops, was restored; and an act of uniformity was passed, by the conditions of which almost all the presbyterian clergy were driven to a resignation of their livings. In 1662 the king married the infanta of Portugal, a virtuous princess, but ill calculated to obtain the affections of such a husband. She brought him a large portion, and he always treated her with civility; but no issue proceeded from the ill-assorted union. The easy indolence of the king's temper, and the expences of his licentious way of life, soon involved him in pecuniary difficulties; and the unpopular sale of Dunkirk to the French, was one of the first expedients he employed for their relief. In 1663 a rupture with Holland took place, which, as it proceeded from commercial interests, was willingly supported by parliament. It was at first attended with various naval successes on the part of the English, which excited such jealousy in the neighbouring states, that France and Denmark entered into the war as allies of the Dutch. The English, notwithstanding great exertions of valour, were now so overmatched, that a Dutch fleet entered the Thames, and proceeding up the Medway, burned and destroyed ships as high as Chatham. This is accounted one of the principal disgraces of a reign, which, on many other accounts, is one of the least honourable to the English annals. The domestic calamities of a dreadful plague in 1665, and of a fire in 1666, which destroyed a great part of the capital, were added to the disasters of this period. In 1667 peace was made with the Dutch. Soon after, Clarendon, who had incurred the hatred of great part of the nation, and whose firm virtue made him disagreeable to the king and court, was dismissed from the ministry, and obliged to take shelter from his enemies in a voluntary exile. A triple alliance between England, Holland, and Sweden, for the purpose of checking the ambitious designs of the French king, did honour to the talents and political principles of Sir W. Temple, who had a principal share in conducting it. This, however, was one of the last public measures of the reign which deserved approbation. The king's thoughtless profusion involved him in difficulties which reduced him to the condition of a mean pensioner, upon the very power which his subjects most dreaded; and though

his indolence and love of repose withheld him from active enterprise, he sufficiently displayed his fondness for arbitrary sway, to excite the jealousy of all the friends of liberty. About 1670, he threw himself into the hands of a ministry, consisting of five persons, famous under the name of the *Cabal*, most daring, violent, and unprincipled, who encouraged him in every attempt to make himself independent on his people. A visit which Charles received from his beloved sister, the duchess of Orleans, sealed his connection with Lewis XIV., who promised to aid him to render himself absolute at home, on the condition of his assistance by sea against the Dutch, whose destruction was resolved upon in the royal cabinets. The duchess was accompanied by a French lady of great beauty and accomplishments, who soon won the heart of the amorous Charles. He created her duchess of Portsmouth; and, amid all his other attachments, she maintained an influence over him which ever kept him steady to the interests of France.

The party troubles of the reign began by the open declaration of the duke of York (the king's brother, and presumptive heir to the crown) that he was a convert to the Roman-catholic religion. Soon after, the ministry broke the triple alliance, and planned a rupture with the Dutch. As the king did not chuse to apply to the parliament for money to carry on this projected war, he caused the Exchequer to be shut up in January, 1672. Several other arbitrary proceedings followed; and fears, certainly not unreasonable, of popery and arbitrary power, began to pervade the nation. The naval operations against the Dutch were attended with little success. A new parliament was called, which strongly expressed the discontents of the nation. In consequence, the cabal ministry was dissolved, and a separate peace was made with Holland, in 1674. Divisions in the cabinet, fluctuations in the king's measures, and parliamentary contests, occupied some succeeding years. In 1677 the king performed a popular act in marrying his niece, the princess Mary, to the prince of Orange; and some decisive steps which he took in favour of the Dutch, forwarded the peace of Nimeguen, in 1678. But in that year, one of the domestic incidents which was the most productive of mischief took place; which was, the real or pretended discovery of the noted *popish plot*, for the assassination of the king, and the introduction of the catholic religion. Notwithstanding the infamous characters, and improbable stories, of the principal informers, Oates and Bedloe, the ex-

istence of the plot obtained almost universal belief, and wonderfully agitated the minds of the people. The parliament took up the business with no less credulous zeal than the vulgar. Many popish lords were committed and impeached; and in conclusion, not only Coleman, the duke of York's secretary, and several priests, suffered at the scaffold, but a venerable nobleman, the earl of Stafford, was beheaded on the same account. The duke of York retired to Brussels. The king himself proposed some limitations of his power in case of his succession; but a bill for his total exclusion passed the House of Commons. The *habeas corpus* bill, the great palladium of liberty, also passed this session; and such was the temper of the parliament, that the king, fearing a renewal of such remonstrances as had disturbed the former reign, first prorogued, and then dissolved it. The court now exerted itself to produce a balance in the nation to the popular party; and the terms whig and tory were invented in the year 1680. A new parliament, assembled at this time, resumed the affair of the exclusion bill, and it again passed the commons, but was rejected by the lords. The parliament was dissolved in 1681, and a new one summoned to meet at Oxford. In this, the Commons showed themselves so hostile to the court, that a sudden dissolution ensued, and the king made a determination henceforth to govern without one. By the aid of the gentry and clergy, he obtained loyal addresses from all parts of the kingdom, and attachment to high monarchical principles again came into vogue. The charge of plots and conspiracies was now turned against the presbyterians. One College was executed on an accusation of high-treason, supported by some of the same infamous informers who had before been employed against the papists; and the earl of Shaftesbury, the head of the popular party, was brought to a trial, but acquitted. The non-conformists were treated with great rigour, and all suspected of republican principles were turned out of every post of trust or profit. Another step of great moment in the progress to arbitrary power, was the instituting of suits at law against most of the corporations in the kingdom, which were thereby intimidated to resign their charters into the hands of the crown, and receive them back so modelled as to be much more dependent than before. These rapid strides towards the destruction of civil liberty, so alarmed its zealous friends, that associations were formed, and insurrections planned, in various parts. A conspiracy, called the Rye-house plot, went so far as to aim at

the life of the king. By the information of some concerned in it, a number of persons of rank were implicated; and the execution of two of them, lord Russel and Algernon Sidney, is one of the most memorable events of this reign. The first, a man of the most amiable as well as patriotic character, and who seems to have abhorred the idea of assassination, fell universally pitied. The second, though more likely to have been concerned in bloody measures, was convicted only by overstraining the law, and admitting illegal evidence. Charles was at this period as absolute as any monarch in Europe. The nation seemed to have lost all idea of liberty, and nothing but the indolent unenterprising disposition of the king, prevented him from rivetting the fetters of tyranny so as to render them indissoluble. Scotland, which had at different periods of the reign been thrown into insurrection by the arbitrary measures used to restore episcopacy, was at length completely tamed; and the relics of the covenanters were suppressed with circumstances of great barbarity. It is said, however, that the king was uneasy under this plan of government, which the stern violence of the duke of York chiefly supported, and that he had made resolutions of following a different system; when his further designs were interrupted by death. He expired, from the consequences of an apoplectic fit, on February 6, 1685, in the 55th year of his life, and 25th of his reign. On his death-bed he received the sacraments according to the rites of the Romish church, to which it appeared from some papers found in his handwriting, that he had secretly adhered. These were published by his brother, and proved him to have been a hypocrite, as well as a profligate. Charles left behind him a numerous illegitimate progeny, one of whom, the duke of Monmouth, who pretended that his mother had been married to the king, acted a conspicuous part as a competitor for the crown. Several of the others were founders of families among the prime nobility, and were provided for at the public expence. Charles was a confirmed voluptuary, with little delicacy or selection in his pleasures; and his reign, as well from his example, as from the discredit that every thing serious was fallen into in consequence of its connection with puritanism, was the æra of the most dissolute manners ever prevalent in England. The stage was an avowed school of gross licentiousness; and polite literature in general was tainted with the same vice. The king was a man of wit, and a judge of good writing in certain walks, but was totally void of sensibility to the sub-

lime or beautiful. Neither was he a munificent patron even of the writers he applauded. With a kind of familiar easy good-nature, he united a perfect indifference to every thing but his own pleasure and interest; and no man was ever more destitute of the sentiments of honour and real generosity. He had a degree of mildness and gentleness in his temper, which seems, however, to have been more owing to want of vigour, than to any consistent principle of humanity. His ideas of the relation between king and subject, may be inferred from his observation concerning lord Lauderdale's cruelties in Scotland:—"I perceive (said he) that Lauderdale has been guilty of many bad things against the people of Scotland; but I cannot find that he has acted any thing contrary to my interest." He was radically attached to arbitrary principles in government, though he loved his ease too much to persist in vigorous measures for putting them in practice. Yet, so much are men swayed by externals, that few kings were ever more popular. He was affable and pleasant, and these qualities excused the most notorious defects in his public and private character. No one was more an object of the passion of loyalty; and to this day there are more statues and public memorials of Charles II. existing in the capital, than of any other English prince. *Hume's Hist. of England.*—A.

CHARLES CANUTSON, king of Sweden, the eighth of the name, but the first worthy of biographical notice, was descended from the family of Bonde, which had formerly sat on the throne. He was grand-marshal of Sweden in the reign of Eric, who united the three kingdoms of Denmark, Sweden, and Norway. The oppressions of the Danes caused a revolt in Sweden, in 1434, headed by Engelbert, a spirited and patriotic nobleman. This rose to such a formidable height, that Charles Canutson was induced to concur in it; and his birth and station immediately set him at the head of the malcontents. Engelbert, however, whose merits had greatly attached the peasants to him, maintained a rivalry with Charles; and his assassination, which soon followed, is attributed to the base artifices of the latter. Charles then assumed the office of regent; and Eric having been formally deposed, he exercised all the rights of sovereignty. Amidst the stormy factions that ensued, he is charged with acting tyrannically, and arbitrarily removing those whom he considered as obstacles to his arriving at the throne. In particular, he caused Eric Pache, a successor to the popularity of Engelbert, to be exe-

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cuted without form of trial. For the present, however, he was disappointed, by the election of Christopher duke of Bavaria to the crowns of the three nations. Christopher died in 1448, on which event the influence of Charles caused the union of the crowns to be dissolved, and himself elected to that of Sweden. He afterwards attacked the deposed Eric, in the isle of Gothland, but was vigorously resisted; and, in the end, the island was surrendered to the Danes. Charles, however, obtained a recompence, in being elected to the throne of Norway. A war afterwards ensued between Christiern, king of Denmark, and Charles, which was attended with various success. Peace was re-established; but Christiern continued to foment disturbances in Sweden, which, on occasion of a quarrel between Charles and the potent archbishop of Upsal, broke out in 1458 into open rebellion. Christiern was invited to Stockholm, of which Charles had been dispossessed; and the three crowns were again united in the person of the Danish king. The government of this monarch, however, soon became unpopular in Sweden. The peasants revolted, led by Katil bishop of Lincoping. Christiern was obliged to retire to Denmark, whence he returned with a powerful army. He was defeated, however, by the brave peasants, who fought for their country's independence; and Charles Canutson was recalled, after an exile of six years. Still he had the powerful archbishop of Upsal and the body of clergy for his enemies; and their authority was so great, that Charles was soon besieged in Stockholm. He sallied out with his adherents, and a most furious battle ensued, in which he was defeated, and in consequence was compelled solemnly to renounce all pretensions to the crown. He retired into Finland, where a small district was assigned for his maintenance, the insufficiency of which involved him in debt; and so low was his credit, that the archbishop refused him a loan of 500 crowns. His retreat did not give peace to his country; on the contrary, a fiercer civil war than ever broke out, in which Eric Axelson, the administrator, headed one party, and the archbishop of Upsal the other. The wearied nation, at length, insisted on the restoration of Charles; and he was accordingly recalled and put in possession of Stockholm, in 1467. In 1470, perceiving his eventful life drawing to a close, he delivered his capital to his nephew and faithful friend Stene Sture, and died in peace. The historians of his country praise his justice and political talents; and he

has likewise obtained credit for philosophical and mathematical knowledge, unusual in his age and country. *Mod. Univers. Hist. Moreri.*—A.

CHARLES IX. king of Sweden, born in 1550, was the fourth son of the renowned Gustavus Vasa; and in his father's life-time had the provinces of Nericia, Sudermania, and Wermeland, given him under the crown, as an appanage. In the troubles of his brother Eric's reign, he, with his brother duke John, retired from court, and levying an army, compelled the unhappy Eric to a surrender, which was succeeded by his formal deposition, and the elevation of duke John to the throne. This prince shewing himself inclined to restore many of the ceremonials of the Roman-catholic religion, which had been abolished by his father, duke Charles opposed him, and declared himself the protector of the reformation. His popularity enabled him to take a leading part in affairs during John's reign; and at his death, Charles assumed the regency till the arrival of Sigismund, John's son, from Poland, of which country he had been elected king. Sigismund's attachment to popery, and his arbitrary principles, soon caused great dissensions in Sweden, which were artfully employed by Charles to increase his own popularity. An open rupture at length ensued; and after various events, while Sigismund was absent in Poland, in 1600, a diet was assembled which deposed him, and conferred the sovereign power on Charles. According to most historians, however, the solemn deposition of Sigismund and election of Charles did not take place till 1604. For some years after this time, hostilities followed between the Swedes and Poles, and Charles made some unsuccessful attempts to conquer Livonia. A rupture between Sweden and Denmark happened in 1609, which occasioning to Charles the loss of Calmar and other places, so irritated him, that, regardless of his own declining health, he sent a challenge to single combat to king Christian, who wisely declined it. Soon after, in October, 1611, Charles was seized with a disorder of which he died in his 61st year, leaving for his successor his son, the great Gustavus Adolphus, who had already begun to distinguish himself by his valour and prudence. Charles IX. is mentioned in high terms of commendation by the protestant writers, and his success in difficult conjunctures proves him to have possessed vigour and abilities. He was subject to violent fits of passion; and his ambitious policy can scarcely be justified by the pretext of religious zeal. *Mod. Univers. Hist.*—A.

CHARLES-GUSTAVUS X. king of Swe-

den, was the son of John-Casimir, count palatine of the Rhine, and of Catharine, daughter of Charles IX. king of Sweden. He was born at Upsal in 1622, and early engaged in military service under Torstenson, the Swedish general in Germany. His rank and reputation caused him in 1648 to be appointed general-in-chief of the Swedish forces, but the peace which ensued the next year prevented his distinguishing himself by any remarkable action. It was greatly the wish of the Swedish nation that his cousin queen Christina should take him for a husband; but marriage being contrary to her inclinations, the states were satisfied with his being solemnly nominated her successor. Christina abdicated the crown in 1655, and Charles immediately succeeded. In order to revive the martial spirit of the Swedes, and indulge his own passion for conquest, he began his reign by a war with Poland, the king of which, Casimir, had protested against his succession to the crown. He invaded the country with such vigour, that he obliged Casimir to take shelter in Silesia, took Cracow, and received oaths of allegiance from all the cities and governors of provinces in Poland. He then turned his arms against the elector of Brandenburg, who had seized upon royal and ducal Prussia, and he forced him to acknowledge ducal Prussia as a fief of Sweden. The success and ambition of Charles now began to excite apprehensions among all his neighbours, and leagues were secretly formed against him. The Poles were encouraged to new resistance; and after massacring numbers of the Swedish soldiers in their quarters, they drove the rest out of the kingdom. Charles was reduced to great extremities, from which he extricated himself by extraordinary exertions of valour and military skill. Still resolved to maintain his ground in Poland, he made an alliance with the elector of Brandenburg, and with Ragotski prince of Transylvania, and fought many bloody battles against the Poles and their allies the Russians. Denmark and the house of Austria were at length added to the number of his enemies, and it became necessary for him to divide his forces on all sides. He was well served by his generals Wrangel and Steenbock, and the Swedish valour and discipline were commonly triumphant in the field, except when overpowered by the force of numbers. By a spirited enterprise against the isle of Funen, Charles compelled the king of Denmark to a disgraceful peace in 1658. War, however, was soon renewed, and Charles laid siege to Copenhagen, which was only saved by the intervention of a Dutch fleet. He was still so formidable as to

combine all the northern powers against him; and it was in the midst of preparations for an obstinate perseverance in his schemes of war and conquest, that he was taken off by an epidemical fever in February, 1660, in the thirty-eighth year of his life, and sixth of his reign. The character of Charles-Gustavus appears to have been entirely military. He had private virtues; but they by no means compensated to his country the storm of hostility brought upon it by his inordinate ambition, and fondness for martial glory. *Mod. Univers. Hist.—A.*

CHARLES XI. king of Sweden, son of the preceding, was born in 1655, and at the death of his father was left a minor under the regency of his mother. Peace, so necessary to Sweden, was soon restored with all its neighbours upon terms more advantageous than could have been expected. Several years were given to a salutary repose, till at length the close connection formed between Sweden and France involved the former in the quarrels occasioned by the ambition of Lewis XIV. In 1674 the Swedes marched into Brandenburg, in order to detach the elector from the alliance formed against Lewis. After a temporary success they were driven out again with loss; and by their interference they brought upon themselves hostilities from several of the neighbouring powers. In 1676 the king assumed the reins of government; and marched in person against the king of Denmark, who had made an irruption into Schonen. Various actions succeeded, in which Charles displayed the courage and military talents of his race, and generally gained the advantage. The Swedes, however, were obliged by the elector of Brandenburg to evacuate Pomerania; and they would finally have been considerable losers had not France taken care of their interests at the peace of Nimeguen, and insisted upon their being put into the state in which the treaty of Westphalia had left them. Soon after, Charles made peace with his only remaining foe, the king of Denmark; and wisely strengthened the friendship between the two nations by marrying, in 1680, the Danish princess, Ulrica-Eleonora. In the domestic affairs which succeeded, the crown gained large prerogatives by means of the jealousy entertained by the states, of the senate, which had usurped a separate jurisdiction. Charles was made in a manner independent of that body; and the orders of peasants and burghers, in their hostility against that of the nobles, threw powers into the scale of the crown of which they did not foresee the consequences. One of these was the arbitrary expedient adopted by the king of rais-

ing the nominal value of the coin, in order to liquidate the public debts; an unjust and ruinous measure, the sure sign of despotism. A grand commission court, established for the declared purpose of enquiring into the exactions and embezzlements of the ministers and senators, was likewise made a formidable engine of oppression. An edict of intolerance, forbidding the exercise of any other religion than the lutheran, was a subsequent measure of this king. It was not to be expected that Charles's assumption of absolute power, and his violation of the privileges of his subjects, should pass without exciting numerous discontents. The rich province of Livonia chiefly distinguished itself by its opposition to the court; and so spirited were the remonstrances presented to the king by its deputies, that a charge of high-treason was brought against them, and pursued to their conviction. The principal storm of royal vengeance fell upon count Patkul, honourably marked out by his manly eloquence in the cause of liberty and his country. A sentence of capital and ignominious punishment passed upon him, which he only avoided by flight. The character of Charles, indeed, appears to have possessed that unfeeling sternness which fitted him for the part of an arbitrary monarch. It is said, that when his queen (a woman of excellent dispositions), deeply moved by the distresses of a number of ruined citizens of all classes who beset the palace-gates of Stockholm with their complaints, after bestowing upon them every thing valuable she could command, at length threw herself at her husband's feet, beseeching him to have mercy on his subjects, Charles gave her this harsh rebuke: "Madam, we have taken you to bring us children, not to give us advice." By his care, however, to preserve peace with his neighbours, and to introduce order and economy into all the departments of state, he raised his reputation in Europe to such a height, that he was considered as the principal mediator at the treaty of Ryswick. But in the midst of his labours to effect a general pacification, he was seized with a disorder which carried him off in April, 1697, at the age of forty-two. *Mod. Univers. Hist.—A.*

CHARLES XII. king of Sweden, one of the most extraordinary characters presented by history, and whose personal qualities the most influenced the events of his time, was the son of Charles XI. and Ulrica-Eleonora of Denmark. He was born in 1682, and early trained to violent and martial exercises, by which he laid the foundation of a hardy and vigorous constitution. In his infancy he displayed an

obstinacy of disposition, which was not to be overcome by force, but yielded to suggestions of glory. Thus, though he had an aversion to the study of Latin, he readily applied to it when told that the kings of Poland and Denmark were masters of that language. A book which he read in it, the *Life of Alexander* by Quintus Curtius, made a similar impression upon him, that the perusal of Homer's *Iliad* did upon Alexander himself. Fired with thirst for martial glory, he resolved to imitate what he admired, and to become *the Alexander of the North*. At the death of his father he was left a minor of fifteen under the regency of his grandmother, Hedwige-Eleonora of Holstein. Like the son of Philip, he had the advantage of succeeding to a throne fully confirmed in its authority, and in quiet possession of large territories, a well-disciplined army, and a well-managed treasury. His majority was fixed by his father's will at the age of eighteen; but in the very year of his father's death, having at a review expressed to count Piper a desire of ruling by himself, a party was immediately formed in the council of regency, by means of which the states were induced to deprive the dowager-regent of her authority, and place the young king at the head of the government. He was then of the age fixed by the laws of Sweden for royal majority. He was soon after crowned; and it was observed, that when the archbishop of Upsal, after administering the unction, was going to place the crown on his head, Charles snatched it from him, and giving the prelate a haughty look, crowned himself. The crown, however, was to him a childish toy for some time after possessing it. Uninterested in the detail of peaceful government, he gave all his confidence to count Piper, employed himself solely in amusements, and displayed the king only in a proud reserve and self-willed obstinacy. Foreigners, as well as his own subjects, looked upon him as a prince of little promise. A strong stimulus seemed wanting to call forth his latent qualities; and this was soon afforded by the very contempt he at first inspired. Three neighbouring potentates formed about the same time the resolution of taking advantage of his youth and inexperience to strip him of part of his dominions;—these were, his cousin Frederic IV. king of Denmark; Augustus king of Poland and elector of Saxony; and Peter I. czar of Muscovy. When their designs became apparent, and the Swedish council were deliberating in Charles's presence on the measures proper to be pursued, the young king suddenly arose, and with a decided air said,

"Gentlemen, I am determined never to engage in an unjust war, and never to end a just one but with the ruin of my enemy. It is my resolution to go and attack the first who shall declare himself, and when I have conquered him, I hope the rest will be intimidated." This spirited declaration was followed by a total change of conduct. He gave up all amusements, practised the strictest economy in his household, laid aside all magnificence in dress, and seriously prepared himself to act the part of a hero. If he ever had felt a passion for the sex, he now for ever renounced their society. He also made a resolution never more to drink wine; and thus he at once set himself free from snares in which the Alexanders and Cæsars have so often been entangled.

The king of Denmark had begun his operations by an attack upon the duke of Holstein, Charles's brother-in-law, and had nearly overwhelmed him. Charles sent a body of troops to his succour, and various powers interfered as allies to the two parties. Augustus, by way of diversion to the Swedes, invaded Livonia with a Saxon army. Charles now thought it time to march in person. He left his capital, which he never saw again, in May, 1700, and embarking on board a powerful fleet, proceeded directly to attack Copenhagen. He disembarked his troops a few miles from that capital, himself leading the van in his shallop; whence, as soon as it touched ground, he leaped into the sea sword in hand, followed by his guards and great officers. Advancing in the midst of a shower of musket-shot, he asked a general who stood by him, "what that whistling was which sounded in his ears." "It is the noise of the bullets shot at you," replied the general. "This, then," said the king, "shall henceforth be my music." At the same instant, the general received a ball in his shoulder, and a lieutenant fell dead on the other side. The Danish entrenchments were soon forced, and the king approached Copenhagen without further opposition. This city, deserted by its king, who was with his army in Holstein, made conditions with Charles, to escape bombardment. The Swedish army lying before it was kept in the strictest discipline, and all the provisions with which it was supplied were paid for with perfect good faith. Prayers were regularly said twice a-day in the camp, at which the king always devoutly assisted. The king of Denmark, seeing the Swedes in the heart of his dominions, and his capital in imminent danger, was glad to listen to terms of accommodation. Charles

informed him, that he required nothing but justice done to the duke of Holstein; and in conclusion it was agreed that he should be indemnified for all his losses, and restored to all his possessions. Thus did this hero of eighteen finish his first war in less than six weeks. Meantime Riga, the capital of Livonia, had been so bravely defended by the Swedish commander, that king Augustus, in despair of taking it, readily listened to the remonstrances of the Dutch ambassador, and raised the siege.

There now only remained the czar, who having entered Ingria at the head of 80,000 men, invested Narva. Against this force, Charles advanced with 20,000; and out of this number, taking all his cavalry, amounting to 4000, and as many infantry, he pushed forwards, till he came in sight of the Russian vanguard. He instantly attacked and forced it, and had the same success against two other large bodies posted in his way. He then arrived before the Russian entrenched camp, defended by 150 brass cannon, and the gross of the army. Without hesitation he led on his chosen band to the encounter; and after a combat of three hours, the entrenchments were carried on all sides with dreadful slaughter. The Swedes took many times their own number of prisoners, besides all the enemy's artillery: Charles, however, only retained the principal officers, whom he treated with the utmost generosity. Nor was his modesty in relating his success less conspicuous than his valour had been in gaining it. The czar was absent from this battle, having gone to hasten a reinforcement of 40,000 men; but though still greatly superior in numbers to his rival, the campaign was decided. "I know," said he, "that the Swedes will for a long time beat us, but in the end they will teach us to beat them." A close alliance for mutual defence was now formed between the czar and the king of Poland, and the latter engaged to furnish a succour of 50,000 Germans. Charles passed the winter near Narva, and then proceeded into Livonia to prevent the junction of the Saxon troops with the Russian. Crossing the Dwina by a stratagem, he attacked and defeated the Saxons, who were commanded by marshal Stenau and the duke of Courland. He then advanced into Courland, which submitted without resistance to his arms; and thence marched into Lithuania with a full determination to give Augustus no respite till he had deprived him of the throne of Poland. The party-intrigues formed in that country facilitated his enterprise; and Augustus, finding little resource in the attachment of his

subjects, was constrained to try if he could bend his foe by negotiation. For this purpose he employed his mistress the countess of Konigsmark, one of the most captivating women of the age; but all her seductions were useless against one who had renounced the sex, and for farther security, constantly refused to see her. In order to quicken the proceedings of the Polish diet, Charles advanced into Poland and took possession of Warsaw. He was soon after waited upon by the cardinal-primate Radjousky, who was at the head of the party in opposition to Augustus. The cardinal found him in a chamber with bare walls, accompanied by his brother-in-law the duke of Holstein, count Piper, and his general-officers, and in his usual costume of dress, which consisted of a suit of coarse blue cloth with buttons of copper gilt, buff-leather gloves reaching to his elbows, and high-topped boots. They had a conference of a quarter of an hour, which Charles finished by saying aloud, "I will never give peace to the Poles till they have chosen another king." After this declaration, Augustus saw that he had nothing to expect but from the chance of war. He assembled all the troops in his power, and with an army double the number of the Swedes, met Charles in a plain between Warsaw and Cracow. All his efforts could not resist the valour and fortune of the young conqueror. The victory of Charles was complete, but it cost him the life of his dear friend and kinsman the duke of Holstein, to whose fate he gave some of the very few tears he ever shed. Cracow fell immediately afterwards; and Charles set out in pursuit of Augustus, when the accident of breaking his thigh by a fall with his horse detained him some weeks in inactivity. Augustus profited by the occasion to restore his affairs; but a second victory obtained by Charles over his Saxon troops obliged him to retire to Thorn, and thence, for greater security, into Saxony. Charles then took Thorn and Elbing, laid Dantzic and other towns under contribution, and ruled unresisted through all that part of the country. At length the Poles determined upon the deposition of their king, which was effected in February, 1704. Prince James Sobiesky was designed for his successor; but Augustus had the fortune to make prisoners of him and his brother at a hunting party. Charles was strongly urged by Piper to take the crown himself; but conceiving it more glorious to give away than to acquire kingdoms, he resisted the temptation, and gave his all-powerful interest to the young palatine Stanislaus Leczinsky, who in consequence was elected. Charles

proceeded to complete the conquest of Poland, and took by assault the rich and fortified town of Leopold in a single day. Augustus, meantime, had collected a new army, with which he surprised Warsaw, and obliged Stanislaus to take flight. This gleam of success, however, was of no consequence to his affairs. Charles was resolute, and nothing could divert him from the full establishment of the king of his own choice on the throne of Poland, though in the mean time he was losing ground in Livonia, where Narva and other places fell into the hands of the Russians. At length, in order to bring the war with Augustus to a conclusion, Charles, despising the menaces of the diet of the empire at Ratisbon, marched into Saxony, and laid that fine country under severe contribution, preserving at the same time strict discipline among his soldiers. This produced the intended effect, and Augustus sent a plenipotentiary to Charles with orders to obtain the best terms of peace in his power. And though, in the mean time, Augustus, with the aid of an army of Russians, obtained a victory over the Swedes in Poland, and recovered Warsaw, this served rather to make his conditions harder than more favourable. By the treaty of Altranstadt, 1707, Augustus for ever renounced the crown of Poland and acknowledged Stanislaus; he also renounced his alliance with the czar, his most powerful friend, restored the Sobiesky princes and his other prisoners, and gave up all the subjects of Charles who had deserted, and especially the unfortunate Livonian patriot, Patkul, though he bore at that time the character of the czar's ambassador. Charles and Augustus, while the treaty was pending, had an interview, in which the conversation turned upon indifferent matters, and especially on Charles's great boots, which he said he had never pulled off for six years, except to go to bed. Notwithstanding the studied civility with which Charles treated Augustus, he did not abate him a tittle of his humiliating articles, but even insisted on his writing a letter of congratulation to his fortunate rival Stanislaus. The stern inflexibility of Charles towards this prince may meet with admirers; but the cruelty with which he treated Patkul must be universally condemned, as proceeding from a spirit of mean and unfeeling revenge. He caused him to be broken upon the wheel with every circumstance of ignominy and severity.

Charles was now in the zenith of power and reputation; dreaded by all the potentates who were within the reach of his arms, and respected by the rest. As there was a fear lest he

should interpose in the quarrel between France and the powers allied against her, the celebrated duke of Marlborough paid him a visit, and complimented him with all the skill of a courtier. But Charles was neither qualified nor inclined to enter into a reciprocation of compliments; and the conference passed with a coldness and indifference on his part that did him little credit. Before he left Germany, he compelled the emperor to make some very humiliating concessions, particularly in favour of his protestant subjects in Silesia, of whom Charles declared himself the protector. But the object which now occupied all his thoughts was to take vengeance on his remaining enemy the czar, whom he resolved to dethrone, as he had done Augustus. Keeping his design secret from his most confidential officers, he began his march from Saxony at the head of 43,000 men, the finest troops in the world. Passing near Dresden, a circumstance occurred very characteristic of this extraordinary man. A sudden fancy took him of paying a visit to Augustus in the capital of his electorate. Followed by two or three general-officers, he left his army, and entering Dresden, rode up to the palace almost before Augustus could be apprised of his coming. He entered the chamber of the elector, who was in his night-gown, and after breakfasting with him, took a walk about the fortifications. At this time, a proscribed Livonian entreated Augustus to intercede with Charles in his favour, thinking he would scarcely refuse a request urged in such circumstances. The elector complied; but Charles gave him so peremptory a denial, that he had no desire of renewing the topic. After some hours passed in this familiar visit, Charles embraced Augustus, and departed. If his fearless confidence on this occasion is admired, it must be allowed that no man but one of very blunt feelings could thus have confronted the person whose most inveterate foe he had so long shown himself, and whom he had reduced to such a state of humiliation. The czar was now at Grodno in Lithuania. Charles, in the depth of winter, followed him, and entered the place at one gate as he went out at another. He still pursued the Russians, till he drove them across the Dnieper or Boristhenes. In his way, with his advanced guard alone he defeated a large body of them entrenched behind a morass, on which occasion he incurred the greatest dangers. Peter, who began to be seriously alarmed for his empire, caused some proposals of peace to be made, to which Charles only replied, "I will treat with the

czar at Moscow." On this haughty answer the czar sensibly observed, "My brother Charles is determined always to act the Alexander; but I flatter myself he will not find me a Darius." In fact, though he overthrew every thing that opposed him, difficulties were augmenting around him. He had arrived, in October 1708, within 100 leagues of Moscow, when impassible roads, and want of provision, induced him suddenly to turn aside into the Ukraine, where he had a secret intelligence with Mazeppa, hetman of the Cossacks, who had promised to join him with 30,000 men, and provision and ammunition of all kinds. By a most toilsome march, in which he had been obliged to leave behind him most of his artillery and waggons, Charles arrived at the place of rendezvous; but Mazeppa, whose designs had been discovered and anticipated, was with difficulty able to reach him, attended by no more than 6000 men, and some horses laden with money. At the same time, general Lewenhaupt, who was to have brought Charles a reinforcement of 15,000 men and warlike stores, after having with incredible valour sustained five bloody battles with the Russians, brought no more than 4000 men to his master's camp. The rigorous winter of 1709 now commenced, which even to the hardy Swedes was so intolerable, unprovided as they were with proper clothing and necessaries, that in one march 2000 of them perished with cold. Provisions, too, were only to be had of the worst quality, and that in insufficient quantity. A common soldier once ventured in sight of the whole army to present to the king a piece of black mouldy bread, as a specimen of their only food. Charles took it without emotion, eat it up, and then said to the soldier, "It is not good, but it may be eaten." It was thus, that by sharing all hardships with his followers, he caused them to be endured patiently. Meantime the czar had assembled a powerful army, with which he marched into the Ukraine to make head against Charles. By the month of April the Swedish soldiers were reduced to 18,000; but the Cossacks, Walachians, and other irregular troops which joined them, made up a body of 30,000. In May, Charles had penetrated to the town of Pultowa on the eastern frontier of the Ukraine; and as the czar had laid up his magazines there, it became essential to Charles's further advance, to gain possession of the place. He accordingly invested it, and pushed the siege with vigour; but his operations were interrupted by the approach of the czar at the head of 70,000 men.

Charles going to reconnoitre the enemy, received a musket-shot in the heel which broke the bone. No change in his countenance betrayed the wound to his attendants, and he continued six hours more on horseback, giving his orders with the greatest tranquillity. At length the pain became so excessive, that it was necessary to lift him from his horse, and carry him to his tent. Such was the aspect of the wound, that the surgeons were of opinion that the leg must be amputated. One of them, however, promised to save it by means of deep incisions. "Cut away boldly then," said the king, immediately holding out his leg. During the operation, he himself kept the limb steady with both hands, looking on like an indifferent spectator. The czar, meantime, was advancing. A retreat seemed impossible; and Charles, without calling a council of war, ordered a general attack for the next day, and then went to sleep. On July 8, 1709, was fought the famous battle of Pultowa, which decided the fate of one, at least, of these two great monarchs. To describe the particulars of it, does not enter into our plan; it is enough not to lose sight of our hero. He caused himself to be carried in a litter at the head of his infantry; and after the combat of cavalry, which was at first favourable to the Swedes, but ended in their repulse, he advanced against the Russian line, which was defended by a formidable artillery. One of the first volleys killed the two horses of his litter; another killed two fresh ones, and broke the litter in pieces. The king was then carried by his drabans, or life-guards, of whom twenty-one were destroyed out of twenty-four. The Swedes began to give way on all sides; their principal officers were killed or made prisoners, and their camp before Pultowa was forced. In this extremity the king refused to fly. By the directions of General Poniatowsky, however, he was placed on horseback, notwithstanding the cruel pains of his wound, and about five hundred horse were rallied round his person, by whose exertions he was conveyed safe through ten Russian regiments, and brought to the baggage. Here he was put into count Piper's coach (he never had one of his own), and his flight continued towards the Dnieper. The coach broke down, and he was again mounted on horseback. At length, after much hazard and suffering, he reached the banks of the river, whither general Levenhaupt had arrived with the relics of the battle, amounting to sixteen thousand men of various countries. These were closely pursued by the Russians, and they had no means of crossing the

river. Charles, when himself, would undoubtedly have fought at their head till death; but exhausted by pain and fatigue, he suffered his attendants to lead him whither they pleased. They conveyed him across the river in a small boat. A few of his officers accompanied him; and three hundred Swedish horse, with a number of Poles and Cossacks, ventured to swim across. All Levenhaupt's troops were obliged to surrender to prince Mentzicoff. Such was the fatal issue of the battle of Pultowa, which entirely annihilated the force with which Charles had spread alarm through the Russian empire. He lost his troops, his generals, his ministers, and his treasury, and became a fugitive among the Turks. He was pursued to the very boundaries; and through some delay of orders, had the mortification of seeing five hundred more of his followers taken prisoners. He himself, with his remaining suite, was honourably received by the Turks, and conveyed to Bender, where his temporary residence was fixed, with a very liberal provision for his support from the sultan. From this time commenced a series of political intrigues at the Ottoman Porte; one party wishing to make use of the king of Sweden against the czar, whose power was become formidable to the Turkish empire; the other, gained over by the czar's money, employing all their influence to preserve friendship between the two empires. Meantime Charles remained impatiently in a state of inaction at his camp near Bender, employing himself partly in military exercises, partly in reading, and playing at chess. As a characteristic circumstance, it is said that he generally lost at this game by making the king act too much, instead of keeping him, in the true eastern mode, unmoved, under the guard of his men. He read several of the best French authors, though he could never be induced to speak a word in that language. When he came to that passage in Boileau's satires in which the poet represents Alexander as a madman, he tore out the leaf.

While thus detained, a kind of honourable captive, at a vast distance from his kingdom, his enemies were busied in pulling down all the fabric of power he had raised by his conquests. Augustus, renouncing his forced abdication, returned into Poland, and repossessed himself of the throne. The czar took Wiburg and all Carrelia, poured his troops into Finland, and laid siege to Riga. The king of Prussia invaded Swedish Pomerania; and the king of Denmark made a descent in Schonen, and took the town of Helsingburg. The Swedes, however, remained firm; and the disasters of their king ra-

ther inflamed their loyalty and patriotism, than dispirited them. An army under Steinbock, partly consisting of undisciplined peasants, gave the Danes a bloody defeat, and forced the survivors to quit the country with precipitation. A change in the Ottoman ministry also brought on a war between Turkey and Russia; in the course of which, during the summer of 1711, the remarkable event occurred of the czar's danger of total ruin on the banks of the Pruth, in Moldavia, from which he was only freed by a sudden treaty obtained by means of the grand-visier's moderation or corruption. Charles, at the news of his enemy's hazardous situation, had set out on horseback from Bender to join the Turkish army. He had the mortification to arrive just as the Russians were retiring unmolested in consequence of the treaty. Enraged to the highest degree, he went straight to the visier's tent and loaded him with reproaches. The visier's calm reply only irritated him the more. He displayed his anger and contempt by tearing the minister's robe with his spur, and then remounting his horse, returned in despair to Bender. This visier, as may be supposed, was henceforth his enemy, and he procured an order for Charles to leave the Turkish dominions. On the king's refusal, he caused his allowance to be withdrawn; but Charles was so far from being brought to compliance by this measure, that sending for his maitre-d'hotel, he ordered him to keep four public tables instead of two. He was soon reduced to great pecuniary difficulties, which he could only for a time alleviate by borrowing on all sides: meantime he continued his accustomed profusion and disregard of all economy; for money had never, since the commencement of his career, been an object of his care, whether it were his own or another's. In the changes at the Ottoman court, his interest again prevailed. His allowance was restored, and liberal offers were made of sending him home with a large escort, and provision for all his wants. But he persisted in demanding an army for his conveyance; and at length, on occasion of a real or supposed plot of the khan of Tartary, and pacha of Bender, to deliver him up to Augustus, he refused to go at all, though he had received 1200 purses from the grand-seignor to pay his debts and defray his expences. That sovereign now lost all patience with his stubborn and unreasonable guest, and signed an order to compel him to depart by force. Charles formed the strange resolution of resisting the whole Ottoman power with 300 Swedes; and actually began fortifying his small camp in the face of

an army of 26,000 Turks and Tartars. All the intreaties of foreign ministers, of his friends, officers, and chaplains, were unavailing. He thought his honour concerned, and no considerations of prudence or humanity had weight with him. The Janizaries, who admired his character, and had partaken of his bounty, shewed great unwillingness to proceed to extremities, and sent him a respectful deputation of their seniors to propose terms of accommodation; but instead of listening to them, he threatened to cut off their beards if they did not depart. "Let the *iron-head* then perish, if he will perish," they indignantly cried; and the attack immediately commenced. The camp was soon forced; the 300 Swedes were made prisoners without resistance, and the king, with his generals, rode off to his house, which he had committed to the defence of about forty domestics. He was still as far as ever from any thoughts of yielding; and after clearing the house from a number of Turks who had entered it, he kept the rest at a distance by firing from the windows, which cost the lives of a number of men. Cannon were brought up without effect. At length fire was set to the roof, which spread to the rest of the building, and nothing seemed to remain for the king but to surrender or perish in the flames. He had made his choice of the latter, and his followers were disposed to submit to their fate, when one of his guards proposed sallying out to take possession of the neighbouring chancery-house, which had a stone roof. Charles made him a colonel on the spot for his advice, and causing the doors to be opened, rushed out amidst the Turks with a pistol in each hand, and his sword at his wrist, his principal officers following his example. They were soon surrounded; and the king, entangled by his spurs, was thrown to the ground and secured. After this furious exertion, which indeed resembled throughout the fit of a lunatic, he sunk into a state of perfect tranquillity. He was treated with a respect and compassion which he appears little to have deserved, and was honourably conducted, though as a prisoner, to a castle near Andrinople. So little, however, were his spirits broken, or his expectations for the future moderated, that hearing of the deposition of king Stanislaus, and his captivity in Moldavia, he sent his confident Fabricius to enjoin him never to make peace with Augustus, and to assure him of the speedy restoration of their affairs. Apprehending that the Turks might be wanting in respect to him, he pretended sickness, and took to his bed, which he never quitted for ten months. Through-

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out Europe he was thought to be dead; and the senate of Sweden, no longer expecting his return, requested his sister Ulrica Eleonora to undertake the regency. She at first complied; but finding it was their intention to oblige her to make peace with the czar and king of Denmark, and put an end to the cruel wars which were ravaging the country, she durst not act, and sent her brother a particular account of their proceedings. Charles was a despot both in temper and principle. He indignantly sent word to the senate, that if they pretended to intermeddle in public affairs, he would send one of his boots to govern them. At length he grew tired of inactivity; and expecting nothing further from the politics of the Porte, only wished to return to the care of his own dominions. Permission was readily granted for his departure. His pride induced him to take formal leave of the Turkish court, by a very splendid embassy, the charge of which could not be defrayed without many humiliating expedients. He set out on his return in October, 1714, and was attended by a Turkish escort to the frontiers of Transylvania. There he acquainted all his suite that he should dispense with their attendance, and directed them to meet him at Stralsund, in Pomerania, three hundred leagues distant. For this place he set out on post horses, attended only by two officers, himself passing for a German officer. After sixteen days' incessant travelling, he arrived in the night at the gates of Stralsund, and demanded admission as a messenger from the king. With difficulty he obtained entrance, and was introduced into the chamber of the governor, to whom he made himself known. He was received with transports of joy, and presently the whole city was in a blaze of illumination for his arrival. Charles found, however, his affairs in a very disastrous state: the czar master of Livonia, Ingria, and half Finland, and threatening a descent on Sweden, after defeating its fleet; the elector of Hanover, the Danes, Prussians, and Saxons, united against his German dominions. He remained in Pomerania, and prepared against the threatened siege of Stralsund, which took place in October, 1715. The isle of Rugen being possessed by the enemy, it was of great importance to dislodge them. Charles in person made a desperate attempt for this purpose, but was repulsed, after some of his most favourite officers had fallen by his side, and he himself had encountered the most imminent dangers. He returned to Stralsund, and defended it with his usual resolution. It was bombarded; and one day a bomb fell on

the house where the king was, and burst near his chamber. He was then occupied in dictating to a secretary, whose pen fell from his hand at the shock. "What is the matter?" said the king. "The bomb, sire—the bomb!" was all the answer the secretary could make. "What has the bomb to do with our business?" returned Charles: "Go on!" The fall of Stralsund, however, was unavoidable. Charles was persuaded to quit it when no longer tenable, and it was with great hazard that he made his escape to a Swedish ship. He wintered at Carlsroon, refusing to revisit his capital. By his orders, levies of men were made, and money raised, by the most rigorous means, now become necessary for the last defence of the kingdom. In this situation he surprised Europe by a sudden irruption into Norway with twenty thousand men, in March, 1716. He pushed as far as Christiana; but for want of magazines was obliged to return into Sweden. He had been emboldened to act offensively by the inaction of the czar, with whom his prime-minister, baron de Gortz, had carried on a secret negotiation. Among the vast projects of this enterprising man, one was the dethronement of George I. king of England, and the restoration of the house of Stuart, by means of the united forces of the czar and king of Sweden. They were likewise to re-establish Stanislaus in Poland, and dethrone Augustus. He had nearly brought this treaty to a conclusion, when Charles, in October, 1718, a second time invaded Norway. He formed the siege of Frederickshall, in the month of December, regardless of the cold of a Norwegian winter, which rendered the ground as hard as iron, and froze the centinels to death on their posts. He himself slept in the open field, on straw or a plank, wrapt up in his cloak. As he was anxious to finish the siege, he visited the trenches with the engineer on the evening of December 11, and coming to an angle in the works, he rested with his elbows upon the parapet, and stopt to survey the workmen who were opening the ground by star-light. Almost half his body was exposed to a battery of the enemy, which was firing grape-shot at the very spot. He had been some time in this dangerous situation, with no one near him except the chief engineer, and an aide-de-camp, both Frenchmen, when he was seen to fall upon the parapet, fetching a great sigh. Another account says, that these officers had withdrawn some time, in order to execute a stratagem for engaging the king to remove from so exposed a place, and that they found him motionless on their return. However this

were, he was taken up dead, with his forehead beat in by a half-pound shot, and his right-hand grasping the hilt of his sword. Such was his end; but it was commonly believed in Sweden, as if so extraordinary a man could not die in an ordinary way, that he was assassinated by his French aide-de-camp, Siguier. This is a supposition, however, totally unnecessary, and rendered improbable by various circumstances.

Charles died at the age of thirty-six years and a half, after a reign of twenty-one years. In person, he was of a good size, with a large forehead, fine blue eyes of a mild expression, a well-turned nose, but a disagreeable lower part of the face, the lips being frequently drawn into an unpleasing smile. He spoke little, and had a bashful awkwardness in conversation, proceeding from conscious defects. He was, indeed, a mere soldier, and his mind was little opened by knowledge of any kind. In religion he was cold and indifferent, but had strongly imbibed the principle of fatalism, to which much of his intrepidity was attributed; yet how little does the speculative belief of this tenet operate in tempers naturally timid! Charles appears to have been by constitution void of the emotion of fear; and the bluntness of his feelings rendered him equally insensible to hardship and danger for himself and for others. It is unnecessary farther to develop his character than has been done in the preceding narration of the events of his life; for, indeed, he acted so exclusively from his own dispositions, that his whole history is a biography. On the whole, though in many respects an object of admiration, and in some of applause, he was neither amiable nor estimable. If he began by being the deliverer of his country, he became in his progress its bane and oppressor; and no king ever less consulted the happiness of the people over whom it was his lot to reign. *Voltaire Hist. de Charles XII. Mod. Univ. Hist.—A.*

CHARLES I. king of Naples and Sicily, born in 1220, was the son of Lewis VIII. king of France, and brother of Lewis IX. called Saint Lewis. By his marriage with Beatrice, the heiress of the count of Provence, he succeeded to his title and dominions, to which his brother added the counties of Anjou and Maine. He accompanied his brother to Egypt, in 1248, and was made prisoner with him. On his return he reduced some towns in Provence, which had declared themselves independent. Pope Urban IV. having, in 1262, published a crusade against Mainfroy or Manfred, usurper of the crown of the two Sicilies, made an offer of the

kingdom to a son of St. Lewis; and upon the refusal of that prince to accept it, he entered into a negociation with the count of Provence for the same purpose. The ambition of Charles led him to embrace the proposal with great ardour; and though the death of Urban delayed his expedition into Italy, he resumed the design under the next pope, Clement IV. who granted him the investiture, upon terms highly favourable to the papal authority. Charles left France in the spring of 1265, and after spending some months at Rome, of which city he had been elected senator, then the title of supreme power, and also vicar of the empire, he was joined by his army, and proceeded on his march to Naples. In February, 1266, he met Manfred near Benevento, and entirely defeated him. Manfred was slain in the action; and all the kingdom of Naples submitted to the victor. The insolences and oppressions of the French, however, soon excited great discontents; and several of the nobles joined in a plot for a revolution in favour of Conradin, the young duke of Swabia, sole heir to the rights of his grandfather the emperor Frederic. Conradin assumed the title of king of the Sicilies, and marched an army into Italy, notwithstanding the ecclesiastical censures fulminated against him by Clement, who adhered to the French party. In August, 1268, a battle was fought between the two rivals in the plains of Tagliacozzo, in which Conradin was entirely defeated, and, with his cousin Frederic duke of Austria, fell into the hands of the conqueror. Charles used his victory with great rigour, and for ever incurred the stain of injustice and cruelty, by procuring the judicial condemnation of Conradin and Frederic, who were executed on a public scaffold at Naples, with the commiseration of all the spectators. In 1270, Charles joined his brother and the French crusaders at Tunis. The prince of that place, by a treaty, agreed to pay him tribute for the liberty of navigating the Sicilian seas. After his return, he made an expedition to the Roman and Tuscan territories, where he reduced many castles and cities possessed by the Ghibelines, and crushed that party. In order to ingratiate himself with his Neapolitan subjects, he employed great sums in improving and embellishing the city of Naples, on which he conferred many favours; at the same time, the rest of the kingdom groaned under severe oppression. In 1276 he acquired the title of king of Jerusalem; and being thoroughly bent on ambitious projects, he made great preparations for an expedition against Constantinople. He was at this time one of the most powerful

princes in Europe; but he had lost the affections of his Sicilian subjects, and excited the jealousy of his neighbours. By means of the machinations of John lord of Procida, and Peter king of Arragon, a general revolt against Charles was planned in the island of Sicily, which on Easter Monday, 1282, broke out in a general massacre of the French, of whom about eight thousand of both sexes and all ages were put to death. This catastrophe is called the *Sicilian vespers*, the ringing of the bell for evening prayers being the signal for its commencement. The Sicilians then offered their crown to Peter of Arragon, whose queen Constantia had hereditary claims upon it. Charles, after a struggle, was obliged to evacuate the island, which he never regained. A challenge to single combat passed between the two kings, who agreed to meet at Bourdeaux, then subject to the English. But Peter only made use of the proposal as a means to divert Charles from his military operations, and eluded his engagement. In 1284, Charles had the misfortune of losing a great sea-fight against Roger di Loria, Peter's admiral, in which his son, Charles prince of Salerno, who had fought contrary to his orders, was made prisoner. This prince was condemned to death by the Sicilians, by way of retaliation for the fate of Conradin, but he was saved by the intercession of Constantia. Charles was busied in his preparations for the recovery of Sicily, when he was seized with a disorder which shortly carried him off, at Foggia in Apulia, on January 7, 1285. *Mod. Univers. Hist. Moreri.*—A.

CHARLES II. king of Naples, surnamed *the lame*, son of the preceding, was a prisoner at his father's death. He did not recover his liberty till 1288, when, in consequence of the mediation of Edward I. of England, he was released on engaging to prevail on Charles of Valois to renounce his claim to the kingdom of Arragon; and, in conjunction with his brother Philip king of France, to make peace with Alphonso, who had succeeded his father Peter king of Arragon. On failure of performance, he was to surrender himself again as a prisoner in three years. Alphonso's brother, don James, had in the mean time been crowned king of Sicily, notwithstanding the opposition of the pope, who claimed the sovereignty over that island. Pope Nicholas IV., therefore, after crowning Charles as king of the two Sicilies, absolved him from the conditions of his treaty with Alphonso, and excited a crusade against James, who had invaded Calabria. The reign of Charles almost entirely passed in attempts

for the recovery of Sicily, in which, however, he himself seems to have had little share, his disposition being by no means warlike. On the accession of James to the throne of Arragon, he made a treaty for the restoration of Sicily to Charles; but the Sicilians refused to abide by it, and chose don Frederic for their king. After several unsuccessful efforts, Charles of Valois was invited to undertake the reduction of the island. He invaded it with a powerful army, but at length concluded a peace by which he left Frederic in full possession of it; and thus the long war with Sicily was terminated. Charles governed his Neapolitan dominions with a prudence and mildness that gained him the affections of his subjects. He added greatly to the embellishment of Naples, caused its university to flourish, and displayed the piety for which he was conspicuous, in founding monasteries and building churches in the various towns of his kingdom, as well as in the capital. He enacted several useful laws, and regulated his court with equal order and magnificence. While employed in cultivating these arts of peace, he was seized with a fever, of which he died, in 1309, in the sixty-first year of his age, and twenty-fifth of his reign. By his queen Mary, sister of Ladislaus king of Hungary, he had a numerous offspring. Charles, named Martel, his eldest son, became king of Hungary, and died before his father. Robert his third son, succeeded to the throne of Naples. *Mod. Univers. Hist. Moreri.—A.*

CHARLES III. king of Naples, born in 1345, was son of Lewis count of Gravina, and great-grandson of king Charles II. He inherited from his grandfather the title of duke of Durazzo, and married in 1368, Margaret, niece of Joan queen of Naples. He afterwards commanded the army of his kinsman Lewis king of Hungary, against the Venetians; and was in this situation, when pope Urban VI. entered into a secret negociation with him, to confer upon him the crown of Naples. Accordingly, in 1380, Joan was excommunicated and deposed by the pope; and Charles, aided by the king of Hungary, who had made over to him his own rights upon Naples, marched into Italy; and the following year received the investiture of the kingdom from Urban. Charles immediately proceeded to take possession; and having surprised the city of Naples, besieged the queen in Castello Nuovo. After defeating Otho of Brunswick, her husband, he compelled her to a surrender; on which event almost the whole kingdom submitted to Charles. In order to secure his conquest, he caused queen Joan to

be put to death;—an act of base ingratitude in him, however from her former crimes she might deserve her fate. The duke of Anjou, whom she had adopted, soon after entered Naples with a large army, which Charles opposed with skill and vigour. The contest, however, was not terminated till the death of the duke in 1384, in consequence of which all his army dispersed. Charles, meantime, had quarrelled with Urban, whose nephew he had not provided for according to their bargain. The resentment of the pope proceeded so far that he excommunicated and deposed Charles and his queen; and in return, Charles besieged him in Nocera, whence he with difficulty made his escape. Lewis of Hungary being now dead, leaving only two daughters, the eldest of whom had been proclaimed his successor, a party was formed which invited Charles to assume the crown of that country. His unprincipled ambition induced him to comply, contrary to the advice of his queen. On his arrival in Hungary he was crowned king; but a short time after, his skull was cleft by one of the opposite party, of which wound he died in February, 1386, in the forty-first year of his age. *Mod. Univers. Hist. Moreri.—A.*

CHARLES II. king of Navarre, and count of Evreux, whom history has branded with the title of *the Bad*, or *the Wicked*, was the son of Philip count of Evreux, who obtained the crown of Navarre in right of his wife Joan, daughter of Lewis Hutin king of France. Charles was born in 1332; and in his eighteenth year succeeded his mother, who had reigned alone after the death of her husband. He was a young prince of uncommon promise, possessing in a high degree the popular talents of courtesy, politeness, affability, and ready elocution; but these qualities were corrupted by a bad heart, and a total want of principle. In 1353 he married Joan, daughter to the French king John, and became an important personage in the court of France, in which kingdom he had large possessions and greater pretensions. Being disappointed in his demand of the county of Angoulême, which John bestowed on the constable Charles of Spain, he caused the constable to be murdered at the castle of Aigle in Normandy, and openly took arms to defend himself from the punishment due to this act of violence. John afterwards caused him to be arrested, but on the intercession of his female relations, he was set at liberty. He had previously, however, entered into connections with John of Gaunt, duke of Lancaster, which he renewed before he withdrew to his kingdom of

Navarre. On discovery of this correspondence, John seized most of the estates of Charles in Normandy. A reconciliation ensued, on which Charles returned to France, where he employed himself in intriguing against the authority of the king. He also injured him in the most essential point, by seducing from his allegiance the young dauphin, afterwards Charles V. with whom he laid a plan for seizing the person of his father. This plot was detected, and John pardoned the dauphin, who, to make amends for his defection, betrayed the king of Navarre into his father's hands, by whom he was imprisoned in the castle of Arleux. That he should on this account become the dauphin's bitter enemy, is not to be wondered at; but whether the charge brought against him of administering a slow poison to the dauphin, from the effects of which he never thoroughly recovered, be well founded, may reasonably be doubted. Such charges were at that period lightly made and readily credited, often against all probability. Yet it must be confessed that Charles appears to have been well capable of such a crime, and that he is thought on various other occasions to have made poison instrumental to his purposes. Meantime John had been taken prisoner by the English at the battle of Poitiers, and the dauphin had assumed the government of the distracted kingdom. The king of Navarre made his escape from confinement, and repairing to Paris, by an affectation of patriotism raised a great party in his favour, and aggravated all the disorders arising from the factions which divided the nation. He joined with the English invaders, advanced claims of his own to the crown; and, in short, acted as the evil genius of France in obstructing every means for its recovery from ruin and anarchy. A temporary agreement with the dauphin, however, caused him in 1358 to suspend his hostilities; and he returned to his kingdom of Navarre, where he found employment for his policy in managing his interests with his neighbours, the two irreconcilable foes, Peter the Cruel, king of Castile, and Peter king of Arragon. He had entered into a confederacy for the dethronement of the former, when the accession of Charles V. to the crown of France caused him to renew hostilities with that country. His general, the capital de Buch, was defeated and taken prisoner in Normandy by du Guesclin; and in conclusion, a treaty was made in 1365, by which his remaining possessions in Normandy were secured to him, and Montpellier with its dependencies was conferred on him in lieu of his claims on Burgundy and Champagne.

It is unnecessary minutely to pursue his history through a series of transactions with princes as mutable and faithless as himself. His more permanent connections were with Edward III. king of England, with whom he made a common cause against the king of France, whose steady prudence was gradually recovering all that the impolicy of his father had lost to his crown. In 1377, on the supposed discovery of a plot Charles had entered into for poisoning the king of France by the means of his physician, and also of his treaties with England, his son and daughter were made captives while on a visit, and all his possessions in France were seized by an armed force, and confiscated to the crown. Of the poisoning scheme there seems no better evidence than the confession of the king of Navarre's chamberlain under the torture. The English alliance was matter of fact, and he continued it with king Richard II. from whom he obtained a body of troops to assist him in his wars with Henry king of Castille. After the death of Charles V. the character of the king of Navarre caused a new accusation to be brought against him, of employing a person to poison the young king Charles VI., his brother, and several lords of the French court; and in consequence, he was judicially proceeded against as count of Evreux, and on his non-appearance was declared guilty of high-treason. The death of this bad man is represented as being a termination worthy of such a life. Brought by his debaucheries into a state of premature decrepitude, labouring under the leprosy or some other incurable disease, and deprived of all his natural warmth, he was directed to be wrapt up in sheets dipped in spirits of wine, and powdered over with brimstone. These were sown about his body; and one day, the page, for want of a pair of scissors, employing a wax taper to divide the thread, the flame caught the sheet, which burnt so rapidly, that before the king could be extricated, he was scorched to the very vitals. He passed three days in great agonies, and then expired. Such is the account, not improbable in itself, given by the French historians; but a letter from the bishop of Dax, his prime-minister, giving a relation of his death to his sister the dowager queen Blanch, takes no notice of this extraordinary circumstance, but only mentions his dying of an excruciating disease, with all the tokens of sincere penitence and resignation. He died on January 1, 1387, in the fifty-sixth year of his age, and thirty-eighth of his reign. This prince is said to have been a great patron of learning, a friend to the clergy, and attached

to the religion of his age, which character is not incompatible with his moral defects. Voltaire supposes that, notwithstanding the epithet of *bad*, given him through the prejudices of French chroniclers, he was little or not at all worse than his contemporaries. But it is to be observed, that the Spanish writers apply the same title to him; and if history is deserving of any credit, his perfidy and villany exceeded the common measure of unprincipled politics. *Moreri. Mod. Univers. Hist.—A.*

CHARLES MARTEL, was the son of Pepin Heristal, by his second wife, or concubine, Alpaide. After the death of Pepin, Plectrude, his first wife, who had recovered her authority, put Charles under confinement; but making his escape in 715, he was received as their duke by the Austrasians, and soon found himself at the head of an army. After various military exploits, unable to compel Chilperic II. king of the Franks, to acknowledge him as mayor of the palace (under which title his father Pepin had possessed the regal authority), he set up Clothaire V. in his stead; and by defeating Rainfroi, Chilperic's mayor of the palace, secured himself in his post. On the death of Clothaire, he reinstated Chilperic, who was afterwards nominally succeeded by another phantom of royalty, Thierry IV. Charles, meantime, conducted the affairs of the state with all the martial vigour of his family. He defeated the Suevians by sea, and the Frisons by land. He gained two victories over the Allemans, and no fewer than five over the Saxons, all with little loss on his side. These warlike transactions kept him almost perpetually in the field, and enabled him to maintain a numerous and disciplined army at the expence of the vanquished nations, and without imposing burthens on his own people. As many of his foes were heathens, he sent clergy into his new conquests, whom by large grants he interested in their preservation. At the same time he deprived the clergy at home of part of their power and possessions, and thereby incurred their hatred, which, however, he was in a condition to disregard. Eudes, duke of Aquitaine, who more than once broke his treaties with Charles, was by force compelled to renew them. And at length, when pressed by the inundation of the Saracens, who had over-run all Spain, Eudes, by applying to Charles for aid, gave him the opportunity of acquiring the greatest glory of his life. Assembling a great army, Charles marched to meet the Saracen general Abdalrahman, who had burst into Aquitaine with forces so numerous that the historians of that

time are at a loss for terms by which to estimate them. The two chiefs came in sight of each other between Tours and Poitiers, and spent seven days in skirmishing. At length a decisive battle ensued, in which, after a very obstinate conflict, the circumstance of Eudes' breaking into the Saracen camp occasioned a complete rout of that army, attended with prodigious slaughter. The most authentic chronicles date this event in the year 732. [See ABDALRAHMAN.] It was from this victory that Charles is said to have acquired the surname of *Martel*, or *Hammer*. He did not pursue his victory, whence his own loss may be inferred to have been greater than partial historians have represented it: and the Saracens soon after renewed their attacks on the southern provinces of France, and possessed themselves of Provence and Languedoc. Charles drove them from the greater part of these provinces, and gained repeated victories over them; but the employment he found for his arms elsewhere prevented him from completely clearing France from these invaders. After the death of Thierry in 737, he omitted to declare a successor to the throne, and continued to administer affairs with the title of duke of the Franks. One of his last actions was the protection of pope Gregory III. in whose favour he officiated as mediator with the Lombards. The pope, in return, proposed to renounce his dependence on the Greek emperor, and to proclaim Charles consul of Rome; but these designs were cut short by the death of Charles in October, 741, at the age of fifty or fifty-five years. He divided his dominions between his sons Carloman and Pepin, of whom the latter became king of France, and was the first monarch of the second, or Carolingian race, so denominated from Charles Martel. *Moreri. Nouv. Dict. Hist. Mod. Univers. Hist.—A.*

CHARLES duke of Burgundy, surnamed THE BOLD, and THE RASH, the son of Philip the Good, duke of Burgundy, by Isabella of Portugal, was born at Dijon in 1433. In his father's lifetime he was called the count of Charolois; and under this title he commenced that course of enmity against Lewis XI. king of France which continued with only short intervals during his life. He joined the league against that king which produced the war called *of the public good*, and advancing to Montlheri near Paris, gained a battle there in 1465. He afterwards invested Paris itself; but a peace made between the count and his allies on the one part, and Lewis on the other, for a time suspended hostilities. The revolt of the people

of Liege next occupied the arms of the count; and he most severely chastised the town of Dinant which had taken part in it, putting to death all the adult males, after plundering and burning the place. In 1467, by the death of his father, he succeeded to the dukedom, at that time comprising all the rich and populous provinces of the Netherlands, as well as Burgundy proper. He was therefore one of the most powerful princes of the age; and might have lived in honour and prosperity, had he not been hurried by ambition and the natural violence of his temper to dangerous and unjust attacks on his neighbours. His rival, Lewis, who was of a very different disposition, was continually intriguing against him, and making advantage of his mistakes. At first, however, success attended most of the enterprises of Charles. In a second revolt of the Liegeois he gave them an entire defeat at St. Tron, and reduced them to a state of complete humiliation. This, however, did not prevent them from meditating a new rebellion, to which they were secretly solicited by Lewis. That prince, politic and suspicious as he was, thinking his practises undiscovered, consented to an interview with Charles at Peronne, a town belonging to the latter. But Charles, who had detected his correspondence with the Liegeois, detained him as a prisoner, and not only obliged him to renounce all treaties with them, and agree to such terms of peace as he dictated, but caused him to join in a campaign against Liege, and to witness the utter ruin of that city. Lewis, when at liberty, soon renewed the war with Charles, and took from him Amiens and St. Quentin; and there was no kind of ill office which these two neighbours did not practise against each other, either openly or secretly. The constable St. Pol, who acted a double part between the two, and inflamed their mutual enmity, fell at length a sacrifice to the suspicions of both. When openly attacked by Lewis, he took refuge with the duke of Burgundy, trusting to a safe-conduct sent him by that prince; but a bargain was already made by which the duke was to give up the constable for the towns of Ham, Bohain, and St. Quentin; and Charles did not scruple for such an advantage to violate his faith, and fix a perpetual stain on his memory. He further augmented his territories by seizing the duchy of Guelderland and the county of Zutphen; and extending his ambitious views into Germany, he laid siege to Nuys on the Rhine, which the troops of the empire at length obliged him to raise. For the purpose of joining Burgundy to the Low-countries, he projected an

invasion of Lorraine, which gave occasion to a league against him between the dukes of Lorraine and Austria, and the Swiss, that ended in his destruction. He had quarrelled with the Swiss on account of a difference between them and the count de Romont, which first arose concerning the seizure of a waggon load of sheep's skins by the count; and although the Swiss, fearing the power of Charles, offered to restore to the count the territory they had taken from him, and deprecated his resentment by humble submissions, he could not be diverted from exercising his vengeance against them. Switzerland was at that time so poor, that its deputies represented to Charles, that all he could conquer from them would not be worth the spurs and bits of his cavalry. In 1476, leaving Lorraine, where he had reduced Nanci and other places, Charles laid siege to Grandson, a town which the Swiss had taken in the pais de Vaud, and obliged it to surrender at discretion. He cruelly put to death the whole garrison of 700 or 800 men; and then, with a well-appointed army, proceeded against the Swiss, who had assembled in no great numbers at the entrance of their mountains. His vanguard, moving to the attack, suddenly took a panic, and by retreating occasioned the rout of the whole army, with the loss of all the artillery, and camp equipage. Such was the simplicity of the Swiss, that they had no idea of the value of the booty they acquired. Pieces of silver-plate were sold by the captors for pewter; and the duke's great diamond, one of the finest in Christendom, was offered to a priest for a florin. Few men perished in this affair, but the disgrace incurred by the arms of the duke greatly injured his concerns. To repair it, he speedily collected another powerful army, with which he engaged the Swiss and their German allies near Morat in the canton of Berne. He was again defeated, and this time with great loss of men, the German cavalry having the opportunity of pursuing the fugitives to a considerable distance. This event, one of the most illustrious in the history of Switzerland, was commemorated by a charnel-house at Morat, in which the bones of the slain were deposited, with an inscription importing that Charles the Bold, duke of Burgundy, having invaded the country with a mighty force, "*hoc sui monumentum reliquit*," left behind him this monument of his exploits. The effect of these disasters on his spirits was such that he passed some weeks in a sullen retirement, and it was thought that his mind never regained its former tone. Meantime the duke of

Lorraine recovered several places, and at length his capital of Nanci. Roused by this misfortune, Charles assembled troops, and laid siege to Nanci in the midst of winter. The duke of Lorraine, on the other hand, with his German auxiliaries, formed an army to protect it. Charles, whose force was inadequate to the attempt, and who was further weakened by the desertion of one of his confidential officers, the count de Campobasso, a Neapolitan, was in vain advised to retire. He obstinately persisted in continuing before Nanci, where, on January 6, 1477, he was attacked by the duke of Lorraine, his troops defeated, and himself slain and stript on the field of battle. Such was the end of this turbulent and unadvised prince, whose whole career was spent in inflicting evils on his subjects and neighbours, which at length recoiled with double force on his own head. He was four times married, once to Margaret of York, sister to Edward IV., which united him in interest with that king and his house. He left by his last wife a sole heiress, Mary of Burgundy, who, after being addressed by a number of princes, at length conveyed her rich inheritance to the house of Austria, by her marriage with the archduke Maximilian. *Mém. de Commynes. Mod. Univers. Hist.—A.*

CHARLES IV. duke of Lorraine, a prince remarkable for his character and adventures, was the son of Francis count of Vaudemont, and was born in 1603. Warlike and enterprising, but faithless and inconstant, he acted the usual part of a petty sovereign placed in the midst of powerful neighbours, and by turns engaged in the interests of each. His attachment to the house of Austria having drawn upon him the arms of Lewis XIII. king of France, he was twice stript of his dominions, which he recovered by treaty. Soon after, swearing to a peace in 1641, he united with the count of Soissons, and declared for the Spaniards. His jealousy of the prince of Condé causing him to fall under suspicion with his new friends, he was arrested in the Low-countries, where he commanded a considerable body of troops, and confined in the citadel of Antwerp, whence he was conveyed, and not liberated till the peace of the Pyrenées. In 1662 he signed a treaty with Lewis XIV., by which he conveyed over to that monarch the property of his states, under the conditions that the princes of his family should be declared princes of the blood in France, and that he should be permitted to levy a large sum upon his subjects. Repenting, however, of his bargain, he recommenced hostilities with France, and in consequence was

deprived of the town of Marsal. In 1670 his intrigues caused him again to be stript of his territories, after which he retired to Germany, and joined his little army to that of the emperor. He was defeated by Turenne in 1674, but afterwards besieged and took marshal de Crequi in Treves. He died near Birkenfeld in 1675, in his seventy-second year. The private conduct of this prince was not less versatile than the public. During the lifetime of his first duchess Nicole, he espoused the princess of Cante-croix, by whom he had children; and while she was yet living, he contracted himself to a Parisian lady, whom Lewis XIV. caused to be put into a convent. The same fate attended another lady whom he addressed; and finally he proposed marriage to a canoness of Poussay, and would have effected it, but for the opposition of the princess of Cante-croix. *Moreri. Nouv. Dict. Hist.—A.*

CHARLES V. duke of Lorraine, a celebrated general, the son of duke Francis, was born at Vienna in 1643. Various attempts were made to settle him advantageously at the court of France; but these failing, through the capricious conduct of his uncle, duke Charles IV., he attached himself irrevocably to the service of the emperor; and at the age of twenty made a campaign against the Turks in Hungary. The empress-dowager, Eleanora of Gonzaga, designing to marry him to her daughter, endeavoured in 1669 to procure his election to the crown of Poland, but without success; nor was he more fortunate on a second attempt, at a vacancy in 1674. Meantime he was advanced to the rank of general of the cavalry, and employed by the emperor Leopold first in the reduction of the malcontents in Hungary, and afterwards under Montecucculi on the Rhine. On the death of his uncle in 1675 he assumed the title of duke of Lorraine; and soon after, upon the resignation of Montecucculi, he succeeded to the chief command of the imperial army against the French. The success he met with in various actions induced him to attempt the recovery of his hereditary states; and putting upon his standards the motto *Aut nunc, aut nunquam* (now or never), he endeavoured to force his way into Lorraine: but he was baffled by the vigilance of the marshal de Crequi, and at length obliged to abandon his enterprise. The emperor, in the winter of 1677, married him to his sister the queen-dowager of Poland; and he continued to command in Germany till the peace of Nimeguen. Not being able at that treaty to obtain from France the right of entering into possession

of his duchy except upon humiliating conditions, he returned to Vienna, and was appointed generalissimo against the Turks, who were assembled in great force at Belgrade to support an insurrection of the Hungarians. Being much inferior in numbers, he was obliged to retreat to Vienna, and he could not prevent that city from being invested by the Turks in 1683. John Sobiesky, king of Poland, coming with an army to its relief, was joined by the duke of Lorraine, and they conjointly defeated the grand-visir and took his camp. The duke afterwards saved the king of Poland from a total rout at Barcan, and aided him the next day to gain a complete victory over the Turks, which was followed by the reduction of Gran, and of great part of Lower Hungary. He laid siege to Buda in 1684, but falling ill of a fever before the place, the other generals thought fit to raise the siege. In 1685 the duke, with a much inferior force, defeated the Turks, who had attempted to recover Gran, and then took Neuhausel by storm. The consequences of his successes were the retreat of the visir beyond the Danube, and the submission of the remaining Hungarian malcontents. The capture of Buda by assault was the principal exploit of the next campaign. In 1687 the duke carried by storm the fort which covered the bridge of Esseck; and afterwards gave the Turks a signal defeat at Mohatz. He then marched into Transylvania, and took possession of all the strong posts in that province. Repeated attacks of fever at length obliged him to quit those unhealthy regions; and in 1689 he was sent to take the command of one of the German armies which were assembled on the Rhine to oppose the French. He assisted in the capture of Mentz, and afterwards in that of Bonn. But his health being now entirely broken, he was stopt on his return to Vienna at Wetz in Austria by a fatal disease, which in April, 1690, carried him off at the age of forty-seven, greatly regretted by the whole empire. Lewis XIV. pronounced his eulogy by saying, "that his least quality was that of prince; and that he lost in him the wisest and most generous of his enemies." He left a son, duke Leopold, who was father of the emperor Francis I. *Moreri. Mod. Univers. Hist.—A.*

CHARLES-EMANUEL I. duke of Savoy, surnamed THE GREAT, son of Emanuel-Philibert, was born in 1562. He was of a feeble constitution, but of a bold, restless, and enterprising spirit, which rendered his reign a busy series of events. He succeeded his father in 1580; and in 1585 married a daughter of

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Philip II. king of Spain. Taking advantage of the troubles in France during the reign of Henry III., he invaded and took possession of the marquisate of Saluces, on which occasion he displayed his ideas of the extent of the right of arms, by striking a medal with his effigies on one side, and on the other that of a centaur in the act of discharging an arrow, with the motto, *Opportuné*, intimating that he had seized the lucky moment for his enterprise. While the affairs of Henry IV. after his accession wore a gloomy aspect, the duke of Savoy again practised his maxim, by the seizure of several places in Dauphiné and Provence, of which last he endeavoured to make himself count. He even aspired to the crown of France; but his plans were defeated by Henry's final success in quieting the civil commotions of his kingdom, and the marquisate of Saluces was redemanded of the duke. On his refusal, Lesdiguières invaded Savoy, and reduced the greatest part of it. At length a peace was mediated by the pope between the king and the duke, by which the latter was allowed to keep Saluces, but at the expence of Bresse and Bugei and some other places on the Rhone. The duke was a very bad neighbour to the Genevese, who were probably saved from his attempts chiefly by the powerful protection of France. Not being able to succeed against them in open war, he did not scruple to forfeit his honour by an attempt to surprise the city of Geneva in profound peace. This *escalade*, which is one of the most remarkable occurrences in the Genevan history, took place in December, 1602, and the duke by his dispositions thought he had ensured its success. In fact, the body destined to scale the walls succeeded so far as to enter the town unperceived; but on the alarm being given, they were killed or driven out before they could be succoured by the troops which were to co-operate with them. The Genevese hung like common robbers the few prisoners they took; and made heavy complaints throughout Europe of the treachery of the duke. He endeavoured to justify himself with the catholics on the plea of religious zeal, and with the protestants on that of provocations received from the Genevese; but the cause was too bad to admit of apology. He was in his turn attacked by the Genevese, assisted by their auxiliaries of Bern; and at the peace which took place in 1603, was obliged to give satisfaction to the city.

Unable to continue in repose, upon the death of duke Francis of Mantua, in 1613, he attempted to seize the succession, on which he had claims, but was forced to restore what he

had taken. At the persuasion of the French he afterwards turned his arms against the Genoese, over whom he gained the battle of Ottavio, and took many of their towns. The interference of the Spaniards, however, produced a peace in which both parties were left in possession of what they held before the war. Among his projects were, that of obtaining the imperial crown after the death of the emperor Matthias; that of conquering the Isle of Cyprus; and that of accepting the sovereignty of Macedonia, offered him by the oppressed inhabitants: but none of these were brought to effect. He concluded with embroiling himself with both the French and Spaniards, by an attempt to seize the duchy of Montferrat on the death of another duke of Mantua. While engaged in this attempt, the French took from him his strong fortress of Pignerol, the disgrace of which loss was thought to bring him to his grave in July, 1630, after completing his seventy-eighth year. This prince had many splendid qualities which fitted him for a higher station than he occupied. He was a brave and able commander, an accomplished statesman, eloquent, sagacious, learned, and a patron of learning, magnificent in his public edifices, and pious, as far as building churches could entitle him to that epithet; but, on the other hand, he was too fond of war, addicted to women, unmeasurable in ambition, faithless, intriguing, and so close and distrustful, that it was said, his heart was as inaccessible as his country. He excited the enmity and suspicion of all his neighbours, and brought innumerable evils upon his subjects. *Moreri. Mod. Univers. Hist.—A.*

CHARLES-EMANUEL II. duke of Savoy, son of Victor-Amadeus I., succeeded to the sovereignty in 1638 on the death of his brother Francis-Hyacinth, being then only four years old. His minority was first disturbed by disputes concerning the regency; and afterwards by the hostilities of the Spaniards, who took possession of various places in Savoy. But the efforts of the queen-mother, and the arms of her brother Lewis XIII., at length repaired all losses, and the peace of the Pyrenées settled the tranquillity of Savoy on a firm basis. Thenceforth the duke wisely confined his views to the maintenance of peace with his neighbours, and the improvement of his states by grand and useful projects. He adorned Turin with some of its most magnificent edifices; and he perpetuated his name by the great work of penetrating the rock Monte Viso with an arched road 500 geometrical paces in length, and ad-

mitting two laden mules to pass a-breast. He was brought to the disagreeable necessity (as it appeared to him) of carrying his arms against his protestant subjects the Vaudois, who, probably in consequence of persecutions, had committed various outrages. Their cause was supported by all the protestant powers of Europe, and hostilities were at length terminated by the mediation of the king of France and the protestant cantons of Switzerland. His death, in 1675, is said to have been occasioned by a fright on seeing his son thrown from his horse while exercising in the menage. *Moreri. Mod. Univers. Hist.—A.*

CHARLES-EMANUEL III. duke of Savoy and king of Sardinia, was born in 1701, and on the resignation of his father Victor-Amadeus II. in 1730, succeeded to the throne. In 1733 he united with France and Spain in the war for the humiliation of the house of Austria, and obtained a victory at Guastalla. At the peace he was left possessor of the Novarese, the Tortonese, and other fiefs in the Milanese. He changed his politics in the general war of 1742, and allied himself with the queen of Hungary. During the course of the war he experienced various fortune, but was for the most part successful. When peace was made, he retained all the territories he then occupied; and thenceforth he devoted himself entirely to the establishment of useful domestic regulations, and the promotion of the welfare of his subjects. One of the cares that sat nearest to his heart was the payment of his debts, incurred by the war, and the consequent alleviation of the public burthens. The sensations he expressed to a favourite in 1763 prove how well he deserved the rare felicity he then enjoyed. "This day," said he, "is the happiest of my life: I have just now suppressed the last of the extraordinary taxes!" How few of the occupiers of the most splendid thrones have been capable of feeling such a pleasure! His prudence kept him free from the war of 1756, which involved so many nations of Europe; and he had the glory of acting as mediator in the peace of 1763. His attentions to improvement were carried into every point on which the prosperity of a state depends. He warmly promoted frugality and good morals; and he corrected the abuses of law by a new code, of which a translation was published at Paris in 2 vols. 12mo. He was thrice married; and died in February, 1773, with the character of the wisest prince of his time. *Nouv. Dict. Hist.—A.*

CHARLETON, WALTER, a physician and

voluminous writer in medicine and philosophy, was born in 1619 at Shepton Mallet, of which place his father, a branch of an ancient family in the west of England, was rector. He was educated under his father till the age of sixteen, when he was sent to Magdalen-hall, Oxford. Here he became the pupil of the celebrated Dr. Wilkins, afterwards bishop of Chester, from whom he probably imbibed a taste for general science and extensive research. He applied to physic as his peculiar profession; and in the civil war, when the king took up his residence at Oxford, his learning appeared so conspicuous, that the degree of doctor was conferred upon him through the royal favour in 1642, and he was appointed physician in ordinary to his majesty. Upon the declension of the royal cause, he removed to London, where he was admitted of the College of Physicians, and entered into practice. He was a friend to the improvements then carrying on in chymistry and anatomy, and soon distinguished himself as a writer on those and other subjects. He began with some translations from Van Helmont; but his own first work was entitled, "*Spiritus Gorgonicus, vi sua saxipara exutus; sive de causa, signis, & sanatione Lithiascos diatriba*," printed at Leyden, 1650, 12mo. This treatise, on the stone, has, however, little or nothing of the author's own. It displays considerable acquaintance with the ancients, and also with the modern chymical school; but it is written in a strange, affected, and obscure style, tainted with the jargon of the spagyric philosophy. About this period he also wrote a refutation of atheism; and two works, one on the natural philosophy, the other on the morals, of Epicurus; in which he seems to have been little more than a translator of Gassendi. These pieces, together with his intimacy with the famous Thomas Hobbes, appear to have exposed his religious principles to some suspicion. In 1659 he published at London "*Oeconomia Animalis novis in medicina hypothesibus superstructa, & mechanicè explicata*," 12mo. reprinted at Amsterdam, Leyden, and the Hague. Its principal subjects are nutrition, chylication, sanguification, the motion and uses of the blood, respiration, the brain and nerves, and muscular motion. This, also, is chiefly a compilation from other authors, whose opinions he adopts, and forms, as well as he can, into one theory. He was little versed in practical anatomy, nor are his facts to be relied upon. He has, however, the merit of being one of the first who received and defended the circulation of the blood; and though

he maintains the doctrine of an innate fire in the heart, yet he also supposes that it is stimulated to contraction by the blood. From the foreign editions given of this work, it appears that the author's reputation was extending abroad.

At the restoration he manifested his loyalty by drawing up a very flattering character of the new king, which he printed in a single sheet; and he likewise addressed to him a highly adulatory dedication of his next professional work, which was, "*Exercitationes Pathologicæ, in quibus morborum pene omnium natura, generatio, & causæ, ex novis anatomicorum inventis sedulo inquirentur*," 4to. Lond. 1661. It appears from the title-page that he retained the post of royal physician in ordinary. This, like his other works, exhibits much reading, and a theoretical turn, but little personal experience or original reasoning. Its style is sufficiently clear, and its method exact; but, according to the fashion of the age, superabounding in divisions. His doctrine is mostly that of the Galenical school, modified according to the new discoveries.

His next performance was in a very different department of enquiry. In 1663 he published "*Chorea Gigantum: or, the most famous Antiquity of Great Britain, Stonehenge, restored to the Danes*," Lond. 4to. In this work he controverted the ill-founded opinion of Inigo Jones, that Stonehenge had been a Roman temple; and with equal error adjudged it to the Danes, though it is certain that it is mentioned long before these people came into England. We are told that this work excited a loud clamour against its author, and caused great liberties to be taken with his character; yet a more innocent topic of controversy cannot easily be conceived. Dr. Charleton was one of the members of the newly instituted Royal Society; and he read before that body two papers, which he published separately in 1665, under the title of "*Inquisitiones II. Anatomico-Physicæ: prior, de Fulmine; altera de proprietatibus Cerebri Humani*," Lond. 8vo. The first of these relates to the examination of the body of a boy struck dead by lightning near Namptwich in Cheshire, and viewed by the author, who was then at the house of his patron, John Crewe, esq. The second, on the human brain, was a lecture read at a dissection of that organ before the Royal Society. It has some observations of his own, but chiefly consists of hypothetical reasoning. A work in which his learning and methodical genius were displayed to peculiar advantage

was his "Onomasticon Zoicon, plerorumque Animalium differentias & nomina propria pluribus Linguis exponens. Cui accedunt Mantissa Anatomica; & quædam de variis Fossilium generibus," *Lond.* 1668, 4to. Also *Lond.* 1671, 4to. and *Oxon.* 1677, fol. The purpose of this work was to identify all the animals which have been described by authors under different names, and to exhibit them under a methodical arrangement. For this purpose he had not only compared the descriptions in all the most noted authors in natural history with each other, but with specimens of dead and living animals. In this last task he acknowledges having derived much assistance from the royal menagerie, and the museum of the Royal Society. He returns thanks to sir George Ent for his assistance with respect to the anatomy of fishes, and to Merret with respect to their external characters. His general division of natural productions is comprehensive and ingenious, for the time. In 1671 he published "De Scorbuto Liber singularis; cui accessit Epiphonema in Medicastro," *Lond.* 8vo. reprinted at *Leyden*, in 1672, 12mo.: and in 1674, the "Natural History of the Passions," *Lond.* 8vo. Both of these are learned pieces, but have long ceased to have readers.

Charleton performed the office of anatomical reader before the College of Physicians in 1680 and 1683; and he published in the former year the substance of six lectures under the title of "Enquiries into human Nature," *Lond.* 4to.; and in the latter year, that of three lectures, "On the Motion of the Blood through the Heart and Arteries; the organic Structure of the Heart; and the efficient Cause of the Heart's Pulsation," *Lond.* 4to. In both of these is much theory, and some useful facts. The latter work is chiefly a compendium of Borelli's doctrine. To conclude his labours on these topics, he published, in 1685, "Inquisitio Physica de causis catameniorum & uteri rheumatismo," *Lond.* 8vo. In this he states with clearness and precision the opinions of authors on the subject of menstruation, and combats the idea of an uterine ferment. Some works on other subjects also employed his prolific pen during this period. The life of Marcellus, in the translation of Plutarch's Lives by various hands, is his, and the style is said to be entirely free from the stiffness and affectation of his early English productions. He attained the highest honour of his profession in 1689, when he was elected president of the College of Physicians; which post he held till 1691. Soon after this period we are surprised at learning that the narrow-

ness of his circumstances, or some other cause, obliged him to seek a retreat in the island of Jersey. His subsequent history is unknown, nor does it certainly appear whether or no he ever returned to London. But he survived his exile many years, not dying till 1707, when he was in the 88th year of his age. A number of his MSS. on subjects of philosophy and natural history, are preserved in the British Museum, where they will probably ever remain unmolested. *Biogr. Brit. Haller. Bibl. Anat.*—A.

CHARLEVAL, CHARLES FAUCON DE RY, lord of, a distinguished amateur of the muses, was born in 1613, with so feeble a constitution that it was thought he could not be reared; yet by great care he prolonged his life to eighty years. He was passionately attached to polite literature, and to those who cultivated it. His mind partook of the delicate texture of his body. His conversation and writings were characterised by sweetness and refinement; and Scarron said of him, "that the muses fed him only with blanc-manger and chicken-water." He had, however, a heart for generous actions. Being informed that M. and Madame Dacier were going to quit Paris, in order to live cheap in the country, he went to them, and strongly pressed them to accept of 10,000 livres in gold. His death was caused by a fever, which the physicians thought they had subdued by frequent bleedings. They said to one another, in presence of Thevenot the king's librarian, "The fever is going at last." "No," said Thevenot, "it is the patient that is going;" and he died within three hours after. His poems came into the hands of the president de Ry, his nephew, who did not think proper to make them public. A small collection of them, however, appeared in 1759, consisting of stanzas, epigrams, songs, and sonnets. They are easy and elegant, but feeble in style and thought. The best part of the conversation of the marshal d'Hocquincourt and father Canaye, a lively piece printed in St. Evremond's works, is by Charleval. *Moréri. Nouv. Dict. Hist.*—A.

CHARLEVOIX, PETER-FRANCIS-XAVIER DE, a distinguished writer of voyages and travels, was born at St. Quintin in 1684, and entering into the society of Jesuits, taught the languages and philosophy with reputation. He passed some years of his life in foreign missions. On his return, he had a principal concern in the "Journal de Trevoux," for twenty-four years. He died in 1761, at the age of seventy-eight, highly esteemed by his brethren for purity of morals and extent of knowledge.

His works are, "A History of the Island of St. Domingo," 2 vols. 4to. 1730: "A History and Description of Japan," 1736, 2 vols. 4to. and 6 vols. 12mo.; this work contains all that is true and interesting in Kæmpfer's publication on Japan: "History of Paraguay," 6 vols. 12mo.: "General History and Description of New France," 1744, 3 vols. 4to.; this is the most valuable of his publications, as he describes from his own knowledge, having resided some time in Canada, and taken a long and toilsome journey from Quebec to New Orleans. He is very particular as to the manners and customs of the native Americans, for which he is often quoted as a writer of the best authority. He has also many facts relative to botany and other parts of natural history, but on these points he has not the accuracy of science. With respect to style, he is diffuse, and not perfectly correct, but simple and unaffected. *Nouv. Dict. Hist. Haller Bibl. Botan.*—A.

CHARLIER, JOHN, better known by the name of GERSON, was one of the most eminent and excellent ecclesiastics of his time. He was born at Gerson, a village in Champagne, near Rhetel, in 1363, and received his education in literature and philosophy at the college of Navarre in Paris. He then studied divinity ten years under Peter d'Ailly and Giles Deschamps, and received the degree of doctor in 1392. Three years afterwards, he succeeded Peter d'Ailly as chancellor and canon of the church of Paris. At this time, the factions between the dukes of Orleans and Burgundy, and the schism in the papal see, rendered his post a difficult one. He was one of the deputies sent in 1406 to the papal competitors, Gregory and Benedict, in order to induce them to restore union to the church; and in the council of Pisa, at which he assisted as deputy of the university of Paris, he was one of those who most contributed to the deposition of both, and the election of Alexander V. On the assassination of the duke of Orleans, by order of the duke of Burgundy, in 1408, he declared loudly against the murderer, by which he incurred great danger from the triumphant party, and with difficulty saved his person, with the loss of his goods. When the storm was allayed, he forcibly combated the propositions of John Petit, a cordelier, who had written a book to justify the action of the duke of Burgundy; and he procured their censure by the faculty of theology in Paris. He also with great vigour and perseverance supported their condemnation at the council of Constance, where he appeared as ambassador from the king of France, and

deputy from the university of Paris and province of Sens. At that council he was the principal speaker on all matters of doctrine and discipline, and was considered as the ablest of all the divines. Nay, cardinal Zabarella did not hesitate to acknowledge him as the most excellent doctor of all christendom; and he gained the titles of *evangelical* and *most christian*. On all occasions he showed the purest zeal for the reformation of manners, and his own example proved the sincerity of his intentions. His warmth against the murderous doctrine of Petit drew upon him the indignation of the duke of Burgundy; so that upon the breaking up of the council he could not venture to return directly to France, but remained some time in Germany in the disguise of a pilgrim. At length he took up his abode with his brother, prior of the Celestines at Lyons, and passed some years there in pious and useful exercises, carrying his humility so far as to instruct youth at school. He died in 1429, aged sixty-six. Gerson wrote a great many works, which have been justly valued, and have gone through various editions. The most complete is that of Du Pin, printed at Amsterdam, with the title Antwerp, in 1706, 5 vols. fol. The works are arranged under five heads; and there is prefixed a curious piece entitled "*Gersoniana*," containing the ecclesiastical history of that period, with biographical anecdotes of Gerson, Peter d'Ailly, and other contemporary divines. Gerson was a vigorous supporter of the authority of general councils above that of popes; a defender of the rights of the secular clergy against the pretensions of the regulars; a foe to superstitious notions and pharisaical practices; and in general a man of a free and enlarged mind. "From the time of St. Bernard," says Du Pin, "the church never had an author of greater reputation, more profound knowledge, and more solid piety, than Gerson. His style is harsh and careless; yet he is methodical, reasons well, and exhausts his subjects. He founds his conclusions upon principles drawn from scripture or natural reason. He defends the truth upon all occasions with an admirable and undaunted courage. He suffered a cruel persecution for a righteous cause, and died in exile for maintaining it with vigour. His works, it must be confessed, are not all of equal strength: some of them are inconsiderable; and he does not always take the right side of the questions he handles. Yet many of his books are excellent, and divines cannot profit more than by reading them diligently." Some writers have attributed to Gerson the famous book "*On the Imitation of Christ*,"

ascribed to Thomas à Kempis; but the weight of argument is rather against his claim to that work. *Du Pin. Moreri.*—A.

CHARMIS, an ancient physician, distinguished for the singularities of his practice, was settled at Marseilles, which place he left in the reign of Nero for the more brilliant theatre of Rome. By attacking the systems of other physicians, he established his own, so far as to attain great vogue in his profession. He particularly opposed the practice of warm-bathing, and directed the cold-bath in its stead. So fashionable did its use become through his authority, that the elder Pliny, who lived at the time, asserts (lib. xxix.), "I have myself seen old men, of consular dignity, submit blindly to the extravagant directions of this physician, and glory in plunging into the cold-bath in the very depth of winter." "Even Seneca," adds Pliny, "with all his wisdom, joined in this boast." Charmis, like most of his character, took care to be well paid for his services. He is said to have received from a provincial, for attendance during one illness and a relapse, a sum equal to 1600l. or 1700l. sterling. No writings of his are known. *Moreri.*—A.

CHARNACE, HERCULES-GIRARD, baron de, an eminent negociator, was the son of a counsellor in the parliament of Brittany. He followed the profession of arms, and distinguished himself on several occasions. He married a lady of the family of de Brezé, on whose death after a short union, in 1620, he had a dangerous illness, the effects of which continued three years. On his recovery, he visited the different courts of Europe, and studied their politics and manners. His reputation caused cardinal de Richelieu, in 1628, to appoint him to the embassy to Sweden, where he concluded the treaty of Berwald in 1631 with Gustavus Adolphus, by which that great king obliged himself to carry his arms into Germany, in opposition to the house of Austria. He was likewise employed to negotiate with Denmark, Poland, and Bavaria; and in 1634 he signed the treaty of the Hague, which determined the states-general, in consequence of assistance from France, to reject the proposal of a truce with the Spaniards. The command of a regiment of foot and a troop of horse raised on this occasion by the king of France, was given to Charnacé, who, uniting the military with the diplomatic character, accompanied the prince of Orange to the siege of Breda, where he was killed in the trenches, in 1637. *Bayle. Moreri.*—A.

CHARONDAS, a native of Catania in Si-

cily, flourished about 444 years B.C. and is said to have been a disciple of Pythagoras. He is known as a legislator, having given a code of laws to the inhabitants of Thurium in Magna Græcia, rebuilt by the Sybarites. One of these laws excluded from public dignities those who should marry a second time, when they had children living by the first marriage, on the supposition that bad fathers would make bad magistrates. It was a more liberal idea of his, that, conceiving ignorance to be the mother of vice, he would have all the citizens instructed in letters and the sciences. It is related that his death was occasioned by obedience to one of his own laws. He had, on pain of capital punishment, forbidden any citizen to appear armed at the public assemblies; when, being informed one day, as he returned from a military expedition, that there was a tumult in a popular assembly, he ran to quell it without remembering to lay aside his sword. The circumstance was pointed out to him; upon which he said, "Then I will seal my law with my blood;" and immediately plunged his weapon into his breast. *Diodorus. Diog. Laertius. Valer. Maximus.*—A.

CHARPENTIER, FRANCIS, of the French Academy, was born at Paris in 1620. The quickness of parts which he displayed in his early studies caused him to be destined to the bar; but his love of tranquillity, and attachment to general literature, prevented this design from taking effect, and fixed him in the sole profession of a man of letters. His reputation and connections caused him to obtain admission into the French Academy in 1651, and he ever distinguished himself as one of its most zealous members. The great minister Colbert employed his pen to impress the nation in favour of the establishment of an East-India Company, which he was meditating; and he was so well satisfied with the ability shewn by Charpentier in this task, that he made him a member of the newly-instituted Academy of Inscriptions and Belles-lettres, the first intention of which was to illustrate the great events of the reign of Lewis XIV. by a series of medals. Charpentier's critical knowledge of the ancient languages rendered him a very useful associate in this undertaking. He was, however, far from being a bigot to antiquity; and though he had commenced his literary career by the translations of Xenophon's *Cyropædia* & *Memorabilia*, and continued to exercise himself in a similar way, yet in the famous dispute concerning the comparative merit of the ancients and the moderns, he took the part of the latter.

He wrote, in 1676, "A Defence of the Use of the French Language for the Inscription on the Triumphal Arch;" and in 1683 he published two volumes "On the Excellence of the French Language." This conduct acquired him the declared enmity of the formidable Boileau, who in several places satirises him with a bitterness beyond the occasion. The taste of Charpentier, indeed, was not equal to his vivacity and learning. The inscriptions which he placed under le Brun's pictures in the gallery of Versailles, such as "the *incredible* passage of the Rhine," "the *miraculous* capture of Valenciennes," were justly censured for their inflated style, and the epithets were effaced by the king's order. Adoration of the king, the passion of France at that period, was by no one carried further than by Charpentier. In one of his public harangues, as spokesman of the Academy (an office he was extremely fond of discharging), after proceeding some time in the usual style of high panegyric on the king, he all at once made an apostrophe to his majesty's portrait, hanging up in the hall, and addressed to it a considerable part of his discourse. He likewise composed a pompous eulogy on the king, which he entitled, "Lewis, a royal Eclogue," and to which Boileau satirically alludes in one of his epistles to the king. Charpentier was on the whole well fitted for a public orator, having an imposing figure, a strong and commanding voice, a confident air, and a ready and vehement elocution. No other member of the French Academy spoke at its head so often as he. He lived to be its dean, or senior member, and no one surpassed him in assiduity of attendance. His last work, published in 1695, was "A Dissertation on the Excellence and Utility of academical Exercises." His private character was mild and honourable. He retained no rancour against his adversaries, and readily forgot injuries, but never benefits. He died in 1702, after completing his eighty-second year. Long after his death, a collection of literary fragments attributed to him, was published, under the title of "Carpentariana," which is one of the least esteemed among the numerous compilations called the *Ana. Moreri*. *D'Alembert, Hist. des Memb. de l'Acad. Fr.*—A.

CHARRON, PETER, author of a famous book "On Wisdom," was the son of a bookseller at Paris, where he was born in 1541. He was educated for the law, which he studied at Orleans and Bourges, taking his doctor's degree in the latter university. He was admitted an advocate in the parliament of Paris; but after attending the bar five or six years, he

found it was impossible for him to make his way without stooping to court the favour of attornies and solicitors. In disgust he renounced his profession, and applying himself to the study of divinity, he took priests' orders, and became a celebrated preacher. Such was the reputation he acquired, that several bishops desired to engage him as theological canon of their churches; and he successively occupied this post in several cathedrals of the kingdom. Queen Margaret nominated him her preacher in ordinary; and he was in the retinue of cardinal d'Armagnac, legate at Avignon. After an absence of many years from Paris, he returned thither in 1588, with the intention, in consequence of a vow, of entering among the Carthusians in that city. The prior of the Chartreux, however, refused to admit him, as being too old to adopt their discipline; and for a similar reason, the prior of the Celestines also rejected his application. Three casuists, thereupon, pronounced him absolved from his vow, whence he resolved to remain in the character of a secular priest. He resumed his function of a preacher; and coming to Bourdeaux, he there contracted a very intimate friendship with the celebrated Michael Montagne, whose philosophical sentiments he deeply imbibed. Such was their mutual affection, that Montagne by his will gave Charron the privilege (a high one in the esteem of a Gascon) of bearing his arms; and Charron made Montagne's brother-in-law his residuary legatee. In 1594 Charron published his work, intitled "The three Truths;" a piece strictly orthodox and professional, since its purpose was to maintain, 1. that there is a God and a true religion; 2. that of all religions the christian is the only true; 3. that among christian communions, the Roman-catholic is the only true church. It accordingly obtained for him from the bishop of Cahors the dignity of grand-vicar, and a theological canonship; and in 1595 he was deputed to the general assembly of the clergy, and made secretary to that body. In 1600 he printed a volume of "Christian Discourses;" and in 1601 appeared the first edition of his "Treatise on Wisdom." He went to Paris in 1603, in order to print a second edition of this work, and died there suddenly in the street. Charron was a man of unblemished character, and, as far as can be judged, sincere in the belief of the religion he professed. Yet his book on wisdom has caused him to be ranked among the most dangerous of freethinkers; and the Jesuit Garasse does not scruple to bestow upon him the most opprobrious epithets. The truth seems

to be, that Charron, like many others brought up in systems of faith irreconcilable to reason, was led to consider the two principles as totally opposite to each other; and in order to bow the mind to passive submission to authority, thought it necessary to depreciate as much as possible the conclusions of mere reason. Hence he seems to insinuate, that strength of mind naturally leads to atheism; and asserts, that the immortality of the soul, though almost an universal dogma, is founded on very weak natural arguments. Another sentiment that gave much offence was, that though all religions pretend to have come from heaven by divine inspiration, yet all have been received by human hands and means. In his second edition he thought proper to make the christian religion an exception; yet, in a certain sense, the assertion is universally true. He likewise dwelt more than was thought prudent or decent on the differences that have always subsisted in christianity, and the unparalleled evils to which they have given birth; and he stated with more strength and fairness than some approved, the arguments used against revelation. On these accounts, when the second edition came to be printed, great opposition to it was made by theologians; and it was only through the interest of the president Jeannin that the impression was allowed, after some of the most obnoxious passages were softened. Many of the moral observations in this book are original and ingenious, yet the picture given of human nature and society is upon the whole gloomy. In character, however, Charron was gay and cheerful, with a smiling countenance, and ready conversation. He has met with very respectable defenders, and his liberty of philosophising has been thought creditable to himself and the age. In some places he has been too close a copyist of Montagne, whose Essays may certainly be considered as the parent of the "Treatise on Wisdom." *Bayle. Nouv. Dict. Hist. Brucker.—A.*

CHARTIER, ALAIN, one of the first French writers who aspired to elegance, was a native of Bayeux, and flourished about the year 1430. He was secretary to the kings Charles VI. and VII. and was in high esteem at the court of these princes, who employed him in several embassies. He was celebrated for his poetical compositions, in which, however, he excelled less than in prose. He spoke as well as he wrote, and has been called the father of French eloquence. An anecdote is related concerning him, which is a curious trait of the times. Margaret of Scotland, first wife to the

dauphin afterwards Lewis XI. as she passed through the Louvre, seeing Alain asleep upon a chair, went up and kissed him. Her attendants expressing their surprise that she should thus honour a man remarkable for his ugliness, she replied, "I do not kiss the man, but the mouth that has uttered so many charming things." The works of Alain Chartier were published by the elder Du Chesne, in 1617, in quarto. The first part consists of his pieces in prose, viz. the "Curial," a "Treatise on Hope," the "Quadrilogue Invectif" against Edward III.; and others, partly spurious. In the second are his poems, which are for the most part obscure and tedious. Alain died at Avignon in 1449. *Moreri. Nouv. Dict. Hist.—A.*

CHARTIER, JOHN, brother of the preceding, was a benedictine monk, and a chanter of St. Denys. He was the author of the "Great Chronicles of France," commonly called "Chroniques de St. Denys," from Pharamond to the death of Charles VII. 3 vols. folio, Paris, 1493, a very rare and dear work. He is supposed not to have been the only one employed in this history, but that he put in order the collections made by several other monks of St. Denys. It is a dry compilation, displaying much credulity and want of exactness. A "History of Charles VII." by the same author was published at the Louvre, in 1661, fol. by the learned Godefroid, who enriched it with his own remarks, and added several inedited pieces. *Moreri. Nouv. Dict. Hist.—A.*

CHARTIER, RENE', a native of Vendome, was royal professor of medicine, and physician to the king, in the middle of the 17th century. He employed great part of his life, with considerable expence, on a complete edition of the works of Hippocrates and Galen, in Greek and Latin, of which the first volume appeared in 1639. The whole comprises 14 tomes, fol. of which the three last were published after Chartier's death, by Blondel and le Moine. The concluding tome appeared in 1679. In this edition the whole matter is distributed into eight classes, so that the reader may find at a glance what he is in search of. The text and version are in numerous places corrected, and pains are taken to distinguish the spurious works from the genuine. Several pieces are added, from Theophilus, Palladius, Oribasius, &c. Some learned men, however, have given Chartier little credit for his labours, and Freind and Mack assert, that he left Hippocrates more incorrect than he found him. *Moreri. Haller Bibl. Med. Pract.—A.*

CHASSENEUX, BARTHOLOMEW DE, an

eminent lawyer, was born at Ipi l'Evêque, near Autun, in 1480. After finishing his legal studies in Italy, he was made master of requests to Charles d'Amboise, governor of the Milanese, and was employed by him at the court of Rome. After long exercising the profession of an advocate, he was created a counsellor of the parliament of Paris in 1531, and the next year was appointed first, or rather sole, president of the parliament of Provence. He occupied this post when, in 1540, this body issued their bloody decree against the Vaudois of Merindol and Cabrieres. These poor people, condemned as pestilential heretics, appear, from the account of them sent to court by William du Bellay, to have been industrious cultivators of the soil, frugal and temperate, exact in the payment of their dues to the king and their lords; who did not kneel before images, make the sign of the cross, use holy water, say mass, or pray for the dead, but practised ceremonies of their own, and said prayers in the vulgar tongue; who acknowledged neither pope nor bishop, but had ministers of their own choosing for performing the offices of religion. This *dreadful heresy* it was resolved to extirpate by fire and sword. It appears probable that Chasseneux never approved these severities, but that he was compelled by office to sign the decree of the parliament. He suspended its execution, however, by delay and humane artifices, as long as he lived; and his death, which happened in 1541, has been imputed to the hatred of those who were impatient to begin the tragedy of persecution; though the mode of producing it by a poisoned nosegay, as related by historians, is by no means credible. The works of Chasseneux are, "A Commentary in Latin on the Customs of Burgundy, and of almost all France," fol.; printed five times during the author's life, and more than fifteen times since; the last edition was given by president Bouhier, at Paris, 1717, 4to.: "Catalogus Gloriæ Mundi," Lyons, 1529, fol.; a work relating to precedence among persons in office: "Consilia," Lyons, 1531, fol.; consisting of consultations on different points of law: "Les Epitaphes des Rois de France jusqu'à Francois I. en vers, avec leurs effigies;" and the same in Latin. *Moreri. Nouv. Dict. Hist.*—A.

CHASTELAIN, CLAUDE, a man remarkable for curious knowledge, especially in ecclesiastical matters, was born at Paris in 1639. He was a canon in the cathedral of Paris, and travelled through France, Italy, and Germany, principally with a view to study the usages peculiar to each church; whence there was no

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man of his time so learned in liturgies and religious rites and ceremonies. His reputation in this respect caused Harlay archbishop of Paris to place him at the head of a commission for drawing up formularies for the use of his diocese; and several other bishops requested his aid in reviewing, correcting, and altering their breviaries and other church-books, which he performed with universal applause. He rendered similar services to several religious orders, the offices of which he himself composed. He published a "Hagiological Dictionary," which Menage inserted in his etymologies of the French tongue. That learned writer, struck with the various and profound knowledge possessed by Chastelain, has said of him, "Castellanum sæculum suum non intellexit"—his age did not comprehend his merit; and an intelligent person who had been seventeen times at Rome, affirmed that Chastelain, during his stay in that capital, shewed him more curiosities, and taught him more facts, than had come to his knowledge in all his other visits there. Chastelain published in 1705 his "Roman Martyrology, translated into French, with two additions for each day," &c. quarto. This contains only the two first months of the year. It was followed in 1709 by an "Universal Martyrology," upon a similar plan. These studies connected him with the jesuit writers of the lives of saints, termed the Bollandists, who dedicated to him one volume of their vast collection. He died in 1712, leaving several works in MS. among which was a journal of his own life, which in reality was a curious and exact relation of all the great events of his time. *Moreri.*—A.

CHASTELET, GABRIELLE EMILIE DE BRETUEIL, marchioness of, was born in the year 1706. Her father was the baron of Bretueil, introducer of the ambassadors and foreign princes to the French king. Her understanding and beauty caused her to be sought in marriage by many noblemen of distinction. She espoused the marquis of Chastelet Lomont, lieutenant-general of the land forces, and of an illustrious family. Her education was far superior to that which ordinarily falls to the lot of her sex. The best ancient and modern authors were familiar to her; but she more particularly attended to natural philosophy and the mathematics. Her first publication was an institute of the philosophy of Leibnitz, under the title of "Institutions de Physique," in octavo, addressed to her son. The sublime reveries of the German philosopher did not retain their place in her good opinion when she became

acquainted with the philosophy of Newton. She translated the *Principia*, and wrote a commentary upon that work. This translation was not published till after her death, when it was printed under the inspection and examination of the celebrated Clairaut. She died in the year 1749 at the palace of Luneville. Her studies did not seclude her from the world. Voltaire, who has written a short eloge on this lady, which is prefixed to his popular work on the elements of Newton, informs us, that she mixed in all the pleasures of her rank, and spoke of the sciences with those learned persons only from whom she might expect to receive instruction, and that the ladies in her company were far from suspecting her to be the commentator of Newton. Her memory was uncommonly powerful, her eloquence ready and impressive, her taste for poetry and harmony correct and lively, and she had all that indifference for the applause of the multitude which characterises a great mind. How far it may have been a diminution of her claims to esteem in France during her own time, or during the present times of confusion, to say that she was not a woman of chastity, may not perhaps be very easy to estimate. It is, however, generally understood, that she had no pretensions to that character. *Dict. Hist.*—W. N.

CHATEAUBRUN, JOHN-BAPTIST VIVIEN DE, steward of the household to the duke of Orleans, and member of the French Academy, acquired some distinction as a writer of tragedy. He was born at Angoulême in 1686; and in 1714 gave to the public his first piece entitled "Mahomet II." He wrote, soon after, his best work, "Les Troyennes," which, however, he had the self-command to keep forty years by him before it was acted; the reason of which seems to have been a fear of offending the devout prince, his master, by a stage exhibition. This piece has become a stock play. He likewise wrote the tragedies of "Philoctetes" and "Astyanax," which are accounted to be weak in point of poetry, but full of sentiment, and skilfully conducted. He was received into the academy in 1753, and survived to 1775. His private character was that of a true philosopher, mild, virtuous, tolerant, and disinterested. He employed the leisure his business allowed him in the study of the Greek and Latin poets, on which he formed his taste. *Nouv. Dict. Hist.*—A.

CHATEAURENAUD, FRANCIS-LEWIS ROUSSELET, count of, an eminent French naval officer, descended from an ancient family in

Touraine, was born in 1636. He entered into the navy in 1661, and distinguished himself in the expedition to Gigeri, where he received a wound. He afterwards with a single vessel cleared the Mediterranean of the Saltee pirates. He was made commodore in 1673, and defeated young de Ruyter in 1675. In 1689 he conveyed a body of French troops to Ireland, whom he brought back in safety with a number of Irish, the following year. During the Spanish succession war he protected the merchant fleets of Spain, and secured the West-India islands. His services were rewarded with the post of vice-admiral in 1701, the staff of marshal of France in 1703, and the collar of the royal orders in 1705. He died in 1716 at the age of eighty. *Nouv. Dict. Hist.*—A.

CHATEL, PETER DU (Lat. *Castellanus*), an ecclesiastic of distinguished learning in the 16th century, was born at Arc in the Barrois. He was sent to school at Dijon, where his progress was such, that a class was placed under his tuition when he was only seventeen. Travelling for improvement, he visited Erasmus at Basil, and gave that great man such an opinion of his parts and learning, that he placed him with Froben as his corrector of the press. Erasmus himself profited from this connection, since du Chatel set him right in many instances where he had mistaken in his translations from the Greek. Returning to France, he engaged himself to act as tutor to some young men of Dijon who were going to Bourges to study law under Alciatus. At that university he studied law and polite literature with intense application, allowing himself scarcely more than three hours' sleep in the night, which he took on the ground, with his gown for his pillow. He attended the bishop of Auxerre as his literary companion to Rome, whence he went to Venice. Being there informed that the capital of the isle of Cyprus was in want of a master to teach the learned languages, he accepted the post, and continued in it two years. Thence he travelled into Egypt, and through Jerusalem to Constantinople. The uncommon fund of knowledge he had thus acquired caused him to be recommended to Francis I., who was fond of being attended by learned men. The king found du Chatel so well furnished with replies to the questions he put to him while waiting at his meals, and at other leisure times, that he soon after made him his reader. As it was the boast of Francis that he had never met with a man of letters whom he could not exhaust in two years (not a difficult matter to a royal questioner), du Chatel thought it necessary to

resume his close application to study; and certainly his post was not an easy one. He never dined, but took a piece of bread at eight in the morning, and nothing else till his supper at five in the evening. He attended at the king's going to bed, as it was his office to read or talk him to sleep. He himself then slept for four hours at the most, and then studied without intermission till the king went to his devotions at ten o'clock. He was also obliged to allot some hours to the instruction of the princess Margaret, the king's daughter. Though such a life does not appear very enviable, du Chatel, who foresaw to what court favour might lead, was jealous of any rivalry in his office; and he is said to have used artifice in order to keep from the king's person William Bigot, a man of profound learning who had been mentioned to him. He employed his interest, however, for the advantage of learning in general, and procured some useful regulations in favour of the professors of the university, and for the benefit of the royal library, of which he was made keeper after Budé. With respect to the religious differences of the time, he seems to have been somewhat of a trimmer. No one had shown more abhorrence of the corruptions of the court of Rome; and his learning had caused him to fall under the usual suspicion of favouring the new opinions; yet at the court of Francis he supported the practice of information and inquisition against heresy. He disapproved, however, of capital punishments, and gained some ill-will by his intercessions for particular persons. He long protected Robert Stephens against the attacks of the Sorbonne, but at length gave him up. He was a strenuous maintainer of the rights of the Gallican church against the claims of Rome; and he was the cause of the assembly of Melun, in which instructions were prepared for the theologians deputed to the council of Trent. Francis advanced him to the bishopric of Tulle in 1539, and to that of Mâcon in 1544. He prepared that monarch for death, and pronounced his funeral oration. Henry II. made him great-almoner of France in 1548, and in order to keep him near his person, translated him to the see of Orleans. As he was preaching in that city, he was struck with a palsy, which being succeeded by an apoplexy, soon carried him off, in February, 1552. He was not only a great scholar, but a very eloquent preacher, and extraordinary effects are related of the moving powers of the discourses he pronounced in prisons, hospitals, and convents. The only writings he left in print, were two

funeral orations for Francis I., and a Latin letter in the name of that king against Charles V. His life has been written by Peter Galand. *Bayle. Moreri.*—A.

CHATEL, TANNEGUI DU, a distinguished French commander in the 15th century, was descended from an ancient family in Britany. One of his first exploits was to revenge the death of his elder brother, slain before Jersey, by a descent in England with 400 men at arms, whence he brought a rich booty. On his return he was made chamberlain of that duke of Orleans whom the duke of Burgundy caused to be assassinated in 1407. In 1410 he defeated in Italy the troops of Ladislaus, usurper of the crown of the Sicilies. The dauphin Lewis, duke of Guienne, made him his marshal of that province in 1414, and conferred many other favours upon him, in consequence of his preservation of Paris, of which he was mayor, the year before, against the Burgundians. He was present at the fatal battle of Azincourt in 1415; and two years afterwards recovered Montlhéri and several other places near Paris from the Burgundians. When Paris was surprised by that faction in 1418, he saved the dauphin, and attempted, though in vain, to retake the city. He negotiated a peace between the dauphin and the duke of Burgundy in 1419; but sullied his character by advising the assassination of that prince, which took place the same year at Montereau-Faut-Yonne. The pretext was, to retaliate the murder of the duke of Orleans. When the dauphin became king, under the name of Charles VII., he made du Chatel grand-master of his household. He received various other honours and rewards, and was created governor and seneschal of Provence in 1446. His last public employment was an embassy to pope Nicholas V. in 1448. He died at a great age in 1449 without posterity.

It was a nephew of this person, whose name was also TANNEGUI DU CHATEL, who gained so much honour by the fidelity and respect he shewed to his king, the unfortunate Charles VII.; whom he never quitted till his last breath, and buried sumptuously at his own expence. *Moreri.*—A.

CHATELET, PAUL DU HAY, lord of, descended from the family of Hay in Britany, which derives its origin from the Scotch house of that name, was first advocate-general to the parliament of Rennes, then master of requests, and finally counsellor of state. In 1635 he was president of the court of justice in the royal army under Lewis XIII. in person. He

was named one of the commissioners on the trial of the marshal de Marillac; but the marshal excepted against him as his capital enemy, and author of a satire upon him and his brother, in Latin rhimed-prose (a singular species of composition!). It was thought, however, that Chatelet designedly suggested this rejection of him to the marshal; and the discovery of his artifice so irritated the king and cardinal Richelieu against him, that he was for a short time committed to prison. In order to recover court-favour, he printed in 1635 a large collection of pieces in defence of the king and his minister; reprinted with additions in 1645. Chatelet was a man of good appearance, of an ardent disposition, and an excellent speaker. He supported the cause of his friends with a manly spirit. Having spoken before the king very warmly in favour of the duke of Montmerency, who was condemned for high-treason, the king said, "I believe M. du Chatelet would willingly give an arm to save the duke." "Sire," he replied, "I should be happy to have lost both, since they are useless in your service, provided I could save one which has already gained you battles, and might gain more." He drew up for the duke a *factum* equally bold and eloquent; and when Richelieu reproached him with having written it to call in question the king's justice, "No," said he, "it is to justify his mercy, if he is pleased to extend it to one of the bravest men in his kingdom." Soon after being liberated from prison, being present at the king's mass, he observed that the king affected to turn his head another way, as not chusing to look on a man whom he had treated harshly. Du Chatelet thereupon came up to M. de Saint-Simon, and desired him to tell his majesty "that he pardoned him with all his heart, and hoped that he would do him the favour to look upon him." St. Simon delivered the message to the king, who smiled, and complied with the request. Du Chatelet was one of the first members of the French Academy, and wrote several pieces both in verse and prose. The former are not much esteemed. Of the latter, the principal are, "Observations on the Life and Condemnation of the Marshal de Marillac," Paris, 1633, 4to.; and "The History of Bertrand du Guesclin, Constable of France," 1666, fol. and 1693, 4to. He died in 1636, in his forty-fourth year. *Moreri. Nouv. Dict. Hist.—A.*

CHATTERTON, THOMAS, a youth whose early and extraordinary talents, and tragical end, have rendered him an object of much interest and curiosity, was the posthumous son

of a person in humble life at Bristol, in which city he was born in November, 1752. He was slow in attaining the first rudiments of learning; and it was not till he had been delighted with the illuminated capitals of an old manuscript, that he took to learning his letters. This circumstance, and his being taught to read out of a black-letter bible, will doubtless be thought, by the partisans of the theory of association, to have had a great share in the peculiar turn to the imitation of antiquities which he afterwards displayed. All the scholastic education he received was at a charity-school, where no language was taught but the mother-tongue. Here he remained some time undistinguished, except that a pensive gravity of demeanour assimilated him rather to the man than the boy. About his tenth year a taste for reading disclosed itself, which thenceforth became a kind of ruling passion. He hired and borrowed books as he had opportunity; and between his eleventh and twelfth year he drew up a catalogue of those he had read, amounting to seventy, which chiefly consisted of history and divinity. It is not absolutely certain how soon he began to write verses, but he had certainly composed some at twelve years of age; and he now began to show that ardour of mind and versatility of parts by which he was afterwards so strongly characterised. In his fifteenth year he left school, and was articled to a scrivener at Bristol, in the lowest form of apprenticeship. Though in this situation he underwent much confinement, yet his leisure was great, and he employed a large portion of it in literary pursuits. It was in the year 1768 that he first began to attract notice from the fruits of his studies; but on this subject it is necessary to enter into some preliminary explanations.

In the church of St. Mary Redcliffe, Bristol, which was founded or rebuilt by W. Canynge, an eminent merchant of Bristol, in the reign of Edward IV. (the 15th century), there is a room in which were deposited six or seven chests, one of which was called Mr. Canynge's coffer. This chest had formerly been secured by six keys, entrusted to different persons; but in process of time the keys were lost; and when, about 1727, in consequence of a notion that the chest contained some title-deeds, an order was made for its examination by an attorney, the locks were broke open. The deeds found in it were taken away; but a number of other manuscripts were left exposed to casual depredation. Many of them were carried off; but the father of Chatterton, whose uncle was

sexton to the church, was insatiable in his plunder, and removed baskets full of parchments; of which, however, he made no better use than as covers to books. Young Chatterton is said, soon after the commencement of his clerkship, to have been accidentally struck with one of these parchments converted into his mother's thread-paper, and on enquiry, to have obtained a remaining hoard of them yet unused. Whatever were the fact of his first knowledge of them, he appears early to have formed the design of converting the circumstance into a system of literary forgery. In the variety of his studies, antiquities had occupied a favourite place. He dabbled in heraldry, and made collections of old English words from glossaries. Upon the opening of the new bridge at Bristol, in October, 1768, a paper appeared in Farley's Bristol Journal, entitled, "A Description of the Fryars first passing over the Old Bridge, taken from an ancient Manuscript." This was traced to Chatterton; and on being interrogated about its origin, after some variation of account, he at length asserted that it came from the chest above mentioned in Redcliffe church. He next propagated a rumour, that certain ancient pieces of poetry had been found in the same place, the authors of which were Thomas Canynge, and an intimate friend of his, one Thomas Rowley, a priest. Mr. Catcott, an inhabitant of Bristol, of an enquiring turn, hearing of this report, was directed to Chatterton, from whom he readily obtained, without reward, various poetical pieces, under the name of Rowley. These were communicated to Mr. Barret, surgeon, who was then writing a history of Bristol. They met with credit, and acquired for Chatterton the patronage and friendship of Barret and Catcott. These pieces were all written upon small pieces of vellum, and passed for the original MSS. Chatterton was occasionally gratified with money for his presents, and books were lent him for the prosecution of his studies, which began to be very multifarious. About this time his intimate companions observed in him extraordinary fits of poetic enthusiasm, particularly when walking in the meadows near Redcliffe, and talking about, or reading the pretended productions of, his Rowley. No doubt he was then labouring with that inspiration of the muse, which is scarcely a fiction in the breast of real genius.

In 1769 he made a still bolder effort to raise himself to public notice. He wrote a letter to the hon. Horace Walpole, well known for his curious researches in literature and the arts,

offering to furnish him with some accounts of a series of eminent painters who had flourished at Bristol, at the same time mentioning the discovery of the old poems, and enclosing two small pieces as a specimen. To a very polite reply requesting further information, Chatterton returned an answer stating his condition in life, and hinting a wish to be freed from an irksome and servile profession, and placed in a situation more favourable to the pursuit of elegant studies. Mr. Walpole communicated the papers to Gray and Mason, who, without hesitation, pronounced them forgeries. This occasioned a cold and monitory letter from him to Chatterton, which so offended the high-spirited youth, that he immediately demanded back the manuscripts, alleging that they were the property of another. Walpole, then about to depart for Paris, neglected to send them back; and on his return found a very resentful letter from Chatterton, peremptorily requiring the papers, and telling Walpole, "that he would not have dared to use him so, had he not been acquainted with the narrowness of his circumstances." Walpole then enclosed them in a blank cover, and thus the correspondence ended. His conduct on this occasion has subjected him to much obloquy, and he has been charged with suffering this flower of genius to be blighted by neglect, and even has been made remotely accessory to Chatterton's unhappy end. But to this he has very properly replied, that Chatterton could appear to him in no other light than that of a young man, disgusted with his proper profession, and attempting to obtain his notice by passing a forgery upon him. Whatever were the merit of the pieces, as he himself imputed them to another, they implied no singular abilities in him. The neglect of returning them was, however, a fault, though one apparently of no great consequence.

Chatterton had before this time commenced a correspondence with the Town and Country Magazine; and various communications from him are printed in the numbers for that work in 1769, consisting of matters relative to antiquity, of extracts from the pretended Rowley, and of pieces entitled, "Saxon Poems, written in the style of Ossian." He also became a very prolific writer in satire, particularly of the political kind. In March, 1770, he composed a satirical poem of 1300 lines, entitled, "Kew Gardens," the object of which was to abuse the princess-dowager of Wales and lord Bute, together with the principal partisans of ministry in Bristol; nor did he spare some of his own friends and patrons. His character, indeed,

upon developing itself, did not appear in the most favourable light. His confidence in his powers rendered him proud and imperious; and some of his productions show great laxity of principle, though it is affirmed that his conduct was sufficiently regular. He had openly renounced his belief in the christian religion, one effect of which was to render the idea of suicide no longer an object of horror to him. A declared intention of this kind was the immediate cause of his leaving the service of Mr. Lambert, the person to whom he was apprenticed. Upon his desk was found a paper, entitled, "The last will and testament of Thomas Chatterton," in which he avowed his determination to put an end to his life on the following day, which was Easter Sunday, 1770. On discovering it, Mr. Lambert immediately dismissed him from his house and service, in which he had lived two years and upwards of nine months. As he did not then put this threat into execution, it is probable that it was an artifice to obtain his dismissal; especially as he had frequently before terrified Mr. Lambert's mother and the servants with similar intimations. He had acquired so little law in this situation, that he was unable to draw up a legal discharge from his apprenticeship.

London was now the great object of his views, as the only proper mart for his abilities; and an intimate friend of Chatterton has furnished us with his own account of his plans for the metropolis. "My first attempt," said he, "shall be in the literary way: the promises I have received are sufficient to dispel doubt: but should I, contrary to expectation, find myself deceived, I will in that case turn methodist preacher. Credulity is as potent a deity as ever, and a new sect may easily be devised. But if that too should fail me, my last and final resource is a pistol." This is certainly not the language of a simple ingenuous youth, "smit with the love of sacred song"—a Beattie's minstrel, as some of Chatterton's sentimental admirers have chosen to paint him. On his arrival in London, he applied to the booksellers, his former correspondents, and immediately engaged in a variety of literary labours, which required equal industry and versatility of parts. A history of England, a history of London, a magazine, essays in the daily papers, and songs for the public gardens, were among his actual or projected tasks. Above all, party politics were his darling pursuit. He connected himself as intimately as he could with the patriots of the day; and was extravagantly elated with an introduction to the cele-

brated city magistrate, Mr. Beckford. Soon finding, however, that money was scarce on the opposition side, he observed to a friend, that "he was a poor author who could not write on both sides;" and he was not long in adopting this prudential maxim. For a time it appears that he indulged himself in the most sanguine hopes of attaining distinction and affluence by the exertions of his pen; and his letters to his friends were filled with visionary prospects of this sort, excusable in a youth not eighteen. It is right to mention, as a proof of the tenderness of his social affections, that the prospect of being able to assist his family, and raise them from their humble sphere, appears to have given him peculiar pleasure; nor did he omit to send them little presents out of his first gains. His taste for dissipation, however, kept pace with his hopes; and he asserts, that "to frequent places of public amusement is as necessary to him as food." Yet it would seem, that with respect to the grosser pleasures of sense, he still preserved a temperate restriction. What occasioned the very sudden change in his expectations, does not clearly appear. He probably found that he had nothing to hope from the patronage of the great, and that he must henceforth depend upon the booksellers for a scanty and hard-earned support. This severely mortified his pride, and seems to have disgusted him with his literary labours. He even wished to quit the scene of his disappointment, and made an unsuccessful attempt to obtain the very undesirable post of surgeon's-mate to the coast of Africa. The remainder of his history is short and melancholy. Falling into a state of indigence, which is not easily accounted for, supposing him to have continued his exertions even in a moderate degree, he was reduced to the want of necessary food. Yet such was his pride, that he refused as a sort of insult an invitation to a dinner with his hostess on the day preceding his death, assuring her he was not hungry. This was on August 24, 1770; and he soon after swallowed arsenic in water, the consequences of which proved fatal on the ensuing day. He was then in lodgings in Brook-street, Holborn. His remains were interred in the burying-ground of Shoe-lane work-house. Thus, a prey to all the horrors of despair, friendless, and forlorn, poor Chatterton terminated a life which he had not enjoyed eighteen complete years.

To enter into more minute particulars concerning the moral character of Chatterton seems unnecessary; but the character of his genius demands a further discussion. It seems agreed

that its measure should be taken from the poems published under the name of Rowley; for that they are really the product of the age and person to whom he attributed them, is a supposition now abandoned by all who pretend to literary discernment. Their authenticity, it is true, was at first defended by great names, especially of the antiquarian class, who too often have proved the dupes to their fondness for the wonders of antiquity. But, exclusive of strong external marks of suspicion, internal evidence is abundantly sufficient to decide the question. That an unknown writer of the 15th century should, in productions never heard of, but made to be locked up in a chest, so far surpass the taste and attainments of his age, as to write pieces of uniform correctness, free from all vulgarity and puerility, requiring nothing but a change of spelling to become harmonious to a modern ear, and even containing measures peculiar to the present age of English poetry, may safely be pronounced a *moral impossibility*; that such could be produced by a boy of fifteen or sixteen is only *extraordinary*. "Rowley's Poems" were first collected in an octavo volume by Mr. Tyrwhit, and afterwards splendidly published in quarto by Dean Milles, president of the society of antiquaries. They consist of pieces of all the principal classes of poetical composition; tragedies, lyric and heroic poems, pastorals, epistles, ballads, &c. Many of them abound in sublimity and beauty, and display wonderful powers of imagination and facility of composition; yet there is also much of the common-place flatness, and extravagance, that might be expected from a juvenile writer, whose fertility was greater than his judgment, and who had fed his mind upon stores collected with more avidity than choice. The spelling is designedly uncouth; and strange words are copiously besprinkled, which good judges say were never the diction of any one age of English literature, but are culled from glossaries. There is no doubt that these peculiarities have thrown a veil over the defects of the poems, and have aggrandised their beauties, by referring the imagination, even of those who were disbelievers of their genuineness, to a remote age, when they would have been really wonders. Yet they must ever be looked upon as very extraordinary productions of a boy, and will perpetuate the name of Chatterton among those of the most remarkable examples of premature genius. Of his avowed writings a miscellaneous volume was published in 1778, followed by a supplement in 1786. These, though upon the whole inferior to his Rowley, display the same versatility and quickness of parts, and are not without some pas-

sages of striking merit. It has been concluded by many of the warm admirers of Chatterton, that had he been born under happier auspices, and lived to the maturity of his faculties, he would have risen to the very first rank of English poetry. But this may be a mistaken opinion. The history of literature affords many instances of the promise of youth remaining unfulfilled in mature years; and it is not unlikely that his imagination would early have exhausted itself, without being succeeded by any other quality of the mind in an equal measure. His disposition appears likewise to have been too volatile to have allowed him steadily to pursue perfection in any one walk. The uncommon talents and melancholy fate of Chatterton have caused many tributes to be paid to his memory, some of them in strains highly animated and pathetic. That in these poetical commemorations his merits should have been exaggerated, his faults extenuated, and his catastrophe represented rather as a stain upon his countrymen than himself, is perhaps excusable; but a deviation from truth in the sober narration of a biographer admits of no apology. *Life of Chatterton. Biog. Brit.—A.*

CHAUCER, GEOFFREY, the earliest English poet who is entitled to the honour of a classic in the language, the great improver of its versification and enricher of its diction, was born, probably at London, in 1328. Notwithstanding the researches of his numerous biographers, his parentage, and the circumstances of his education and early life, remain involved in obscurity. It is generally agreed that he studied in both universities, first in Cambridge, then in Oxford; yet his most learned commentator, Mr. Tyrwhit, seems to think these facts very uncertain. That he acquired a very enlarged acquaintance with the scholastic learning of the age is, however, sufficiently proved by his writings; and he further improved himself by travels through France and the Low-countries. On his return, he is supposed to have for a time pursued the study of law at the Temple; but his final destination was the court, where he first obtained the post of *valetus* or yeoman to the king, Edward III. He had already distinguished himself as a poet, a quality that was likely to recommend him to that magnificent prince, who was a patron of letters. He seems, however, to have placed the chief hopes of his fortune on the friendship of John of Gaunt, duke of Lancaster; with whose family he formed an intimate connection, though not of the most creditable kind. The duke entertained, as governess to his children, Catharine, a native of Hainault, who came over with his duchess, and afterwards was the widow of sir Hugh Swynford. This lady

was the favourite mistress of John of Gaunt, by whom she had several children. She had a sister, Philippa, a favourite also with both the duke and duchess, who recommended her to Chaucer for a wife. He married her in 1360, and thenceforth made a speedy progress at court. We find him some years after, gratified with an annuity from the Exchequer of twenty marks, which sum was doubled on his being appointed gentleman of the king's privy-chamber. In 1372 he was sent, together with some other persons, as a commissioner to treat with the republic of Genoa, on a matter of public concern. Soon after his return, he was rewarded with the lucrative post of comptroller of the customs in the port of London for wool and hides; and various other pecuniary favours were conferred upon him, which enabled him to live in a dignified style. These public employments, however, did not cause him to renounce his literary pursuits; for several of his poems were written during the period of his prosperity and court-attendance. Still he seems to have considered the duke of Lancaster as his peculiar patron, in whose political schemes he thought himself bound to enter as a faithful and zealous dependent. The duke having espoused the cause of the reformer Wickliffe, Chaucer employed his pen in exposing the vices and ignorance of the clergy. The last public employment he bore in Edward's reign was that of a commissioner to manage a treaty with the king of France. On the succession of young Richard to the crown in 1377, the duke of Lancaster for a time obtained the chief share in the administration, and Chaucer might reasonably expect to reap the benefit of his patron's interest. We find at the beginning of this reign a record of the renewal of some grants made to him in the former reign, yet it seems as if he lost his office of comptroller of the customs. And it is certain that his affairs fell into disorder at this time, since he was obliged to have recourse to the king's protection against his creditors. The duke of Lancaster himself in a few years lost much of his credit with the king and people from his patronage of the Wickliffites, who were thought the authors of the popular commotions which disturbed the kingdom. The city of London was divided into two parties, one favouring reformation, the other adhering to the clergy. Chaucer, who acted with the former, made himself so obnoxious, that sir Robert Knolles, whom the king sent to suppress disturbances in London, resolved to apprehend him. Obtaining timely notice of his danger, he fled to Hainault, and thence to Zea-

land, where he lived some time in concealment, and in great distress. Returning privately to England to avoid starving, he was seized and sent to prison, where he was treated with great rigour. Offers of pardon, however, were made him upon a full disclosure of all he knew concerning the designs of his party, with which he thought proper to comply, and thus obtained his liberty, but accompanied with a heavy load of obloquy. The duke of Lancaster withdrew his countenance from him; and so low was he reduced, that he sold his pensions, and retired to Woodstock, which had been a favourite residence with him during the time of his prosperity. Here he calmly employed himself in revising and correcting his writings, and applying to use those stores of philosophy which study and reflection had enabled him to accumulate. In this retreat he passed the remainder of his life, except the two last years of it, which he spent at Dunnington-castle. The return of the duke of Lancaster to court, and his marriage with his old mistress, Catharine Swynford, after seeming to have deserted her, were favourable circumstances to the fortune of Chaucer, who obtained a renewal of his annuity and protection, and the grant of a pipe of wine annually from the customs of the port of London. By these advantages his declining years were cheered and comforted. The succession of Henry IV. the son of his patron, to the crown, was attended with the renewal of his grants, and the addition of forty marks per annum during life. It is a mistake, however, to suppose that he was poet-laureat to this king, or either of the two preceding, since that office was not then in being. A necessity of soliciting his causes in the metropolis brought him from his retirement soon after the commencement of the new reign, which he did not long survive. He died in 1400, at the age of seventy-two, and was interred in Westminster-abbey.

From the preceding sketch of Chaucer's life it appears that he was fully as much the man of the world as the student; and to the variety of scenes in which he bore a part, is to be attributed the varied character of his writings. As a courtier, a traveller, and a man of pleasure, he acquired an air of gallantry, and a talent for rich and elegant description, which distinguish him from the dry and scholastic writers of this nascent period of English poetry; at the same time, a fund of serious reading, joined with the many occasions he had for the exercise of sober reflection, rendered him fit to sustain the part of the divine or philosopher.

Of his voluminous works, by much the greater number are translations or imitations from the French and Italian writers; and the accuracy of modern enquiry has detected him as a borrower in several instances where he had formerly been thought original. It is therefore as the enricher of his native tongue by new forms of diction and versification that his merit is to be estimated, rather than as a poetical inventor. With respect to his language, indeed, some critics have as much blamed him for corrupting it with a large admixture of French, as others have praised him for improving its copiousness. Mr. Tyrwhit in an admirable essay on Chaucer's language and versification (prefixed to the fourth volume of his edition of the *Canterbury Tales*), has taken a middle opinion, and has endeavoured to show, that the mixture of French words in the English language, whether a corruption or an improvement, had gradually been taking place long before the age of Chaucer, though he, as a great translator from the French, might more freely have borrowed words from that language, than his contemporary writers. In his versification, he appears to the same critic to have been more decidedly an innovator or improver; and in particular, the introduction of the heroic measure into English verse is ascribed to him. In the use of this, he has many lines as correct and harmonious as could be written at the present day; the greater part, however, read according to the modern prosody and pronunciation, seem almost totally destitute of measure. Mr. Tyrwhit has very ingeniously attempted to reconcile this apparent contradiction in the metrical system of Chaucer, by showing the great changes in our prosody that have taken place since his time, especially in the disuse of adding a syllable for the plural number, and in the quiescence of the final *e*. Notwithstanding these allowances, however, it is impossible to give that regularity to Chaucer's measure which we find in modern English verse, but which was not attained till some centuries after Chaucer wrote.

But there is nothing in which our author more excels his contemporaries than in possessing that *true poetical character* of which they are almost totally void. In many of his tales are to be found (mixed, doubtless, with much of meaner matter) strong and splendid imagery, displayed in glowing and elegant diction. He both conceives and expresses things like a poet; and, where a mere copyist in the subject, he often attains the force of an original by his manner. He has also shown himself capable of that universality which denotes superior talents;

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and has accommodated his style to the pathetic and sublime, as happily as to the humorous and satirical. That he has the defects of his age, coarseness, tediousness, and want of taste, is not to be wondered at; to have escaped them would have been almost a miracle.

His pieces are so numerous that a catalogue of them would prove tiresome. The more juvenile ones are mostly upon topics of love and gallantry. He translated the famous "*Romaunt of the Rose of John de Meun*;" "*Troilus and Cressida*," and "*Palamon and Arcite*," from Boccace. In maturer age he gave a prose translation of Boethius "*de Consolatione Philosophiæ*;" and one of his latest works was a "*Treatise on the Astrolabe*," compiled for the instruction of his young son Lewis, then a student at Oxford. But the most considerable and famous work of Chaucer is his "*Canterbury Tales*," a set of stories connected by the fiction of their being told by a company met at an inn in Southwark, for the purpose of a pilgrimage to the shrine of St. Thomas à Becket at Canterbury. These tales are very various in their subject; heroical and romantic, satirical, humorous, and moral. The merit of some of them has caused them to be modernised by our best versifiers; and the majestic Dryden has not disdained to transplant a few into the choicest of his poetical parterres. The prologue to these tales is one of the most curious and valuable memorials of the age. It contains a description of all the personages forming the pilgrim-train, among whom are individuals of the most remarkable characters of which society was then composed, both male and female. These are delineated with a strength and precision that can scarcely be surpassed, and form a group highly interesting to the student of manners. The works of Chaucer have often been edited from the time of Caxton to the present age. The last complete edition is that of Mr. Urry; but the *Canterbury Tales* have been published separately by Mr. Tyrwhit, in five vols. octavo, 1775, 1778, in a manner much superior to that of any preceding critic who has employed himself on this ancient author. *Biogr. Britan.*—A.

CHAULIEU, WILLIAM ANFRYE DE, abbé, a favourite French poet, was born at his father's seat at Fontenai, in the Vexin-Normand, in 1639. An excellent education, joined with quick natural parts, and an easy gaiety of disposition, soon rendered him the delight of elegant society, and in particular gained him the friendship of the great duke of Vendôme, and his brother the grand-prior of Malta. They

treated him with familiarity, and gave him the management of their affairs, which they repaid with several benefices of considerable value. He also possessed the lordship of Fontenai, so that he was enabled to follow at his ease the pleasurable life to which he was addicted. His apartments at the Temple in Paris were the resort of a society of lettered friends, whom he charmed by the liveliness of his conversation, and the amiable qualities of his heart. He was not able, however, to obtain a seat in the French Academy, as he wished, on account of the opposition of its director, Turreil, who overpowered him by bringing forwards competitors of high rank and character. The poetry by which Chaulieu distinguished himself is a mixture of the voluptuous and sentimental, partaking of the gaiety of Anacreon, and the philosophical good-humour of Horace. He was the poetical pupil of Chapelain, whom he imitated in the easy negligence of his verse, and the occasional use of double rhymes. Though he was superior to what Pope has denominated "the mob of gentlemen who write with ease," yet he is rather to be classed with the careless men of genius, than with the masters of the art. Voltaire, in his "Temple of Taste," has very happily characterised him by the following lines :

Je vis arriver en ce lieu
Le brillant abbé de Chaulieu,
Qui chantoit en sortant de table,
Il osoit caresser le Dieu
D'un air familier, mais aimable.
Sa vive imagination
Prodiguoit, dans sa douce ivresse,
Des beautés sans correction,
Qui choccoient un peu la justesse,
Et respiroient la passion.

This lively Epicurean, notwithstanding frequent attacks of the gout, lived to his eighty-first year, dying at Paris in 1720. If it be true, that the year before, he fell in love with all the ardour of youth, the untimely flame may have burnt out his remaining fuel. His works have undergone several editions, of which the most esteemed are that of Amsterdam, in 1733, two vols. octavo; and that of Paris, in 1774, 2 vols. octavo. *Moreri. Nouv. Dict. Hist.*—A.

CHAUNCEY, sir HENRY, a topographical writer, descended from an ancient family settled in Hertfordshire, was born in that county, and was educated at Caius-college, Cambridge. He left it in 1649, and entering at the Middle Temple, regularly pursued the study and practice of the law. He was knighted by Charles II. in 1681; and in 1688 was made a Welsh judge. He was thrice married, and

died in 1700. He is known as the author of "The Historical Antiquities of Hertfordshire; with the original of counties, hundreds, wapentakes, boroughs, corporations, &c." a work much more complete than Norden's description of the same county in his *Speculum Britanniae*, and the best still extant on the subject. It is, however, burdened with pedantic digressions, and the engravings are meanly executed. Some copies of it are in being with large MS. additions by different persons, and proposals have been given for a new edition. *Biogr. Britan.*—A.

CHAUSSE, MICHAEL-ANGELO DE LA, an able antiquary of Paris, went at an early age to Rome, to indulge his passion for antiquities, and fixed in that capital. He published "*Musæum Romanum*," Rome, 1690, fol. and 1746, two vols. fol. containing a numerous collection of engravings of antiques not before edited. It is inserted entire in Grævius's *Collection of Roman Antiquities*. He also published a "*Collection of antique Gems*," Rome, 1707, quarto, with explanations in Italian; the plates by Bartoli: likewise, "*Picturæ antiquæ Cryptarum Romanarum & Sepulchri Nasonum*," 1738, fol. All these works display erudition and sagacity, and are valued by the curious. *Nouv. Dict. Hist.*—A.

CHAUVEAU, FRANCIS, an eminent French designer and engraver, was born at Paris, in 1613. He was descended from a good family, and received a liberal education; but his father losing all his property at play, the sons were obliged to practise for their support those arts they had learned as polite accomplishments. Francis began to produce his works of the pencil and graver at the age of fifteen or sixteen, and had the merit of taking upon him the support of his destitute mother. He first copied the performances of his master Lahire; but his genius soon led him to execute his own ideas in etchings with aqua-fortis, which he wrought with great force and spirit, and surprising rapidity. His talents early acquired him the friendship of some of the first wits of the time, who, about 1630, used frequently to meet at his house in order to converse on a variety of subjects. These meetings, held sometimes in one place, sometimes in another, gave rise at length to the establishment of the French Academy. Chauveau was admitted into the Royal Academy of Painting and Sculpture in 1663, and made a counsellor of the first class. In 1664 he was employed by the king to engrave the series of plates of the Carousal, in which he displayed an admirable variety and animation in

the attitudes of his men and horses. For this work he obtained a pension for life. He engraved a great number of designs for the romances of the day, Cyrus, Pharamond, Clelia, &c. which he generally executed by way of amusement after supper. His mode was to make his children read the stories, when he caught the most striking subjects, and traced his design upon the plate, finishing it so far before he went to bed, as to make it fit for the aqua-fortis next morning. The quantity of his pieces is almost incredible; they consist of more than four thousand engraved with his own hand, and mostly from his own designs, and more than fourteen hundred engraved by others after his designs. He furnished drawings not only to painters and engravers, but to chasers, embroiderers, and various other artists. He painted so well, that the famous le Brun greatly admired his pictures, and bought several of them. This artist died at Paris, in 1676. *Moreri.*—A.

CHAUVEAU, RENE', the youngest son of the preceding, emulated his father in the vivacity of his imagination, and facility of his execution. He was born at Paris in 1663, and when a mere boy attended the work-shop of Girardon, and modelled under the inspection of that great master. Being early left an orphan, he was placed first with a carver in wood, and afterwards with Cafiere, the sculptor, who employed him in modelling trophies for the king. In this situation he attracted the notice of Colbert, who gave him lodgings at the Gobelins. He was protected by several succeeding comptrollers-general of the buildings, and at the age of twenty-five or twenty-six was reckoned the first of sculptors for models and sketches. After his marriage, a lodging at the Louvre was given him; but this being taken away again on some pretext, he was so piqued, that he accepted an offer made him of going to Sweden in the service of Charles XI. under the protection of the baron Tessin. In that kingdom he continued seven years, and returned to France in 1700, after having executed some works at Berlin in his way. He was employed by many of the French nobility in sculptures and decorations about their seats, and also in various works for churches and chapels. By his skill in the different branches of the arts of design, he was able to form compositions of great taste and elegance, many of which have been engraved. He was munificently rewarded by several of his employers, particularly the bishop of Metz, who kept him at work eight years at his seat at

Frescati. His last employer was the marquis of Torci, who not having a mind enlarged enough to estimate the value of such a man's performances, asked him twice in one day what he expected for his day's work. Chauveau was so hurt with this question, that, without replying, he left the house, and set out on foot for Paris. Fatigue and chagrin, together with vexation at a loss he sustained by bank-notes, threw him into an illness of which he died, in 1722, in his sixtieth year. *Moreri.*—A.

CHAZELLES, JOHN MATTHEW, mathematician and engineer, was born at Lyons the 24th of July, 1657. He received the whole of his education at the Jesuits'-college in that town, after which he came to Paris, in 1675. M. Du Hamel, secretary to the Royal Academy, introduced him to Cassini, who received him in the Observatory, where he learned the practical part of astronomy. He assisted in forming the great geographical planisphere, of twenty-seven feet in diameter, and in continuing the meridian line of France to the southward. After remaining five years with Cassini, he taught the mathematics to the duke of Montemart, who procured him the place of hydrography-professor to the galleys at Marseilles. In this situation he made many plans of the sea-coast, with a variety of observations. He also performed many other services as hydrographer and engineer, as well as in the astronomical department. In the course of these undertakings he made a voyage to the Levant, and among other things measured the pyramids of Egypt, and found the four sides of the largest pyramid to face exactly the four cardinal points of the compass. He reported the particulars of his travels on his return to the Academy of Sciences, upon which he was named a member of their body, in 1695. A considerable number of communications of Chazelles's appear in the Memoirs of the French Academy, previous to the year 1708. He died at Marseilles, January the 16th, 1710. *Eloge par Fontenelle.*—W. N.

CHEFONTAINES, CHRISTOPHER DE (Lat. *A Capite Fontium*), a learned Franciscan of the 16th century, was a native of the diocese of Leon in Britany. He entered early among the Cordeliers at a convent near Morlaix; and after completing his literary and theological education at Paris, returned to his own country, and commenced preacher. He acquired great reputation in this employ; and through successive gradations arose to be provincial of his order in Britany, in 1562. Going after-

wards to Rome as guardian of his province, he taught divinity in the convent of Ara Cæli. He was chosen general of his order in 1571, and governed it during eight years with great zeal and prudence. In 1579 pope Gregory XIII. created him archbishop of Cæsarea, in order that he might exercise the episcopal functions for the bishop of Sens, then resident at Rome. He remained in that diocese till 1586, when he took a journey to Flanders, and was received with great honours in all parts of the province. At Antwerp he converted a number of heretics by his preaching, and confirmed in the faith many who were wavering. He himself, however, underwent the accusation of deviating in some of his opinions from sound orthodoxy, and in order to clear himself, he repaired to Rome, in 1587, when Sixtus V. was pope. The rapid changes in the papal chair prevented his doctrine from being solemnly examined, but he received marks of regard from all the five popes whom he saw in succession. He died in a convent at Rome, in 1595, at the age of sixty-three. Chefontaines was, during great part of his life, a hard student. He understood six languages besides his native Bas-breton, and was well versed for his time in philosophy and theology. He wrote in a good Latin style, and reasoned strongly. One of his first works was a letter in French concerning Free-will and Merits, written in reply to the letter of a Huguenot lawyer. In this he is the defender of free-will, and labours to reconcile it with grace. This piece he afterwards translated into Latin. The most curious of his works is entitled "*De necessaria theologiæ scholasticæ correctione*," which treats on the single question, whether the words "This is my body—This is my blood," were those by which Jesus Christ consecrated the bread and wine at his last supper. He had asserted in a sermon, that in the eucharist these words repeated by the priest were not sufficient to effect the consecration of the elements without benediction and prayer; and it was this assertion which subjected him to the charge of heterodoxy. Of his other works are; "*The Defence of the Faith of our Ancestors*," in two parts, both in Latin and French: "*A Christian Confutation of the Point of Honour*," also in both languages: "*A Defence of the perpetual Virginity of Mary and her Husband Joseph*:" "*Compendium privilegiorum Fratrum minorum & aliorum Fratrum mendicantium*:" and many others, of which it is unnecessary now to give a catalogue. *Du Pin. Moreri.—A.*

CHEKE, JOHN, an eminent promoter of

learning in England, was born at Cambridge in 1514. He was admitted into St. John's-college, Cambridge, at the age of seventeen, where he distinguished himself for application to study, particularly that of the Greek language, then much neglected in the university. The recommendation of Dr. Butts to king Henry VIII. caused him to be made a king's scholar, and supplied with money for travelling abroad for improvement. On his return he was appointed, at the age of twenty-six, to the professorship of Greek, newly founded by the king at Cambridge. In this situation he made great efforts to render the study of that language more popular, and to reform the pronunciation of it, which was become highly vicious and barbarous. In both these attempts he incurred the opposition of that party which looked with an evil eye upon improvements of every kind; and the latter, respecting pronunciation, called forth a most dictatorial edict from Gardiner bishop of Winchester, chancellor of the university, in which he forbid it as an *innovation*, under severe penalties, and commanded a strict adherence to the old and received modes. How far pronunciation had been debased, will appear from a sentence or two of the bishop's mandate. "*Αι & ε, οι & ει, αβι sono ne distinguito: tantum in orthographia discrimen servato. Η, ι, υ, uno eodemque sono exprimito.*" Cheke wrote an elegant letter to the bishop in his defence, alleging the authority of Erasmus and other learned foreigners, from whom he doubtless borrowed his amendments. The bishop, in the true spirit of his church, would consent to no alteration: however, the improved pronunciation gradually made its way into the schools and universities of the kingdom. Cheke, in his lectures as professor, explained several of the best Greek writers, to the great advantage of the academical taste. In 1544 his reputation caused him to be sent for to court, in order to assist in the education of prince Edward, and he appears also to have given literary instructions to the princess Elizabeth. He was rewarded with a canonry in the king's new college of Christ-church, Oxford, which was afterwards changed for a pension. On the accession of Edward VI. an annuity and several manors were bestowed upon him, and he was made provost of King's-college, Cambridge. His interest at court underwent some temporary shocks, especially from his connection with the unfortunate duke of Somerset; he still, however, continued in his post of tutor to the king, who was much indebted to him for the extensive knowledge and virtuous principles by which

his short life was so honourably distinguished. In 1551, the king conferred on Cheke the honour of knighthood, and granted him a considerable estate for the maintenance of his dignity. In the same year he acted as one of the disputants on the protestant side, at two private conferences on the subject of transubstantiation. He also displayed his controversial talents in 1552, by disputing at the Cambridge commencement against the local descent of Christ into hell. At the close of Edward's reign, he rose to be clerk of the council, secretary of state, and privy-counsellor. The death of that prince was manifestly a fatal blow to his consequence, as well as a threatening event to the protestant religion. Cheke was therefore induced to enter into the guilty plan of transferring the crown to Jane Gray, to whom and her council he acted as secretary. On the defeat of that rash scheme, he was regarded as a traitor, and committed to the Tower. An indictment was drawn up against him; but after being stripped of most of his property, he received the queen's pardon, and was set at liberty. Unable, however, to comply with the ancient religion, now re-established, he procured leave to travel abroad for a limited time. He went first to Basil, thence to Padua, where he directed some of his countrymen in their studies. Not chusing to venture back to England, he then settled at Strasburg, whither many learned Englishmen resorted, and maintained the protestant worship. His failure in returning at the appointed time gave a pretext for confiscating all his estate, so that he was obliged for a maintenance to read a Greek lecture at Strasburg. Not contented with this revenge, the bigots to popery resolved to get his person into their power. On the invitation of his former friends lord Paget and sir John Mason, who were become converts to the new order of things, he was induced in 1556 to pay a visit to Brussels, where his wife then was. He was lulled into additional security by his confidence in astrology, to the follies of which he was unhappily much addicted, and which had assured him that the journey would prove fortunate. By orders from Philip II. he was seized between Brussels and Antwerp, bound, conveyed on board a ship, and carried to the Tower of London, where he was detained a close prisoner. He was visited by priests who attempted to convert him, and their arguments were enforced by the concluding alternative, "Comply or burn." The mind of Cheke was not firm enough to undergo martyrdom for

his principles, but he would gladly have saved himself the disgrace of a public recantation. He made a solemn submission before the pope's legate, cardinal Pole, and humbly requested to be re-admitted to the bosom of the catholic church. He was, notwithstanding, obliged also to recant before the queen and the whole court; for the triumph over such a man was too flattering not to be enjoyed to the utmost. His lands were then restored; but he was still subjected to the mortification of being present at the examinations and convictions of the protestants. This treatment, with his own remorse, so preyed upon his spirits, that he pined away, and died at the early age of forty-three, in 1557. He left behind him three sons. Sir John Cheke was an accurate and elegant scholar, well versed in the best writers of antiquity, of many of whose works he made versions. His principal original writings are "The Hurt of Sedition," written on occasion of the insurrections in 1549: "Two Latin Epistles on the Death of Bucer," 1551, quarto: "An Heroic Poem in Latin, on the Death of Sir Anthony Denny:" "De Pronuntiatione Græcæ potissimum linguæ disputationes," Basil, 1555; these are his letters to Gardiner in the controversy mentioned at the beginning of this article: "De superstitione, ad regem Henricum;" this is an elegant Latin discourse, written to excite king Henry to a thorough reformation in religion. He wrote many more works, which have remained in MS. He had an idea of correcting the orthography and diction of the English language. With respect to the former, it was his wish to reject the final *e*, and other letters not sounded, and to distinguish by double letters those vowels that are sounded long or broad. As to the words themselves, he would admit none but the genuine English of Saxon or Teutonic origin. Hence he objected to the received version of the Bible, and thought of undertaking a new one. He finished the gospel of St. Matthew as a specimen, which is now in the library of Bene't-college Cambridge. He was likewise an improver of penmanship, and, unlike many scholars, wrote a very fair hand. *Biogr. Britan.*—A.

CHELONIS, daughter of Leonidas, and wife of Cleombrotus, kings of Sparta, was one of the brightest patterns of filial and conjugal duty upon record. When, by the party of Agis, Leonidas was deposed, and Cleombrotus raised to the throne in his stead, Chelonis accompanied her father to a sanctuary, joined in his supplications, and attended him to his place of

exile. Fortune afterwards changing, and Cleombrotus in his turn coming into the power of the exasperated Leonidas, she joined her husband in his sanctuary, and was found sitting in mourning at his side, with her two children at her feet. She pleaded so powerfully for mercy, that Leonidas commanded Cleombrotus to rise and go into banishment. At the same time he requested his daughter to stay with him, and enjoy the fruits of his affection. She refused; and putting one of the children into the arms of her husband who was risen, while she took the other herself, she paid homage to the tutelary deity of the place, and then went forth with Cleombrotus to exile. "Had not," says the generous Plutarch, "the mind of Cleombrotus been corrupted with the love of false glory, he must have thought exile with such a woman, a greater happiness than a kingdom without her." The date of these events is the 74th Olympiad, about 484 B.C. *Plutarch in Vit. Agidis.*—A.

CHEMINAIS, TIMOLEON, an eminent preacher, was born at Paris in 1652, and entered among the Jesuits in 1667. He for some time taught the languages and rhetoric in their school at Orleans; but displaying great talents for the pulpit, he was engaged by his superiors to devote himself to their exercise. He preached with great applause at Paris and Versailles; and before the appearance of Massillon, was accounted the most touching and pathetic of the French preachers. His career was short, being closed by a lingering decline in his thirty-eighth year. When his state of health had entirely disqualified him for the pulpit, he used to go every Sunday, if able, and instruct the poor in the country. After his death, three volumes of his Sermons were collected and published by father Bretonneau, which have several times been reprinted. Two other volumes which have been added, are not of his composition. Cheminais likewise wrote "*Les Sentimens de Piété*," 1691, 12mo. a book of devotion, in which the brilliancy of pulpit eloquence is too much affected. He is said to have had a talent for light and familiar poetry; and Bayle quotes a few of his verses in his *République des Lettres*, for September, 1686, which he styles "very pretty and galant." *Moreri. Nouv. Dict. Hist.*—A.

CHEMNITZ, MARTIN, an eminent lutheran minister, was born in 1522 at Britzen in the marche of Brandenburg. He had his early education under Melancthon at Wittenberg. Afterwards, applying with great assiduity to

the study of theology, he became the most celebrated divine of the Augustan confession after the death of Melancthon. He was also well versed in mathematics and astronomy. The protestant princes made great use of his counsel and services in all ecclesiastical affairs. He rendered himself particularly celebrated by his "*Examination of the Decrees of the Council of Trent*," *Frankf.* 1585; a book in four parts, valuable both as an historical and theological work. He also composed a "*Harmony of the Gospels*," and other works. He was thirty years a professor at Brunswick, where he died in 1586. *De Thou. Moreri.*—A.

CHEMNITZ, BOGESLAUS-PHILIP, grandson of the preceding, born at Stetin in 1605, followed the profession of arms, and entered first into the service of Holland, and afterwards into that of Sweden, where his merit raised him to the posts of counsellor of state and historiographer. Queen Christina ennobled him, and presented him with the estate of Holstædt in Sweden, where he died in 1678. He wrote in German a "*History of the Swedish Wars in Germany*," 2 vols. fol. 1648 and 1653. This comes down to 1636. It is much esteemed, but the second volume more than the first, as the author was furnished with materials for it by count Oxenstiern. To this writer is also attributed a work entitled "*De ratione status Imperii Romano-Germanici*," printed at Stetin in 1640 under the name of Hippolytus a Lapide. It is against the claims of the house of Austria, and has met with several answerers. *Moreri.*—A.

CHEOPS, or CLEOPHES, an ancient king of Egypt, is placed by Herodotus next in the list to Rhampsinitus. Diodorus, who calls him CHEMMIS, places him the eighth from that king. He is said to have begun his reign with forbidding the Egyptians to offer any sacrifices to the gods; and then to have sent vast numbers of them to dig stone in the quarries of Arabia, and transport it into Egypt, where he built the largest of the three great pyramids. Herodotus tells an improbable story, that having exhausted all his treasures, he obliged his daughter to prostitute herself for money; and that by demanding a stone from each of her gallants, she herself raised a small pyramid. The reign of Cheops is asserted to have lasted fifty years. *Univers. Hist.*—A.

CHERON, ELIZABETH-SOPHIA, an eminent paintress, was born at Paris in 1648. Her father, Henry Cheron of Meaux, was a painter in enamel, of the calvinist persuasion. He

favoured his daughter's natural inclination for the arts of design, and she early distinguished herself by her skill in portrait painting. Her likenesses were striking, her colouring was beautiful, her drawing in good taste, and her handling free. She also painted history, and even her portraits were always treated allegorically, or in the historical manner. She employed herself much in drawing from the antique, and particularly excelled in copying the figures on gems. Her mother having from infancy given her an impression in favour of the catholic religion, she abjured calvinism at a mature age, and thereby facilitated her admission into the Academy of Painting in 1676, on the recommendation of Charles le Brun. She was very kind to her family, and maintained her brother Lewis many years at Rome for his improvement. Her talents were not confined to the arts, but also embraced music and poetry. She translated into French verse several psalms and sacred canticles, and wrote some other pieces, which were greatly esteemed by that celebrated poet J. Bapt. Rousseau. They also obtained her a seat in the Academy of Ricovrati at Padua. She played well on the lute; and was accustomed in the evenings after work to make a little concert with her neices, who were her pupils. Her house was frequented by the most eminent of the men of letters, with whom she joined in conversation on all kinds of topics. She painted the portraits of many of her friends, which she either presented to them, or kept as furniture for her own cabinet. At the age of sixty she contracted a platonic marriage with M. le Hay, engineer to the king, who was equally advanced in years. She did not long survive; dying at Paris in 1711, aged sixty-three. Of her works, a series of gems has been engraved, some of her own design, but the greater part antique; also a drawing-book, and a descent from the cross. Her portraits and history pieces are to be met with in the collections at Paris. *D'Argenville Vies des Peintres.*—A.

CHERON, LEWIS, youngest brother of the preceding, born in 1660, was formed to the art of painting by a residence of eighteen years in Italy. Here, from imitating the great masters, he imbibed a simplicity of manner and purity of taste unusual in his time. Returning to Paris, he executed several historical works; but the academy being barred against him by his adherence to the calvinist persuasion, he went to England in 1695, and passed there the rest of his days. He was employed at Monta-

gue-house, Boughton, Burleigh, and Chatsworth, but does not seem to have gained much credit; perhaps, through his defect in colouring. It is indeed allowed by those who praise him most, that he never attained the grace of the Italian masters, and that his heads have an air of ferocity, and his figures are too muscular. He succeeded best in designing in small for the engravers of his time; and few books with plates appeared for which he had not furnished the drawings. He etched many of his own designs in a good taste, particularly a series of twenty-two histories for the life of David. Ten plates of the history of Charles I. were engraved from his designs. He was a man of enlarged ideas and regular morals. Of the last he gave a proof by refusing to paint for a nobleman a licentious subject. He died unmarried in 1713, and was buried in Covent-garden church. *D'Argenville Vies des Peintres. Walpole's Anecd. of Painting in England.*—A.

CHERUBIN, father, of Orleans, astronomer and philosopher. Little is known respecting this author, who flourished about 1650. After having acquired the knowledge of the languages, he was admitted a capuchin friar in the convent of that order at Orleans. He was the author of a large work entitled "Dioptrique Oculaire," or ocular dioptrics, concerning the theory, use, and mechanism, of telescopes, divided into three parts. It is adorned with engravings of instruments of the author's own designing, and was printed in folio at Paris, 1671. Another work of his, in two volumes folio, was published in 1677 and 1681, under the title of "La Vision parfaite." Whether this was the same work as the former, but reprinted and enlarged, or whether it was a new work, does not appear. *Moreri.*—W. N.

CHESELDEN, WILLIAM, an eminent English surgeon and anatomist, was born at Burrow-on-the-hill in Leicestershire, in the year 1688. After receiving a common classical education, he was placed at an early age with Mr. Cowper, a celebrated anatomist in London, and at the same time attended St. Thomas's hospital under Mr. Ferriarolo the surgeon. He made so good an use of his advantages, that he began to read lectures in anatomy in his twenty-second year, and was looked upon in so respectable a light, as to be elected a fellow of the Royal Society the year after. In 1713 he published in 8vo. his "Anatomy of the Human Body," a work that became very popular, and was long the favourite manual of the science in this country. It underwent six editions during his life-time,

the last in 1741, and all different from each other. It was accompanied with plates; some of them, particularly of the vessels, from original observation. The description of the nerves and the lacteals is copied from Alexander Monro senior, but with acknowledgment. Several chirurgical cases are interspersed. Though more accurate works have since appeared, it has sustained its character so as to occasion a demand for an eleventh impression in 1778. Cheselden read his lectures for twenty years, during which he was continually rising in professional reputation. He succeeded Mr. Ferri as principal surgeon of St. Thomas's, and was appointed consulting surgeon of St. George's, and the Westminster infirmary. In fine, he became first surgeon to queen Caroline, and was regarded as at the head of his profession. This eminence he deserved by the peculiar attention he paid to the improvement of the art of surgery, to which he contributed more than any of his contemporaries, at least in England. In 1723 he published a "Treatise on the high Operation for the Stone." This mode of lithotomy, which, after having been introduced by Franco, and improved by Rosset, had fallen into disuse, was attempted to be revived by Dr. James Douglas in a memoir presented to the Royal Society in 1718, and was actually put in practice by his brother John, surgeon to the Westminster infirmary. Cheselden adopted it with success; but his writing upon it was considered by the Douglasses as an invasion of their property, and occasioned an anonymous critique on his work, under the title of "Lithotomus castratus." Cheselden, however, had candidly acknowledged Douglas's merit in his preface; and surely the subject lay fairly open to the discussion of all professional men. The high operation, with all its improvements, was attended with such inconveniences, that Cheselden forsook it upon hearing of the lateral method practised by Rau in Holland. This, after many anatomical researches, he at length brought to resemble Frere Jacques' second method; and his success in it was such as to spread his fame throughout Europe. Out of forty-two subjects cut by him in four years, he lost only one. As he did not publish a description of the process, an eminent French surgeon in 1729 came to London for the sole purpose of seeing him operate. Cheselden liberally imparted to him the whole detail of his method, on the condition that he should not instruct any person in it till he had laid it before the Royal Academy of Sciences. That

illustrious body returned thanks to Cheselden for his communication, and paid all the expences of the surgeon's journey to England; and on the institution of the Royal Academy of Surgery in Paris, in 1732, Cheselden was nominated the first foreign associate.

In 1728 he distinguished himself by communicating to the Royal Society a remarkable case of the restoration of sight to a youth of fourteen, who was either born blind, or became so earlier than all memory of seeing. This has been usually represented as a case of simple couching; but in fact it was a perfectly new operation devised by himself, in order to remove a very peculiar cause of blindness, viz. that of an impervious pupil. For this purpose he introduced a needle with a single cutting edge through the sclerotic coat, and passed it into the posterior chamber of the eye, through the iris, making a transverse cut in that membrane as he withdrew it. Thus the light was admitted to the retina, which was in a capacity of being properly acted upon by it; and the age of the youth allowing him to make distinct observations on his newly-acquired sense, the experiment gave rise to many curious deductions respecting vision. Not only physiologists, but metaphysicians, as Locke and Berkeley, have referred to it; and it has established the necessity of correcting one sense by another, as sight by feeling, in order to form just conclusions.

In 1733 Cheselden published a splendid work in folio, entitled, "Osteography; or, Anatomy of the Bones." It consisted almost entirely of plates, with very short explanations, and was executed with great beauty of drawing and engraving, though not in all respects with accuracy. It called forth a severe and rather unhandsome criticism from Dr. Douglas, which, with the necessarily high price of the work, seems to have injured its sale; for the author lost a considerable sum by it. In 1737, Cheselden, having obtained his wishes as to fame and fortune, retired to an honourable professional leisure as surgeon to Chelsea-hospital. He added one more benefit to his art by contributing several valuable plates and remarks to Gataker's Translation of le Dran's Operations in Surgery. He survived to the year 1752, when he was carried off by a fit of apoplexy at Bath, in his sixty-fourth year. He left one daughter, married to Charles Cotes, M.D. of Woodcote in Shropshire. Besides the works above mentioned, Cheselden was the author of some anatomical and chirurgical papers in the Philoso-

phical Transactions. He was an excellent operator, equally remarkable for coolness and dexterity; yet it is said that before he began his usual hospital business in a morning, he betrayed considerable anxiety. A French surgeon who was witness to this sensibility, expressed great surprise at it, especially as Cheselden's favourite amusement in the evening was to attend the exhibitions of prize-fighters, then in vogue; a spectacle the foreigner could not bear. This contrast was a subject of conversation, and good-natured people gave them both credit for their feelings. The *Biographia Britan.* in its common strain of panegyric, decides that the story is most in favour of Cheselden; yet it is pretty obvious that his feeling was excited rather by a tenderness for his own reputation than for the sufferings of his fellow-creatures, which he could view with pleasure as a public spectacle. In the ordinary commerce of life, however, Cheselden was friendly and affable, and obtained the esteem of his contemporaries. Pope frequently dined with him, and speaks highly of him in a letter to Swift. Their tastes in poetry, indeed, did not always agree, in which art, as well as in that of architecture, Cheselden is said to have had too high an opinion of his own judgment. He was a friend to literature in general, and showed his liberality in patronising the honest though unpopular controversialist Thomas Chubb. *Biogr. Britan. Eloge de M. Cheselden, in the Mém. de l'Acad. Roy. de Chirurgie. Haller Bibl. Anatom.*—A.

CHESNE, ANDREW DU, called "the father of French history," was born in 1584 at l'Isle-Bouchard in Touraine. He devoted himself to historical and genealogical researches, in which he employed so much industry, that the multiplicity of his productions is astonishing for one individual who did not reach a very advanced age. He wrote "A History of England," 2 vols. fol. 1634; "A History of the Popes," 2 vols. fol. 1633; "A History of French Cardinals," meant to be in four volumes, but of which only two have been published; "The Genealogies of several of the great Families of France," 7 vols. fol.; "History of the Dukes of Burgundy," 2 vols. 4to.; "A Bibliotheque of Authors who have written on the History and Topography of France:" he also edited a number of ancient authors, as Abelard, Pasquier, &c.; and he issued proposals for printing a grand collection of French historians in 24 vols. fol. of which he published, in 1636, two volumes, from the origin of the nation to the time of Hugh Capet; and two volumes

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more were in the press when he died. His son, Francis du Chesne, who was also a learned man, published these, with a fifth, coming down to Philip the Fair. Du Chesne was very liberal of information, not only to his friends, but to all who consulted him, and several writers have taken credit to themselves for knowledge properly his. He was, however, rather a laborious compiler, than a judicious writer. His death, in 1640, was occasioned by the crush of a cart as he was going from Paris to his country-house at Verrière. *Moreri.*—A.

CHESNE, or QUESNE, JOSEPH DU, (in Latin, *Quercetanus*), a physician of the chymical sect in the 16th century, was a native of Armagnac, of the reformed religion, and lived and practised long in Germany. He married the daughter of the learned Budæus, and rose to such esteem in his profession, that Brulart de Sillery, when envoy to Switzerland in 1602, brought him back to France, where he became physician and counsellor to the king, and lord of la Violette. He was a voluminous writer; and by his efforts to introduce chymical medicines, drew upon himself the invectives of the caustic Guy Patin, the inveterate enemy of that mode of practice; and also underwent the attacks of the learned physician and anatomist, Riolan. His works, which were once much read, but are now consigned to oblivion, would fill a large catalogue. They are characterised by all the dogmatism, credulity, and mysticism, of the Paracelsians, and could only improve the medical art by the introduction of some really valuable remedies, amid much folly and absurdity. Several of his pieces, originally written in Latin, were translated into French, and doubtless contributed to bring the new medicine into public notice. Of this popular kind was his "Pharmacopœia Dogmaticorum restituta, pretiosis selectisque hermeticorum flosculis illustrata," *Lips.* 1603, frequently reprinted in other places, and translated into French, German, and Italian. Of such importance were his doctrines and precepts thought, that Schroder published at Francfort, in 1643, in a large quarto volume, "*Quercetanus redivivus, hoc est, ars medica dogmatico-hermetica ex Quercetani scriptis digesta*;" which collection gives the best view of this writer's opinions and practice. Du Chesne died at Paris in 1609. *Moreri. Haller Bibl. Med. Pract. tom. II.*—A.

CHEVALIER, ANTONY-RODOLPH LE, a learned French protestant, was born in 1507, at Montchamps near Vire in Normandy. He studied Hebrew at Paris under the celebrated

Vatable, and then at Oxford under Fagius. He was tutor in the French language to the princess, afterwards queen, Elizabeth, and remained in England till the death of Edward VI. Going then into Germany, he married the daughter-in-law of Tremellius, under whose directions he perfected himself in the oriental languages. He was invited to Strasburg in 1559, and afterwards removed to Geneva, where he taught Hebrew, and published an improved edition of the *Thesaurus* of Sanct. Pagninus. The desire of revisiting his native country called him to Caen, where having lived some time in peace, he was obliged by the civil wars to take refuge in England. He was kindly received by Elizabeth, who recollected her old tutor; but he returned to Caen as soon as the religious differences were settled. The fatal day of St. Bartholomew again expelled him; and embarking for England, he was landed sick at Guernsey, where he died in 1572, at the age of sixty-five. He translated from Syriac into Latin the "*Targum Hierosolymitanum*," and St. Paul's Epistle to the Galatians: and his very exact Hebrew Grammar entitled "*Rudimenta Hebraicæ linguæ*," in 4to. was printed at Wittemberg in 1574. He had undertaken a Bible in four languages, but did not live to finish it. *De Thou. Moreri.—A.*

CHEVALIER, LEWIS, a celebrated advocate in the parliament of Paris, was born about 1663 of parents in middling circumstances at Sainte-Maure in Touraine. He lost his father when young, but his mother procured him the best education in her power. He studied first at the Jesuits' college at Tours, and afterwards at Paris; and at a very early age he embraced the ecclesiastical profession. That this choice was owing to some extraordinary religious impressions, appeared from his retreat to la Trappe, in which austere solitude he passed nine months. Two dangerous diseases by which he was attacked, and perhaps other reasons, induced the abbé de Rancé to advise the young novice to return into the world, and adopt another course of life. Chevalier then became steward to M. de Coligni, and after the death of that nob eman, he entered into the profession for which nature had destined him, that of an advocate. In this he obtained the highest reputation; nor did he confine his professional services to the business of his clients, but held a kind of lecture at his own house for the purpose of forming young men to the bar. He is in consequence looked upon as the father of that free and energetic style in pleading, which has broken through the restraint of cold and formal me-

thod. He was accounted peculiarly happy in reply, and none of his contemporaries equalled him in that respect. His regard for religion was not abated by his engagements in worldly affairs, and he approved his worth in all the relations of public and domestic life. Amidst all the flattering distinctions which his professional eminence obtained for him, he never lost the native modesty and simplicity of his character. He died in 1744, in his eighty-first year. His famous pleadings for the canons of Rheims were printed in 1716, 12mo. *Moreri.—A.*

CHEVERT, FRANCIS DE, a distinguished French officer, was one of the few military men who in a monarchy rise from a mean condition to eminence by merit alone. He was born of obscure parents at Verdun on the Meuse, in 1695; and being early left an orphan, he entered into the army at the age of eleven. From the rank of a common soldier he raised himself through every intermediate degree to that of lieutenant-general, without a protector, and in the face of envy, solely by illustrious actions. He devoted his whole soul to the duties of his profession, and was equally remarkable for his profound skill in tactics, and his determined courage. The soldiers placed the highest confidence in him, and were ready to follow him to the most desperate enterprises. At the famous retreat from Prague, in 1742, made by the marshal de Belleisle, Chevert was left behind with a small garrison, with which he held out till pressed by famine, and would not surrender at last without all the honours of war. It was principally through his means that d'Estrees gained the battle of Hastenbeck in 1757; and that the prince de Soubise obtained the marshal's staff for his success at Lauterburg. For these and other great services which it was impossible to overlook, he was decorated with the titles of commander grand-croix of the order of St. Lewis, and knight of the Polish white eagle; and besides the rank of lieutenant-general, obtained the governments of Givet and Charlemont. "The title of marshal of France," says his epitaph, "was alone wanting, not to his glory, but to the example he offered to those who might take him for their model." He died in 1769, in his seventy-fourth year, and was buried in the church of St. Eustache at Paris. *Duclos, Mém. Secrets. Nouv. Dict. Hist.—A.*

CHEVILLIER, ANDREW, born at Pontoise in 1636, studied theology at Paris, and was admitted into the Sorbonne in 1658. He afterwards became librarian to that society, and profited by the advantages this place afforded him, to pursue an uninterrupted course of study.

He published, in French, "The Origin of Printing in Paris, an historical and critical Dissertation," 1694, 4to.; this work is often quoted in the *Annales Typographici* of Mattaire: "The great Canon of the Greek-church, composed by Andrew of Jerusalem, Archbishop of Candia, and translated into French," 1699, 12mo. As early as 1664 he had published a Latin dissertation on the council of Chalcedon, touching the formularies of faith, in 4to. This learned man, who was eminently pious and charitable, died in 1700. *Moreri.*—A.

CHEVREAU, URBAN, a literary character of eminence in the 17th century, was born at Loudun in 1613. He passed through his course of early studies with great reputation, and was appointed by queen Christina of Sweden her secretary. The king of Denmark, and several princes of Germany, afterwards engaged him to reside some time at their courts. Charles-Lewis, elector-palatine, nominated him his counsellor; and during his residence with that prince, he had a principal share in converting to the catholic faith his daughter Elizabeth-Charlotte, the destined spouse of the duke of Orléans:—no great exploit, probably, in controversial divinity! On his return to France, he was chosen by Lewis XIV. preceptor to his legitimated son, the duke of Maine, whose secretary he afterwards became. The desire of a religious and literary retirement at length caused him to quit the court, and withdraw to his native place, where, after an abode of twenty years, he died in 1701, aged eighty-eight. Chevreau was author of various works, of which the principal are; "Les Tableaux de la Fortune," printed in 1651, 8vo. and reprinted under the title of "Effets de la Fortune," in 1656; this is a romance, and was well received in its day. "L'Histoire du Monde," 1686, several times reprinted. This compendium of history is drawn from original sources, but not always with perfect accuracy. Too many rabbinical genealogies are inserted; and some of the discussions are more suitable to a history at large. "Oeuvres Mêlées," 2 parts, 12mo. 1697. These consist of letters, interspersed with Latin and French verses of various merit, explanations of ancient authors, literary anecdotes, &c. "Chevreana," 2 vols. 1697-1700; a collection of unconnected scraps, like others of the *ana* tribe. He likewise wrote some comedies, and translated two pieces from the English of bishop Joseph Hall. *Moreri. Nouv. Dict. Hist.*—A.

CHEYNE, GEORGE, a physician and medical writer, was born in Scotland, in 1671. He was originally designed for the church, and re-

ceived a conformable education, which he improved by close study. His attendance on the medical lectures of Dr. Pitcairne at Edinburgh, however, induced him to change his profession for that of physic. He strongly imbibed the iatro-mathematical principles of his master, with whom he seems to have been a favourite; and taking his doctor's degree, he went at the age of thirty to settle in London. Here he published, at the request of Dr. Pitcairne, "A new Theory of acute and slowcontinued Fevers;" containing besides, explanations of the operation of various medicines, and an account of secretion, according to mechanical principles. To this work, which passed through several editions, Dr. Cheyne did not put his name, probably through consciousness that it more properly belonged to his master than to himself. He next published a work on abstract mathematics, entitled, "Fluxionum methodus inversa; sive quantitatum fluentium leges generaliores;" and soon after, printed a defence of this work against the objections of De Moivre. These proofs of scientific knowledge gained him admission into the Royal Society, of which we find him a member in 1705, the date of his next performance. This was entitled, "Philosophical Principles of Natural Religion; containing the elements of natural philosophy, and the proofs for natural religion arising from them." It appears to have been originally written for the instruction of the earl of Roxburgh, to whom it is dedicated.

Meantime this learned and pious author had been drawn into a course of irregular living with tavern company, which had greatly injured his health. Being naturally inclined to obesity, he was grown excessively unweildy, short-breathed, and lethargic. His stomach lost its tone, his spirits flagged, and his powers of exertion languished. In this uncomfortable and alarming state, he was sensible that a total change of diet and mode of living was the only thing which could afford him effectual relief; and he had resolution enough to put it into practice before it was too late. He also drank the Bath waters, and derived so much advantage from them, that for several years he pursued his profession at Bath during the summer, and at London in the winter. The first fruit of his personal and general experience was, "An Essay of the true Nature and due Method of treating the Gout, together with an Account of the Nature and Quality of Bath Waters, the Manner of using them, and the Diseases in which they are proper; as also of

the Nature and Cure of most chronical Dis-temperers." This work was several times reprinted, and raised the author's reputation. In common with other writers of his medical school, he attributes the gout to obstructions in the smaller vessels, proceeding from collections of tartarous and urinous salts; and for the cure chiefly relies upon diluents and deobstruents. He next published an "Essay on Health and long Life," which proved so popular, that, besides several English editions, he printed an enlarged and improved one in Latin, adding to it a treatise on the nature of the animal fibre, and the diseases proceeding from its lax or resolved state. This work contained an useful summary of dietetics, inclining, in the general doctrine, to the praise of a strict regimen. It exposed him to some censure, on account of an apparent inconsistency between his precepts and practice; for, on the complete restoration of his health, he had resumed a common mode of living, and drank wine again, within the bounds of sobriety, which he seems to think were not surpassed by an allowance of "a quart, or three pints at most, a day;" but it is to be remembered that Dr. Cheyne was a very large man. Experience, however, showed him that he had again got on the wrong side with respect to regimen. His old disorders returned with renewed violence; and after struggling for some time with them, he gained the victory only by strict adherence to a milk and vegetable diet, to which he thenceforth almost entirely confined himself. In 1733 he published his most celebrated work, entitled, "The English Malady; or, a Treatise of nervous Diseases of all Kinds, as Spleen, Vapours, Lowness of Spirits, hypochondriacal and hysterical Dis-temperers, &c." With many good practical remarks, this has too many deductions from false or dubious theories, in which the mechanical physicians were always too prone to indulge. Viscidity and acrimony in the fluids, and laxity in the solids, are his leading points of doctrine. He still inveighs against the too full and gross diet of the rich and indolent; but judiciously varies his advice as to regimen according to the habit of body and condition of the patient. In general, however, he passed for the great patron of low living; of which his friend, lord Chesterfield, affords an humorous proof, in a paper (No 90) of a periodical publication, entitled, *The World*, describing a modern symposium, or dining club. "I must not omit mentioning (says he), that my friend is tormented with the stone, which misfortune he imputes to his having once drank water for a month,

by the prescription of the late Dr. Cheyne, and by no means to at least two quarts of claret a day, for these last thirty years." The last-mentioned work of our author contains a particular narrative of his own case, drawn up with much candour and openness. The remaining publications of Dr. Cheyne were, "An Essay on Regimen; together with five Discourses, medical, moral, and philosophical, &c." 1740; and, "The natural Method of curing the Diseases of the Body, and the Disorders of the Mind depending on the Body," 1742. It is unnecessary to particularise the contents of these, as they turn in general upon the same ideas which form the basis of his other works. Some metaphysical notions which he introduced are fanciful and unsolid; but all his productions are agreeable from their vivacity, and an air of piety, benevolence, and sincerity, which qualities were conspicuous in his character. They were much read in their day, but have now given place to newer writings. Dr. Cheyne died at Bath in 1742, in the seventy-second year of his age. *Biogr. Britan. Haller Bibl. Med. Pract.—A.*

CHIABRERA, GABRIEL, a celebrated Italian poet, was born at Savona in 1552. Losing his father soon after birth, an uncle took the charge of his education, and sent for him to Rome, where, after passing through his elementary studies, he was received into the Roman college. Here he contracted a friendship with Paul Manuzio, and Sperone Speroni, and heard the lectures of the famous Muretus. He was for some time in the court of cardinal Cornaro; but a quarrel with a Roman gentleman obliged him to return to his own country. Here, the heat of youth again involved him in troubles. He was wounded in an affray, and (as he himself relates) took vengeance with his own hand, on which account he was an exile for many months. At length he found means to appease all animosities, and thenceforth lived in quiet, chiefly in his native place, entirely devoted to his studies. He first made himself known by his Latin verses; but the advice of his friends induced him principally to cultivate Italian poetry, of which he became a very voluminous and much admired author. His reputation caused him to be invited by several princes. Ferdinand I. grand duke of Tuscany, hearing he was at Florence, sent for him to court, and employed him in composing some verses for a dramatic exhibition given to the prince of Spain; and afterwards, on the marriage of the princess Mary, who became queen of France, he committed to Chiabrera

the care of the poetry to be pronounced on the stage. For these services he was munificently rewarded, and treated with singular respect. Charles Emanuel, duke of Savoy, pressed him to reside at Turin; and on his refusal, made him magnificent presents, and liberally paid his expences whenever he visited that capital. Vincent Gonzaga, duke of Mantua, was another of his patrons, and besides other honours and rewards, assigned him an annual pension. But nothing so much conduced to his reputation as the notice taken of him by cardinal Barberini, himself an eminent poet; who not only addressed to him an ode, but when pope, under the name of Urban VIII., honoured him with the unusual compliment of a brief, filled with high-flown praises, and gave him an invitation to fix at Rome, which, however, Chiabrera, through a poetic love of freedom and tranquillity, declined. The republic of Genoa, of which he was a subject, was not backward in conferring honours and privileges upon him, one of which was that of being covered when he addressed the most serene college. Thus, universally respected, he lived to the great age of eighty-six, dying at Savona in 1637. He married a wife at fifty, but had no children by her.

Chiabrera filled up in some measure the interval between the most flourishing and the declining age of Italian poetry; having had the advantage of being conversant with the first, on which he formed his early taste, but receiving a taint from the latter. He aimed, however, at originality, and says of himself, "that he followed the example of his countryman Columbus, resolved to find a new world, or drown." This is perhaps chiefly to be understood of his lyric productions, in which he successfully naturalised the sportive graces of Anacreon, and the sublime flights of Pindar. He also enriched Italian verse with the introduction of various new measures. The most celebrated of his compositions are his canzoni, in which, the liveliness and variety of his imagery, and the loftiness of his language, had free scope. Of these, and other lyric productions, seven or eight volumes have been published. But he was likewise a very prolific writer in the epic or heroic strain; and his "Italia liberata," "Firenze," "Gotiade, or Wars of the Goths," "Ruggiero," and "Amadeide," are all poems of great length and labour. The last of these, the subject of which is the conquest of Rhodes by Amadeus of Savoy, seems, from the criticisms it excited, to have been one of the most popular. None of them,

however, have had the fortune of being ranked among the prime products of the Italian muse; indeed, it would have been contrary to all experience, if one of the most copious of poets had in any instance attained the highest point of excellence. His musical dramas, and a tragedy called "Erminia," stand in the same class of middling performances. He was an elegant writer of prose; and his familiar letters, published not many years since, possess the graceful ease proper to that kind of composition. A collection of his most esteemed poems in 3 vols. 8vo. was published at Rome in 1718 by the abbé Paolucci. Chiabrera was as remarkable for the ugliness of his features, as for the beauty of his genius. His morals, from the testimony of pope Urban's brief, were untainted. *Tiraboschi. Baillet.—A.*

CHIARI, JOSEPH, a painter of considerable merit, was born at Rome in 1654. A weakly constitution, left by the plague which he underwent in his infancy, caused him to be devoted to the arts of design, in which his first master was one Galliani. But he soon had the advantage of being placed under the celebrated Carlo Maratti, with whom he made a rapid progress. He copied many of that master's works in a style which has given a high value to his copies; and he so ingratiated himself with Maratti, as to be entrusted by him with finishing works he had begun, and to be recommended to new employment. He had the charge of completing the cartons for the mosaics in one of the small domes of St. Peter; and one of the twelve prophets in St. John Lateran was confided to his execution. As he advanced in reputation, he was employed in many great historical works in churches and palaces, and likewise exercised himself in fancy compositions. His pictures were highly valued, as well during his life-time, as since his death. He had a delicate touch, an agreeable tone of colouring, and drew with elegance and correctness. He died at Rome in 1727. *D'Argenville Vies des Peintres. Pilkington's Dict. of Painters.—A.*

CHICHLEY, or CHICHELE, HENRY, an eminent English prelate in the 15th century, was born of obscure parents at Higham-Ferrers in Northamptonshire. He was educated first at Winchester-school, and afterwards at New-college, Oxford, of which he became fellow. His studies, besides divinity, seem to have comprehended the civil and canon law, of which he was created doctor. He was chaplain to Medford bishop of Salisbury, by whom he was promoted first to an archdeaconry, and then to the

chancellorship of that diocese. His talents caused him to be noticed by king Henry IV., who employed him in several important negotiations. He was ambassador to pope Gregory XII., when, being raised to the vacant see of St. David's, he was consecrated at Sienna by the pope's own hands in 1407. In 1409 he was one of the deputies of the English clergy to the council of Pisa. Henry V. sent him, in 1413, with the earl of Warwick, on an embassy to the king of France and the duke of Burgundy. In 1414 he was translated to the see of Canterbury, on the decease of archbishop Arundel. The commons having, in a parliament holden at Leicester that year, addressed the king to seize the revenues of the church for the service of the state, archbishop Chicheley employed his policy to divert the storm. He advised the clergy to grant the king a large subsidy, and then roused the spirit of ambition and conquest in the young monarch, by representing to him in an artful and adulatory speech the glory that would redound to him by asserting his just claim to the provinces of France, which had belonged to his predecessors, and even to the crown of that kingdom. Were it not probable that the king himself had already entertained the same notions, this churchman would therefore have the credit of involving two powerful nations in a series of bloodshed and devastation for the maintenance of the interests of his order. He went over to France with the king, caused on his return abundance of processions to be made for obtaining the favour of Heaven upon his arms, and at the many synods he held in that and the succeeding reign, exhorted his brethren freely to open their purses in support of so necessary a war. He several times visited the king in his camp, and was present with him at Paris after the surrender of that capital. In 1421, he crowned queen Catharine in London, and during that year christened prince Henry, who ever treated him with a kind of filial respect. After the death of Henry V. in 1422, the archbishop was commanded by the protector duke of Bedford to open the new parliament with a declaratory speech, in which he took upon him to predict greater glory and prosperity for the infant king than had been attained by any of his predecessors. He was nominated first privy-counsellor during the minority; but he showed no inclination to engage in matters of state, but confined himself to his ecclesiastical functions. He founded a noble college and a large hospital at his birth-place, Higham Ferrers, and endowed them with ample reve-

nues, which were considerably augmented by his two brothers Robert and William, both aldermen of London. In 1426 pope Martin V. began to show his displeasure against Chicheley for certain points of conduct derogatory from that obedience to the see of Rome and devotion to its interests which he had vowed on receiving the pall, and which, in reality, were contradictory to his duties as a subject of the king. The subjects of complaint were, that he had made no opposition to the statute of *premunire*, that he had moved for the annulling of papal exemptions, that he had charged the pope with a design of extorting money from the English, &c. The pope's resentment proceeded so far, that he suspended the archbishop's legantine power; and it was thought necessary to procure the intercession of his brother prelates, and of the university of Oxford, in order to effect his reconciliation with the holy see. The commons even petitioned the king to send a special ambassador to Rome for the purpose. Chicheley accompanied these intercessions with a very submissive letter, and moved the repeal of the *premunire* act, but the commons did not chuse to form any precise resolution on the matter. This prelate had long resolved to perpetuate his name by erecting a monument of gratitude at Oxford, where he was educated. About 1437 he caused a large building to be erected in the suburbs, which he designed for a college; but disliking either its plan or situation when finished, he gave it to the monks of St. Bernard for a convent. He then began a stately fabric in the centre of the town, which he liberally endowed, and procured to be erected into a college by the king's letters patent, conferring upon it ample privileges. This was the college of All-souls, one of the noblest foundations in the university. He was in other respects a liberal benefactor to Oxford; and he likewise displayed his munificent disposition in contributing considerable sums to adorning and improving the cathedral of Canterbury, and to other public works. This prelate, who enjoyed general respect and esteem, died in 1443, and was interred in a monument built by himself in Canterbury cathedral. *Biogr. Britan.—A.*

CHICOYNEAU, FRANCIS, THE ELDER, an eminent physician, was the son of Michael Chicoyneau, professor and chancellor of the faculty of medicine in the university of Montpellier, at which city Francis was born in 1672. He was brought up to his father's profession, and succeeded him in his posts, to which he added that of counsellor in the court of aids at Montpellier. At the plague of Marseilles in

1720, he was sent, on the recommendation of his father-in-law Chirac, as one of the medical missionaries to the afflicted city, in which, by his intrepidity, he restored in some measure the drooping spirits of the people. His own confidence was chiefly founded upon what appears a very strange, and was certainly a very dangerous, hypothesis, that the plague is not contagious, which doctrine he received from Chirac, who was a very strenuous supporter of it. The mischiefs occasioned by its adoption, and by the consequent omission of certain precautionary measures, are displayed in M. Bertrand's relation of that calamitous event. Chicoyneau's zeal and activity, however, obtained applause, and were rewarded with a pension. In 1731 he was called to court, and made physician to the royal children; and at the death of Chirac the next year, he succeeded him as first physician to the king, counsellor of state, honorary member of the Academy of Sciences, &c. He died at Versailles in 1752, in his eightieth year. This physician left few works behind him. The principal are what relate to the plague, especially his defence of the opinion that it is not contagious, published at Lyons and Paris in 1721, 12mo. In 1744 a large quarto volume appeared at Paris, containing a collection made by the king's command, of various matters relative to the plague, its origin, symptoms, cure, &c. with the precautions used against it, and narratives of particular visitations, supposed to have been drawn up under the inspection of Chicoyneau. It is a valuable work, stating facts and opinions with fairness, and comprising much useful information relative to that dreadful distemper. *Nouv. Dict. Hist. Haller's edit. of Boerb. de Stud. Med.*—A.

CHICOYNEAU, FRANCIS, THE YOUNGER, son of the preceding, was born at Montpellier in 1702, and received his elementary education under his father. He was then sent to the college of Beauvais at Paris; and being destined to the medical profession, he studied in that city anatomy under Du Verney and Winslow, and botany under Vaillant. On his return to Montpellier he took his degrees in medicine, and was nominated to succeed his father as chancellor. The office of demonstrator in botany was the first academic employment assigned him, which he filled with great credit. He entirely renewed the royal garden of Montpellier, the most ancient in the kingdom; and in the intervals of business, examined the plants of the neighbouring mountains, and even pushed his herbalising expeditions as far as the Pyrenees. He presided with no less applause at the

public courses of anatomy. In 1724, the Royal Society of Sciences at Montpellier chose him adjunct for botany; and on his father's departure for Paris, gave him his seat as associate. Before this learned body he read several memoirs, among which was one "On the automatic Movements of the Sensitive Plants;" and another, "On particular Motions observed in the Flowers of the cichoraceous Plants." In these pieces he showed himself an accurate observer, and an elegant writer. When he came to the chancellor's chair, he distinguished himself by his judgment, eloquence, and purity of style. His Latin orations were particularly admired. His father had made over to him his office of counsellor in the court of aids, on which account he thought it necessary to apply for some time to the study of the law; and he qualified himself to speak the language of this profession almost as readily as that of medicine. In the height of reputation, a lingering disease, the result of an originally weak constitution, carried him off at the age of thirty-eight, in the year 1740. *Moreri.*—A.

CHIFFLET, JOHN-JAMES, a physician and man of letters, was born at Besançon in 1588. He studied physic at Paris, Montpellier, and Padua, and afterwards travelled through many parts of Europe. Returning to his native place, he was appointed, in 1614, physician to the city, in room of his father. He was likewise raised to the principal public offices, and was deputed on affairs of importance to the archduchess Isabella-Clara-Eugenia, governess of the Low-countries. That princess retained him as her physician; and afterwards sent him into Spain to king Philip IV., who made him his physician, and gave him in charge to write the history of the order of the Golden Fleece. Returning to Flanders, he became first physician to the cardinal Ferdinand, who had succeeded Isabella in the government of the Low-countries. He died in 1660. Chifflet is more known in his literary than his medical capacity. He wrote the antiquities of his native place under the title of "Vesontio, civitas imperialis, libera, sequanorum metropolis, &c. monumentis illustrata," *Lyons*, 1618, 1650, 4to.: this is composed in elegant Latin, but the author is censured for having attended more to the Roman than the Celtic part of the history, and to have indulged too much in learned digressions. His "Vindiciæ Hispanicæ," *Antwerp*, 1643, 47, 50, 4to. and fol. was written to prove that the race of Hugh Capet does not descend in the male line from Charlemagne, and that the female branch of the house of

Austria precedes it. Answers were written to this work by Frenchmen. It is to be observed that Chifflet was a subject of the house of Burgundy. "Le faux Childebrand," 1649, 4to. is a dissertation to the same purpose. "De Ampulla Remensi," *Antw.* 1651, fol.: in this the writer attempts to refute the fable of the holy vase of oil at Rheims used in the coronation of the kings of France. It was his nationality, however, not his freedom from credulity and superstition, which led him to attack this legendary tale; for he was a strenuous defender of the holy sudary of Besançon. "Recueil des Traités de Paix, de Treve, de Neutralité, entre les Couronnes d'Espagne & de France;" this begins with the peace of Madrid in 1526, and comes down, in the third edition, to the peace of the Isle of Pheasants in 1659. Chifflet wrote several other historical tracts, most of which were printed together at Antwerp in 1650, fol. His medical prejudices led him to write a piece against the use of the Quinquina, entitled "Pulvis Febrifugus ventilatus," 1653, 8vo. He was undoubtedly a man of learning, and of diligent research, but too much swayed by partiality, and not remarkable for judgment or clearness of method. He had three sons, an uncle, and three brothers, who were all writers and men of learning. *Moreri. Nouv. Dict. Hist.—A.*

CHILDEBERT I. the third of the four sons of Clovis, between whom his dominions were divided, had for his share the kingdom of Paris, over which he began to reign in 511, while yet a child. After some years of tranquillity, the dowager Clotilda incited Childebert and two of his brothers to attack Sigismund king of Burgundy, and they defeated and destroyed him and his family. Clodomir king of Orleans, one of the three brothers, however, fell in battle; and his dominions were taken possession of by Childebert and Clotaire, as guardians to his children. Childebert next engaged in a religious war against Amalaric the Arian king of the Visigoths, who had married his sister Clotilda, and used her ill on account of her attachment to the catholic faith. [See **AMALARIC.**] In his march, Childebert, hearing a false report of the death of his brother Thierry king of Metz, or Austrasia, seized upon the capital of his province of Auvergne, which, on better information, he quitted with shame. He was victorious against Amalaric, and brought back his army to Paris loaded with spoil, particularly church-plate, which he piously distributed among his own cathedrals. His next exploit was to join with his brother Clotaire in a plot

against his three young nephews and wards, the sons of Clodomir. Having by artful pretences got them out of the hands of their grandmother Clotilda, they sent to her a sword and a pair of scissars, bidding her chuse for her grandchildren which she pleased. She replied, that "she had rather see them dead, than shaved;" on the reception of which answer, Clotaire immediately stabbed the eldest. The second, embracing the knees of Childebert, pleaded so movingly for his life, that this uncle, though the author of the design, intreated Clotaire to spare him. But that bloody prince, resolving that the crime should take its full effect, with menaces drove Childebert out of the room, and then dispatched the child. Meantime the third was conveyed away by Childebert's attendants, and afterwards became a monk. Thierry king of Metz soon after dying, these two brothers projected the seizure of his dominions in prejudice of their nephew his son Theodebert; but the martial young prince being on his guard, they relinquished their design, and even admitted him to share in the conquest of the kingdom of Burgundy from Gondemar, the brother and successor of Sigismund, and to partake in the division which put an end to the separate existence of that royalty. A quarrel afterwards arose between Clotaire and Childebert, in which the latter was supported by Theodebert; but when a battle was just impending, a violent storm so acted upon their superstitious feelings, that a peace was concluded on the spot. They then united in an attack upon the Visigoths in Spain, and penetrated to Saragossa, whence they were driven back with great loss. Disputes afterwards arose between them concerning the succession to Theodebert's dominions, who, as well as his son Theodebalde, was dead. Clotaire had seized them, and Childebert was obliged in appearance to acquiesce; but he instigated Clotaire's son, Chramnes, to rebel against his father. Childebert made an irruption into Champagne to support him, but on his return, he fell sick and died at Paris in 558. Leaving only daughters, Clotaire succeeded to his dominions; and this is the first example in French history of the operation of the Salic law, which excludes the female line from the crown. The preceding narrative sufficiently proves how destitute Childebert was of the principles of honour and justice; yet he was milder in temper than his brothers, and governed his people with moderation. He abounded in the piety of the times, which consisted in zeal for orthodoxy, alms-giving, and the founding of churches and convents. *Moreri.*

Millot Elements de l'Hist. de France. Mod. Univers. Hist.—A.

CHILDEBERT II. king of Austrasia or Metz, was the son of Sigebert by Brunehaut. On the assassination of his father, in 575, he was only five years of age, and would probably have fallen a victim to the cruelty of his uncle Chilperic, had he not been privately conveyed away from Paris, and carried to Metz, where the nobility proclaimed him king. During his minority, his states were kept in security by the protection of his uncle Gontran king of Burgundy, who sent for him to his court, and showed him to the people as his destined successor. A faction at home, however, afterwards engaged him in an alliance with Chilperic and a war with Gontran, by which he recovered a moiety of Marseilles which had been withheld from him. On the death of Chilperic, Childebert was induced by his counsellors to march to Paris, in order to seize a part of his dominions. This step was near involving him in another quarrel with Gontran; but a visit to the court of his uncle restored friendship between them. Some years afterwards, Childebert entered into a treaty with the Greek emperor Maurice, to assist him, in consideration of a large subsidy, in expelling the Lombards from Italy. In consequence, he marched at the head of one army, and sent several others, into Italy; but they met with great losses from sickness and the enemy. His power, however, was so formidable, that the Lombards repeatedly purchased a truce from him; and at length, through the mediation of Gontran, gave him an annual subsidy as the price of peace. Meantime the young king was assailed by domestic conspiracies, aimed either against his life, or his authority. These he had the good fortune to defeat; and on the death of his uncle Gontran, in 593, he obtained a large accession of dominion by succeeding to all that was then called Burgundy, together with the kingdom of Orleans, and the best part of that of Paris. The possession of some of these territories, however, cost him a war with Fredegonde, as guardian of her son Clotaire II. in which his troops sustained a great defeat at Soissons. This did not prevent him from gaining Paris; and he afterwards entirely extirpated a barbarous nation called the Varnes, whom Fredegonde had excited against him. Soon after this victory he died, not without suspicion of poison, in 596, at the early age of twenty-six. Several regulations for the maintenance of good order in his states are ascribed to this prince, and make a part of the capitularies of the an-

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cient kings of France. *Moreri. Mod. Univers. Hist.—A.*

CHILDEBERT III. by some called the First, by others the Second, as being king of all France, was the son of Thierry I., and succeeded his brother Clovis III. in 695. At this time, Pepin, mayor of the palace, in reality exercised the sovereign authority; so that Childebert had only the name and state of a king, which he enjoyed till his death in 711, leaving his nominal crown to his son Dagobert. *Moreri. Mod. Univers. Hist.—A.*

CHILDERIC I. king of France, son of Merouée or Merovæus, succeeded his father in 456. His genuine history is almost lost in the obscurity of the times; but, on the whole, it appears, that his licentious conduct with respect to the wives and daughters of his subjects occasioned a general revolt, in which he was driven from his throne, and a Roman commander, of Gaulish birth, named Ægidiusor Gillon, governor of Soissons, was placed in his stead. He took refuge in the court of Basin king of Thuringia, where he remained some years. Meantime his friend Guiemans or Wiomald was disposing the minds of the Franks to return to their allegiance to their exiled king, in which he was aided by the violences of Ægidius. At the proper time, Childeric returned, and easily recovered his crown; after which he governed his people with justness and mildness. His powers in attaching the fair sex appeared from his being soon followed into France by Basina the wife of the Thuringian king, who forsook her husband, and was married to Childeric. Much of his reign was occupied in martial exploits, in which he is said to have been very successful; extending his conquests along the Loire, the Oise, and the Seine, reducing Lorraine, and pushing to the Rhine and the Low-countries. He died in 481, aged forty-five, and was buried at Tournai, where his tomb was discovered so late as the year 1653. He was father by Basina of the celebrated Clovis. *Moreri. Univers. Hist.—A.*

CHILDERIC II. youngest son of Clovis II. became king of Austrasia in 660; and on the death of his brother Clotaire III. in 670, succeeded to the crowns of Burgundy and Neustria. While he gave his confidence to Leger bishop of Autun, the affairs of government went on with tolerable tranquillity; but after the banishment of that minister, the natural inconstancy and love of pleasure of the young king led him to various acts of folly, which at length terminated in a cruel and arbitrary conduct. His nobles became discontented; and one of

them, named Bodilon, having made some free representations to him of his misconduct, was by his orders laid flat on the floor and severely beaten. In revenge for this indignity, Bodilon surprised the king on his return from the chace, and assassinated him with his own hand. His vengeance was not satiated without the murder of the pregnant queen, and an infant prince. This catastrophe happened in 673, when Childeric was in his twenty-third year. *Moreri. Mod. Univers. Hist.—A.*

CHILDERIC III., called THE IDIOT, or THE FAINEANT, son (as supposed) of Chilperic II., was the pageant that wore the crown in the time of Pepin and Carloman from 742 to 752. Pepin then caused him to be shaved and put into a monastery. He was the last king of the Merovingian race. *Moreri.—A.*

CHILLINGWORTH, WILLIAM, a person in the first rank of those who have made themselves distinguished by religious controversy, was the son of a citizen of Oxford, where he was born in 1602. He was admitted a scholar of Trinity-college, Oxford, in 1618, and, after taking the usual degrees, was elected fellow of his college in 1628. A fondness for disputation seems early to have characterised him. "He would often," says Anthony Wood, "walk in the college grove and contemplate; but when he met with any scholar there, he would enter into discourse and dispute with him, purposely to facilitate and make the way of wrangling common with him." Lord Clarendon, in his own life, gives a similar picture of Chillingworth (who was one of his intimate friends), but drawn with a much superior pencil. "He was a man of so great a subtilty of understanding, and so rare a temper in debate, that, as it was impossible to provoke him into any passion, so it was very difficult to keep a man's self from being a little discomposed by his sharpness and quickness of argument, and instances, in which he had a rare facility, and a great advantage over all the men I ever knew." This turn of mind, however, as the noble historian observes, had its inconveniences; for he had "contracted such an irresolution and habit of doubting, that by degrees he grew confident of nothing." It was the cause of a change of opinion which was the source to him of much obloquy; for John Fisher, a subtle Jesuit, being at this time frequently at Oxford, took pains to cultivate an acquaintance with Chillingworth, and by his arguments was able to render him an entire convert to popery. The leading argument which he then found himself incapable of controverting, as has been the case

with so many others, was that of the necessity of an infallible living guide in matters of faith, to which character the Roman-catholic church seemed to him to have undeniably the best claim. Chillingworth left his country, and retired for a short time to the Jesuits'-college at Douay. It appears that the chief instrument in reclaiming him was Dr. Laud, then bishop of London, his godfather, who wrote him several letters on the subject, to which he justly appealed on his trial, as vindicating himself from the charge of attachment to popery. Chillingworth returned to Oxford, and passed some time in close study of the points of difference between the two religions. At length he declared in favour of the protestant principles, and wrote a paper in confutation of the arguments which had before operated upon him. Still, such was his perfect fairness in controversy, that he wrote a letter to his friend Dr. Sheldon "containing some scruples about leaving the church of Rome, and returning to the church of England," which occasioned a report that he changed backwards and forwards once more; and indeed he continued to be reviled by one party and suspected by the other, during most of his life. He himself, however, was not ashamed of that spirit of candour and impartial enquiry which caused these fluctuations. "I know a man," says he, speaking of himself, "that of a moderate protestant turned a papist; and the day that he did so, was convicted in conscience, that his yesterdaie's opinion was an error. The same man afterwards, upon better consideration, became a doubting papist; and of a doubting papist, a confirmed protestant. And yet this man thinks himself no more to blame for all these changes, than a traveller, who using all diligence to find the right way to some remote city, did yet mistake it, and after find his error and amend it. Nay, he stands upon his justification so farre, as to maintain that his alterations, not only to you, but also from you" (he is speaking to a papist), "by God's mercy were the most satisfactory actions to himselfe that ever he did, and the greatest victories that ever he obtained over himselfe, and his affections, in those things which in this world are most precious." To this modest and ingenuous self-approbation, every liberal mind, it is presumed, will recognise his just title. It is unnecessary to particularise the controversial pieces in which his return to protestantism engaged him, since the arguments he used are all methodically laid down in his famous work entitled "The Religion of Protestants, a safe Way to Salvation," published about the end of

1637. It was written in answer to a book of Edward Knott, a Jesuit, entitled *Mercy and Truth, or Charity maintain'd by Catholiques*. Chillingworth's work has always been reckoned by good judges a model of perspicuity and sound reasoning, and one of the ablest defences of the protestant cause. Its fundamental principle is, that the scripture is the only rule whereby to judge of controversies; and he maintains in it, that no church of any one denomination is infallible; and that the Apostle's creed contains all the points necessary for mere belief. This work has frequently been reprinted, especially at times when the doctrines of popery were apprehended to be gaining ground. The tenth and last edition was Dr. Birch's in 1742. The latitude Chillingworth took in laying down the essentials of christianity, caused him to be suspected of want of orthodoxy, and the names of Arian and Socinian were freely bestowed on him by his opponents; nor was this suspicion lessened by his refusal to accept preferment in the church on the condition of subscribing the thirty-nine articles. He wrote a remarkable letter to Dr. Sheldon on this subject, in which he seems absolutely to have made up his mind rather to endure any extremity of indigence and the displeasure of friends, than to make a declaration which his conscience could not thoroughly approve. He had objections to several particular articles, and he disliked articles in general, as "an imposition on men's consciences, much like the authority assumed by the church of Rome." By what arguments such apparently deep-rooted scruples could be removed in a short space of time, we are not clearly informed; but it appears that he did actually subscribe in the usual form, in July, 1638, on being promoted to the chancellorship of Salisbury with the prebend of Brixworth annexed. A paragraph in the preface to his "Religion of Protestants," gives a clue for the interpretation of his conduct. Addressing his popish antagonist, he says, "For the church of England, I am persuaded, that the constant doctrine of it is so pure and orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error in it which may necessitate or warrant any man to disturb the peace, or renounce the communion of it. This, in my opinion, is all intended by subscription; and thus much if you conceive me not ready to subscribe, your charity, I assure you, is much mistaken." He seems therefore, like many other worthy men, to have considered his subscription as an offering to peace and union, not a declaration of belief;

and it is probable that he was the more readily induced to display his submission to the established church, by the formidable attacks that were then making upon it by the separatists. In addition to the promotions above mentioned, he obtained the mastership of Wigstan's hospital in Leicester; and in 1640 he was deputed by the chapter of Salisbury as their proctor to the convocation. At the breaking out of the civil war, his party was decided, for it appears from a list of his unpublished works, that he had composed a treatise "Of the Unlawfulness of resisting the lawful Prince, although most impious, tyrannical, and idolatrous." He adopted the royal cause with zeal; and though lord Clarendon says of him "he did readily believe all war to be unlawful," he must have made an exception for a war in defence of the established constitution, since we find him present in the king's army at the siege of Gloucester in 1643, and acting as an engineer. The Roman *testudines cum pluteis* had given him a hint of contriving a sort of bridges placed upon wheels, and furnished with blinds or mantelets, in order to pass the ditches of the town and scale the breast-work; but the approach of the earl of Essex's army to raise the siege prevented their being tried. Perhaps in this instance he stepped somewhat out of the line of his profession. Not long after, having contracted an indisposition from the hardships he underwent in accompanying lord Hopton's army, he retired to Arundel-castle in Sussex; where, on its surrender to sir William Waller, he became a prisoner with the garrison. Lord Clarendon has asserted that he lost his life here through the barbarous treatment of the presbyterian clergy. It does, indeed, appear that he was teized with the visits of Cheynel and others who engaged him in disputes; but he seems to have been humanely attended to in other respects, and he obtained permission to be conveyed to Chichester, where he was lodged in the bishop's palace, and where he died in January, 1643-4. He was buried at his desire in the cathedral church by his own party; but the frantic Cheynel was improperly suffered to make a ridiculous and abusive speech over his grave, into which he threw the famous book of the deceased, "to rot with its author." Besides the works already mentioned, Chillingworth wrote nine sermons on special occasions, and a tract in defence of episcopacy; and several pieces of his composition remain in MS. in the library of Lambeth. His writings have always been highly valued by some of the most eminent persons of the nation, among

whom it may suffice to mention Locke and Tillotson. His private character was marked by sincerity, candour, innocence, and benevolence. It is thus summed up by Clarendon: "He was a man of excellent parts, and of a cheerful disposition; void of all kind of vice, and endued with many notable virtues; of a very public heart, and an indefatigable desire to do good: his only unhappiness proceeded from his sleeping too little, and thinking too much; which sometimes threw him into violent fevers." This last circumstance denotes that warmth of brain, which may account for the mutability and the disputatious turn that seem to have superabounded in his nature. *Biogr. Britan.*

—A.

CHILO, one of the wise men of Greece, was an Ephorus of Sparta about 556 B.C. He was celebrated for probity and sagacity, and exercised the offices of magistracy with so much uprightness, that in his old age he said that he recollected nothing to regret in his public conduct, except that he had once endeavoured to screen a friend from punishment. He lived to a great age, and is said at last to have expired through excess of joy on embracing his son, returned a victor from the Olympic games. The following maxims are attributed to him. "Three things are difficult: to keep a secret; to bear an injury with patience; and to spend leisure well. Visit a friend in adversity rather than in prosperity. Never ridicule the unfortunate. Gold is tried by the touchstone, and men by gold. Honest loss is preferable to dishonourable gain; by the first a man suffers but once, by the second for ever." He caused to be engraved on the temple of Delphi, the famous *Γνωθι σεαυτον*, "Know thyself." When Periander had written to him that he was going to set out on an expedition to an enemy's country, Chilo advised him in reply to take care that all was safe at home instead of troubling his neighbours, for that a tyrant might think himself happy if he did not end his days by sword or poison. *Diog. Laert. Plin. Brucker.*

—A.

CHILPERIC I. the youngest of the four sons of Clotaire I. displayed his ambitious and restless spirit immediately after his father's decease, by seizing on the royal treasures, and raising a party which placed him on the throne of Paris. His brothers and the nobility, however, obliged him to abandon his enterprise; and at the division of territories in 562, he had the kingdom of Soissons. On the death of Charibert he succeeded to the best part of the kingdom of Paris. He married for his second

wife, Galswintha, or Galsonda, eldest sister of the famous Brunehaut; but having taken for his mistress the equally famous Fredegonde, she contrived first the dismissal, and then the murder, of the queen. Chilperic, early in his reign, had taken up arms against his brother Sigebert king of Austrasia, by whom he had been defeated. Brunehaut, the wife of Sigebert, excited her husband and his brother Gontran to revenge the murder of her sister; and war was renewed, to the disadvantage of Chilperic, who, however, recovered most of his dominions on a peace. Other disputes arose between the three brothers, involving their countries in mutual hostilities; till at length, in 575, Sigebert, having made himself master of Paris, and pursued Chilperic to Tournay, was murdered by two assassins employed by Fredegonde, who was now the wife of Chilperic. This prince immediately attempted to gain possession of the person and estates of his orphan nephew (see CHILDEBERT II.), and actually seized upon Brunehaut and her daughters and treasures. But his schemes were obstructed by the unexpected marriage of his eldest son Merouée with Brunehaut, who was still in the bloom of beauty. He obtained some success against the troops of Childebert, but sustained two defeats from the general of Gontran, who took part with his nephew. Enraged against his son Merouée, to whom he attributed his misfortunes, he first caused him to be shaved, and upon his escape, took him prisoner, and put him to death. It was, indeed, reported, that the unfortunate prince was slain by a servant at his own request; but the deed was generally imputed to the instigation of the bloody Fredegonde. This woman afterwards contrived the murder of Clovis, Chilperic's remaining son by his first wife, though the previous death of her own three sons by pestilence had removed part of the motives to this crime. It was probably in consequence of these family misfortunes that Chilperic gave way to those religious dispositions which had always formed part of his character. Writers lament his having fallen into the errors of the Sabellians, from which he was reclaimed by the arguments of Gregory bishop of Tours, the noted historian of this period, and of Salvius bishop of Albi, even after he had written a treatise on the subject of the trinity. He bestowed rich gifts on churches and monasteries, and interested himself greatly in the conversion of the Jews, several of whom he held at the baptismal font. By his art in persuading his nephew Childebert to join him against

Gontran, he regained the ascendancy, and was more considered in foreign nations than any of the other kings of the Franks. He had the good fortune of having another son born to him; but in the midst of these events, he was suddenly taken off by assassination on his return from the chace, in 584, nor was it ever discovered whence the blow proceeded, though both the rivals Brunehaut and Fredegonde were suspected; the latter, because, as it is said, her husband had discovered her attachment to a lover named Landry. Chilperic has been recorded by Gregory under the title of the Nero and Herod of his age, and doubtless committed many acts of injustice and cruelty, which are generally attributed to his attachment to the execrable Fredegonde. He had a taste for learning, and invented four new letters, which, however, like other royal innovators, he was unable to get permanently introduced into the alphabet. *Moreri. Mod. Univers. Hist.—A.*

CHILPERIC II., supposed to have been the son of Childeric II., on the death of Dagobert II. in 715, was taken by Rainfroy mayor of the palace from a monastery where he was a clerk under the name of *Daniel*, and placed at the head of an army to oppose Charles Martel. In this station he showed a vigour which has exempted him from being put in the list of the *Rois Faineants*. He was present at three battles; and the final issue being to his disadvantage, he put himself into the hands of Eudes duke of Aquitaine, by whom he was delivered up to Charles. He died at Noyon, in 720. *Moreri. Mod. Univers. Hist.—A.*

CHING, or XI-HOAM-TI, emperor of China, the second of the dynasty of Tsin or Cin, was one of the most distinguished monarchs of his country. His reign is supposed to have begun about 246 years B.C. It commenced with the dissolution of a confederacy formed in the preceding reign among the petty kings of provinces, whom Ching found means to subdue one after the other. He extirpated all the males of their families, and annexed their dominions to his empire as dependent states. He likewise made a number of new conquests, so that his division of China at length comprehended thirty-six provinces. In order to defend the northern districts from the incursions of the Tartars, he built that vast wall which remains one of the most stupendous monuments of human industry. Another method that he took to perpetuate his glory was much less laudable. It consisted in destroying all the annals and records of the Chinese empire, in which the actions of former emperors were transmitted, to-

gether with all the books of the wise and learned, sparing those only which treated of physie and architecture. In the execution of this design much cruelty was practised towards those who were tempted to conceal the treasures of antiquity; on which account his memory is execrated, though it is acknowledged that his military and civil exploits entitle him to be regarded as one of the founders of the empire. He was the first who equipped a naval armament, by which he rendered his name formidable through that part of Asia; and he set the useful example of ceasing to erect principalities for the younger sons of the crown, an endless source of civil wars, and of maintaining them in cities at the public expence, but without authority. He died on a progress through his dominions in the thirty-seventh year of his reign. *Moreri. Mod. Univers. Hist.—A.*

CHIRAC, PETER, an eminent French physician, was born in 1650 at Conques, a small town in Rovergue. He was originally destined to the church, and pursued his studies in divinity, and also in the Cartesian philosophy, at Montpellier. M. Chicoyneau, chancellor of the university of that city, placed under his tuition two of his sons intended for the medical profession; and at length persuaded Chirac to follow the same destination. In consequence, he became a member of the faculty of Montpellier in 1682, and five years afterwards lectured publicly on various branches of the medical art in that school, with great reputation. For his practical knowledge he was much indebted to Barbeyrac, at that time the most eminent of the Montpellier physicians. In 1692, on the recommendation of Barbeyrac, the duke of Noailles appointed him physician to the army of Roussillon, in which capacity he was at the siege of Roses, and did great service to the troops labouring under a dysentery. Some years afterwards he was invited to Rochefort by the intendant of that city, in order to oppose an epidemic disease called *le mal de Siam*. During his residence there he was much employed in the small-pox, in the treatment of which he used bleeding, contrary to the prejudices of the time. He returned to Montpellier, and resumed his station as professor and physician, till 1706, when the duke of Orleans, going to command the army in Italy, took him along with him. The next year he accompanied the duke to Spain; and on his return, settled at Paris. On the death of Homberg, in 1715, the duke of Orleans, then regent, appointed Chirac to be his first physician. In the following year, the Academy of Sciences made him an honorary

member; and in 1718 he succeeded Fagon as superintendant of the royal garden. On the terrible visitation of Marseilles by the plague in 1720, Chirac offered to go thither, but the regent would not part with him. He therefore recommended his former pupil and son-in-law, Chicoyneau, together with another physician of Montpellier; and he took upon himself the charge of procuring for the afflicted town every necessary assistance. About this time Chirac formed an excellent plan for the improvement of medicine, by instituting a board of twenty-four physicians in the capital, who should correspond with the principal persons of the faculty throughout the kingdom, and receive their reports of all epidemic diseases and other important occurrences relative to the healing art in their respective departments. But the death of the regent rendered this useful design abortive. In 1728, Chirac obtained letters of nobility, and in 1730 was raised to the post of first physician to the king, which, however, his advanced age did not long suffer him to occupy. He died in 1732, in his eighty-second year. By his will he left a considerable legacy to the university of Montpellier, for the foundation of two lectureships, one on comparative anatomy, the other for the explanation of Borelli's doctrine on animal motion, and other connected topics.

As an author in his profession, Chirac displayed an acute genius, and a love of fanciful hypotheses, which he maintained with undue heat and acrimony against his antagonists. In 1688 he published a letter on the structure of the hairs, in which he derived the body of the hair from the tendinous fibres of the skin pushed outwards, and its medulla from a glandulous membrane turgid with blood. Soraci, an Italian physician, claimed some of these discoveries, which became a subject of controversy between them. A warmer dispute was carried on between Chirac and the anatomist Vieussens on the discovery of an acid in the blood. His more practical works are, an academical "Dissertation on the Use of Rust of Iron in the Incubus;" another on the "Healing of Wounds," afterwards translated into French; a treatise "On Malignant and Pestilential Fevers;" and a collection of "Medical Dissertations and Consultations of Chirac and Sylva," in French, 3 vols. 12mo. *Moreri. Halier Bibl. Anat. & Med. Pract.*—A.

CHISHULL, EDMUND, a learned divine of the English church, and antiquary, was born at Eyworth, Bedfordshire, and educated at Corpus-Christi-college, Oxford, of which he became a

fellow. He first appeared as an author by publishing a Latin poem on the battle of La Hogue in 1692: and on the death of queen Mary, in 1694, he paid his share of the university-tribute of sorrow in a pastoral, which is preserved in the *Musæ Anglicanæ*, vol. III. Having a desire to visit foreign countries, he obtained a traveller's exhibition from his college, and in 1698 sailed for Smyrna. He was appointed chaplain to the English factory in that city, where he continued till the beginning of 1702. An account which he drew up of his "Travels in Turkey," was printed after his death by Dr. Mead. After his return, he engaged in controversy with the learned Dodwell, by publishing "A Charge of Heresy maintained against Mr. Dodwell's late Epistolary Discourse concerning the Mortality of the Soul," 1706, 8vo. In 1707 he preached a sermon against the fanatical pretensions of the French prophets, which he published with an historical appendix. The vicarage of Walthamstow in Essex was conferred upon him in 1708; and he was made one of the queen's chaplains in 1711. Some more separate discourses that he published at different times comprise the remainder of his professional works. As an antiquary, he first gave to the learned his "Inscriptio Sigæa antiquissima," illustrated with an historical, grammatical, and critical commentary, 1721, fol.; to which he afterwards added an "Appendicula" of notes, with another inscription. When Dr. Mead published his Harveian Oration, in 1724, Chishull added to it, "Dissertatio de nummis quibusdam a Smyrnæis in Medicorum honorem percussis." This dissertation gave rise to a curious controversy concerning the condition of physicians in ancient Rome, in which Dr. Middleton and Dr. Mead exhibited their learning. With respect to Chishull, his explanations of the Smyrnæan coins were not all considered as well founded. His greatest literary work appeared in 1728, under the title of "Antiquitates Asiaticæ Christianam æram antecedentes, ex primariis monumentis Græcis descriptæ, Latine versæ, notisque & commentariis illustratæ. Accedit monumentum Latinum Ancyranum," fol.: it was published by subscription. The inscriptions contained in it were collected by consul Sherrard, Dr. Pice-nini, and Dr. Lisle. Chishull had a design of publishing a second volume, but it was cut short by his death after the printing was begun. He obtained the additional preferment of the rectory of South-church in Essex in 1731, but he enjoyed it a short time, dying at Walthamstow, in May, 1733. He bore an excellent

character as a clergyman; and his literary abilities have been highly extolled by two undoubted judges, Dr. Taylor and Dr. Mead. *Biogr. Britan—A.*

CHOISY, FRANCIS-TIMOLEON DE, an ecclesiastic, singular for his character and adventures, was born at Paris in 1644. His father was chancellor to Gaston duke of Orleans, but having failed to court cardinal Mazarine, he spent a considerable part of his patrimony without a recompence. His mother, a woman of art and talent, was honoured with the king's notice. She always inculcated on her children the highest deference for rank and station, and exhorted them to attach themselves exclusively to persons of quality. Young de Choisy was destined for the church; but the lessons he had received did not lead him to suppose that a strict and retired way of life was requisite for one intended to make his way in this profession. His early years were therefore far from regular; and he gave peculiar scandal to the decent part of society by a strange fancy of appearing in public in a female dress. As he was handsome, and possessed the graces of polished manners and conversation, his mother had accustomed him from his childhood to appear in this disguise, and the habit of it had grown into a kind of passion. It is certain that he passed some years under the name of the countess des Barras, at a country seat near Bourges, indulging in gallantries which were inspired or facilitated by his assumed character. He was even (such was the frivolity of his nation) received in the best companies, and even at Versailles, in this masquerade. One day he was unluckily met in the queen's drawing-room by the rigid duke de Montausier, who said roughly to him, "Sir, or madam, for I know not what to call you, you ought to die of shame for appearing drest like a woman, when God has done you the favour to make you a man. Go and hide yourself. The dauphin is shocked to see you thus." "Pardon me," cried the young prince, "I think she looks like an angel." At the age of thirty, the abbé de Choisy (he was really possessed of an abbacy during this period) thought it expedient to change his course of life; and in order to obliterate the remembrance of the scenes he had exhibited, he resolved to pass some time out of his country. He went to Italy as conclavist to cardinal de Bourbon after the death of Clement X. in 1676, and was present at the election of Innocent XI. His eloquence had even a share in promoting this election; for he was employed to draw up a letter from the

French cardinals to Lewis XIV., for the purpose of overcoming that monarch's aversion to the candidate, whom he knew to be devoted to his enemies. De Choisy gained nothing by his success but the honour of being the first to kiss the toe of the new pontiff. On returning to France, he was attacked with a dangerous illness, which excited in him deep compunction for his past life, and the most terrible alarms for futurity. They terminated in what was called his conversion; though it does not appear that his character and inclinations were materially changed. Passing some time after, with a friend, by an estate, which his extravagance had obliged him to sell, he fetched a deep sigh. His friend, who thought him touched with remorse at the recollection of past irregularities, began to praise and console him; when the abbé cried, "Ah, that I had it to spend over again!" He did not neglect, however, to edify the public with some of the fruits of his conversion. He had held religious conversations during his convalescence with an ecclesiastic of his acquaintance, the abbé de Dangeau, and he published their result in "Four Dialogues; on the Immortality of the Soul, on the Existence of a God, on religious Worship, and on Providence," 1684, 12mo. which were well received. The first of these is written by the abbé de Dangeau. Soon after, he engaged in a totally new career. Zeal for the propagation of the faith, joined perhaps to curiosity and the desire of distinguishing himself, caused him to accompany an embassy sent in 1685 from the king of France to the king of Siam, whom the Jesuits for their own credit had represented as ready to become a convert to christianity. The abbé de Choisy was decorated with the new title of coadjutor to the embassy. He relieved the tediousness of the voyage by writing a journal of it; a singular and amusing work, lively and trifling, like the rest of his compositions, and relating with extraordinary frankness the little circumstances which happened to him and his companions, and the sentiments which passed through his mind. "How happy am I," says he, "to have undertaken this voyage! I shall have passed two years without greatly offending God. They will be the two best of my life! Temptations are at three or four thousand leagues distance. In truth we have no great merit in living regularly here." On arriving in Siam, he soon found that the royal conversion was no more than a comedy planned by the Jesuits, in order to procure an embassy which might be serviceable to their commercial plans; and that the em-

bassador and himself were no other than their stage-players. He determined, however, to sanctify the voyage with respect to himself, by taking priest's orders; for hitherto he had not even received the tonsure. He passed through all the steps of this process with great rapidity; but he was so impressed with the awfulness of his new character, that he did not venture to say his first mass till a month after, on board the vessel which brought the mission back to France. He practised, however, with assiduity, the art of preaching, upon the crew, who were much edified by his pious exhortations. He had brought back with him a complimentary message from the king of Siam to his patron the cardinal de Bouillon; but it unfortunately happened that the cardinal was then out of favour at court, and Lewis XIV. was much displeased with the abbé for procuring for him this mark of distinction. The abbé, mortified with his reception, retired to a religious seminary, and employed himself in writing a "Life of David," and a "Translation of the Psalms." Obtaining the introduction of father de la Chaise, he presented these to the king, who graciously accepted them, and the abbé again enjoyed the beams of court sunshine. The doors of the French Academy were opened to him; and his discourse on reception, in August, 1687, which was an eulogy of cardinal de Richelieu, was much admired. He was an useful member of that society, by the assistance he gave in its grammatical labours. He even drew up a kind of journal of all that passed at its assemblies, enlivened by little stories and anecdotes, which the academy did not chuse to publish, as being deficient in gravity. The abbé d'Olivet, however, printed it in his collection, entitled, *Opuscules sur la Langue Française, Paris, 1754*. In 1697 he was chosen dean of the cathedral of Bayeux, which was the highest preferment he obtained; for his early adventures, and the radical levity of his character, would not permit his advancement to a conspicuous dignity. After the life of David, he wrote that of Solomon, both of which were intended as allusive panegyrics on Lewis XIV. He then proceeded to the biography of the French kings Philip of Valois, John, Charles V. and Charles VI. A stroke of honest frankness that escaped him while engaged in the life of the last monarch, is mentioned to his credit. The duke of Burgundy asked him how he would manage to express the madness of Charles VI. "Sir," replied the abbé without hesitation, "I will say that he was mad." This was considered at

that time as a bold speech, and the abbé was not a little proud of it. These histories were written in the same natural lively style with his other works, and though not exact, they were agreeable and entertaining. By means of the same qualities, his "Life of St. Louis," written in three weeks, almost obliterated the correct, but languid and heavy one, composed by the pious M. de la Chaise, of the Port Royal. This work was followed by a translation of the celebrated "Imitation of Jesus Christ." The first edition was remarkable by a print of mad. de Maintenon on her knees before a crucifix, with the following verse from Psalm xlv. underneath: "Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty." The text was afterwards omitted. It must be confessed that the abbé de Choisy was at least as undisguised a flatterer as a narrator. The greatest of his works, and one scarcely to have been expected from him, was an "Ecclesiastical History." The writer asserts, that he was engaged in this work by Bossuet, which seems extraordinary, after that prelate had recommended the same to the learned and excellent Fleury, who had already published a part with great applause. But, according to Choisy, Bossuet did not desire from him a work of erudition, but one which might be read by people of the world, the half-learned, women, monks, and nuns, who cared little for controversy or chronological discussions, and only wanted leading facts. Accordingly, the abbé de Choisy, who had already preluded in a volume of "Histoires edifiantes," framed his Ecclesiastical History so as to comprise the most interesting facts of general history, and did not even disdain to enliven his narration by stories of royal gallantry. He brought down his performance in eleven quarto volumes to the end of Lewis XIVth's reign; and it is asserted, that when he came to the conclusion, he said with a smile, "Thanks to God! I have finished my history of the church; I will now go and set about studying it." The abbé, indeed, never affected that learning which he did not possess. This was the last work he published; for his "Memoirs of Lewis XIV." 2 vols. 12mo. which some reckon the most agreeable of his writings, did not appear till after his death. His style and manner were particularly suited to the composition of memoirs, yet he is charged with having been as much a romancer in the relation of what passed before his eyes, as in his paintings from the records of ancient history. In a

licentious work, entitled, "Memoirs of the Countess des Barres," printed in 1736, he is supposed to have described his own adventures in gallantry. The abbé de Choisy died in 1724, after completing his eightieth year. If he was not much esteemed, he was beloved; for his heart was good, and his manners gentle, easy, and insinuating. "Thank God," he says in his memoirs, "I have no enemies; and if I knew of any one who bore me ill-will, I would go immediately to him, and show him so many civilities, that I would make him my friend in spite of himself." Yet, to inspire true and solid friendship, a character of more energy and consistency than he possessed, is requisite. *D'Alembert Hist. des Membres de l'Acad. Fr. Nouv. Dict. Hist.—A.*

CHOMEL, PETER-JOHN-BAPTIST, a native of Paris, was physician in ordinary to the king, and died in 1740. He was a promoter of the study of botany, and took several journies for the purpose of collecting plants. He was also botanical lecturer in the king's garden. He wrote "Abrégé de l'Histoire des Plantes usuelles," *Par.* 1712; several times reprinted, the last published by his son, in 3 vols. 12mo. 1761. It is an account of the medicinal plants kept in the shops of France, arranged according to their qualities, with a catalogue of virtues and of synonyms. The author has added several things from his own experience. In the latest edition, and the supplement, some more uncommon plants are given from other writers. A "History of the Plants of Auvergne," by Chomel, is extant in Le Monnier, *Bibl. Hist. de la France. Haller Bibl. Botan. Nouv. Dict. Hist.—A.*

CHOPIN, RENE', a very eminent French lawyer, was born at Bailleul in Anjou, in 1537. He was long a distinguished pleader before the parliament of Paris, and at length retired to his closet, where he was consulted as an oracle of law. He composed many works in Latin and French, of which the second volume of his "Custom of Anjou" is reckoned the most valuable. The city of Angers granted him in return for it the honours and title of sheriff of their city. Others are, a treatise "De Dominio," for which he was ennobled by Henry III.; treatises "De sacra Politica Monastica," and "De Privilegiis Rusticorum;" the "Custom of Paris," &c. All his works have been collected in six volumes folio. His Latin style is very concise, but obscure and inflated. His attachment to the league caused him in 1594 to be sentenced to banishment, but the sentence was not put in execution. On the day

when Henry IV. entered Paris, his wife, through party rage, went mad. He is said commonly to have studied lying on the ground, with his books round him. He died under the operation for the stone in 1606. *Moreri. Nouv. Dict. Hist.—A.*

CHORIER, NICHOLAS, a lawyer and man of letters, was born at Vienne in Dauphiné, in 1609. In his youth he resided for some time at Paris, but after entering at the bar, he passed almost his whole life in exercising the profession of an advocate at the parliament of Grenoble, employing his leisure in the composition of historical and literary works. He died at Grenoble in 1692. His principal writings are; "La Philosophie de l'honnête Homme," 1648, 4to.; "Histoire générale de Dauphiné," 2 vols. fol. 1661, 1672; of this work the abbé Lenglet says, that Chorier is an author of little accuracy, and that the knowledge of a fact sufficed him to build a history upon it: "Histoire généalogique de la Maison de Sassenage," fol.; "Nobiliaire de Dauphiné," 4 vols. 12mo. 1697; "A Volume of Latin Poems," 12mo. 1680; "Histoire du Duc de Lesdiguières," 2 vols. 12mo. 1683; "La Jurisprudence de Guy Pape, &c." 4to. 1692. In the preceding works, Chorier appears as a grave scholar and industrious enquirer; but his character has suffered an indelible stain from the following publication; "Aloisii Sigæ Toletanæ Satyra Sotadica de Arcanis Amoris & Veneris." This most obscene piece, impudently published under the name of a learned lady, is said undoubtedly to be Chorier's, with the licentiousness of whose life it corresponds. He gave the first six dialogues to a bookseller of Grenoble to indemnify him for the loss he had sustained by the first volume of the History of Dauphiné, but they eventually proved his ruin. The seventh was printed at Geneva, and the whole afterwards appeared under the title of "Joannis Meursii Elegantiae Latini Sermonis." It is not worth while further to pursue the history of this work, which has been attributed to other writers, and is certainly much more discreditable to its author from its subject, than reputable from its Latinity. *Moreri.—A.*

CHOSROES I. or KHOSROU, king of Persia, celebrated throughout the east by the name of NUSHIRVAN, or the *Magnanimous*, was the third son of Cabades, or Cobad, by whose appointment he succeeded to the throne in 531, to the prejudice of his older brothers. The discontented nobles, however, formed a conspiracy for setting up his second brother's son,

Cabades the Younger; but it was discovered in time, and quashed, with the death of all who were engaged in it. Another act of severity which he thought necessary for the peace of his kingdom, was the execution of Mazdak, the head of a new sect, who preached a community of property and of women, and whose delusions had obtained great sway over the mind of Cabades. He next removed such governors of provinces as during his father's reign had made themselves obnoxious to the people; and for the better administration of justice he divided his dominions into four great visirships, those of Assyria, Media, Persia, and Bactriana. At his accession, Persia was involved in a war with the Roman empire under Justinian; but that emperor being desirous of a peace, Chosroes, after taking the field with a large army, accepted of a sum of money and other concessions as its price. This *perpetual peace*, as it was called, was however soon broken, through the mutual ambition of two mighty monarchs; and in 540 Chosroes invaded Syria, and first reduced Sura, a strong town on the Euphrates. Thence he marched without opposition to Antioch, which capital he stormed and nearly laid in ashes. At this place he received an embassy from Justinian, before which he lamented with tears the miseries he was forced to inflict in the prosecution of a just and necessary war; a species of cant which conquerors of all ages have not disdained to employ! After an unsuccessful attempt on Dara, he returned across the Euphrates laden with spoil, leaving his generals to contend with Belisarius, who had flown to the defence of the Roman empire. Chosroes then made an expedition into Colchos, at the extremity of the Euxine-sea, whither he had been invited by the Lazi, as their protector from the oppression of Justinian. He took the strong fortress of Petra, and having received the submission of king Gubazes and his people, he returned into Persia. Another incursion into the Roman territories, in which he besieged Edessa without effect, ended in a treaty, whereby those provinces were left in peace, and the war was transferred again to Colchos. In that country the Lazi had repented of their change of masters, and had recurred to the Romans for their deliverance. A long and tedious war ensued, attended with various fortune, which at length terminated in a peace, whereby each party retained what they then possessed, and Chosroes renounced his claim to the sovereignty of Colchos on the condition of an annual payment from the Romans. During these transactions

in the western parts of his empire, Chosroes and his son Hormouz, or Hormisdas, were also busily engaged in military operations on the eastern borders. The Euthalites were expelled from their usurpations on the Persian frontier; and the great khan of the Turks, who had burst like a torrent into the midst of Persia, was defeated by Hormouz, and obliged to retire with precipitation. Chosroes concluded his hostility with the khan, by a treaty and the marriage of his daughter. He moreover subdued the Hyrcanian rebels, conquered the provinces of Cabul and Zablestan on the Indus, and received ambassadors from the greatest potentates of the East, at his splendid palace of Madain, or Ctesiphon, one of the wonders of that part of the world. In the midst of his prosperity he had the mortification of seeing one of his sons in rebellion, by name Nushizad, the son of a christian captive. This prince's attachment to his mother's religion had caused his father, who dreaded religious disputes in his empire, to keep him in a mild confinement. From this the prince escaped, and drawing together an army, raised the standard of rebellion, but in an engagement with the general sent against him by his father, he lost his life.

Chosroes, after his successful expedition to India, marched to the opposite quarter of his wide dominions, and entered Arabia Felix, in which country he dispossessed many usurpers of their illegal power, restored the ancient lords, and used the people with such kindness that he obtained from them the title of *al Malek*, or the Just. Towards the close of Justinian's reign, Chosroes was attacked with a dangerous disease, from which he sought relief from the physicians of Constantinople, whose aid he borrowed of the emperor. This friendly intercourse, however, did not prevent the renewal of hostilities between the two empires soon after the accession of Justin, in which that emperor appears to have been the aggressor. Chosroes, then in a very advanced age, took the field, and reduced and sacked the principal cities of Mesopotamia and Syria. After a spirited resistance, he made himself master of the strong fortress of Dara, which he garrisoned. These losses caused the imperial court to solicit a truce, which Chosroes granted for three years. In the mean time Tiberius succeeded to the imperial throne, who employed the interval of pacification in improving the discipline and increasing the strength of his army. Chosroes, who could not be prevailed upon to make a lasting peace, entered Cappadocia at the expiration of the truce, and at Melitene en-

countered the Roman army. In the engagement, a Scythian chief penetrated to the Persian camp, pillaged the royal tent, and profaned the sacred fire; and notwithstanding Chosroes succeeded in an attack by night on one of the Roman camps, he thought it advisable to make a speedy retreat across the Euphrates. Being closely pursued, he with difficulty passed the river on an elephant, while several of his followers were drowned in attempting to accompany him. He then retired to Selucia, and the Roman general took up his winter quarters in the Persian provinces. The sense of this affront, joined with age and infirmity, put an end to the life of this powerful monarch at the return of spring A.D. 579, after he had reigned forty-eight years, and lived about eighty. His son Hormisdas was his successor.

Chosroes possessed many of those qualities which confer splendour on a despotic sovereign, and in some measure justify the high veneration with which his memory is to this day regarded in the East. His love of justice was proverbial, though it was a justice which did not exclude acts of cruelty and ingratitude towards those who incurred his suspicion or thwarted his will. He was a munificent encourager of the useful and ornamental arts, and paid great attention to the instruction of his subjects. He founded academies for literature and the sciences, and caused translations to be made into the Persian of the most celebrated writers of Greece and India. He himself obtained the reputation of proficiency in moral and philosophical studies; and a report of this kind which reached Greece obtained him a visit from seven sages who adhered to the religion and philosophy of antiquity. They were disappointed in their wild expectation of seeing the republic of Plato realised in the court of an eastern despot, and returned to their own country: but Chosroes deserved pure praise for the generosity with which he insisted, in a treaty with Justinian, upon their exemption from the penal laws enacted against the remaining professors of paganism. The oriental historians, who delight to dwell on the glories of the reign of Nushirvan, ascribe to him the completion of the great wall of Jagouge and Magouge, commencing at Derbent, and running, like the Chinese wall, from mountain to mountain, so as to secure the Persian frontiers from northern invaders. *Univ. Hist. Gibbon.*—A.

CHOSROES II. or KHOSROU PARVIZ, grandson of the preceding, was raised to the throne on the deposition of his father Hormouz or Hormisdas in 590. The deposed king did

not long survive; but whether he was put to death by the command of his son, or of Bindoes, who had been the chief author of his disgrace, is not certain. Meantime the great general Bahram was at the head of an army, and assumed the sovereign power. [See *BAHRAM GIUBIN.*] Chosroes met him near Nisibis, where the royal troops being partly defeated, and partly deserting to his competitor, he was obliged to seek safety in flight. With a small train he presented himself at the first frontier post in the Roman territory, where he was honourably received by the prefect. He was afterwards conducted to Hierapolis; and the emperor Maurice, being informed of the event which had thrown the great rival of his power into his hands, resolved to make a generous use of his superiority. Assembling a powerful army, he ordered his general Narses to cross the Tigris, and to use every effort for the restoration of Chosroes to his paternal throne. This proved a task of less difficulty than might have been expected. The Persians already repented their attachment to Bahram; and the severities by which he attempted to secure his usurpation only increased the discontents. As Chosroes advanced, the towns opened their gates, and he was joined by numbers of the nobility and people. A battle fought between the combined army of Persians and Romans, and that of the usurper, on the banks of the Zab, obliged Bahram to fly for refuge among the Turks, where he ended his life by poison. As the price of his restoration, Chosroes gave up to the Romans the important fortresses of Dara and Martyropolis, for which Maurice honoured him with the title of his adopted son. He had given some tokens of being well affected to the christian religion, and Sira, the best-beloved of his wives, was of that profession; but on his regaining the Persian tiara, he adhered firmly to the established religion of his country. His treatment of his subjects was calculated to inspire terror rather than affection. He severely punished all who had been concerned in Bahram's rebellion, notwithstanding later services; and secured his throne by the usual eastern method of exterminating all opposition. During the life of his benefactor, Maurice, Chosroes maintained peace and friendship with the Roman empire; but when that prince had been murdered by Phocas, Chosroes made use of the pretext of revenging his death, to invade, in 603, the imperial territories. During the reign of Phocas, the Persian arms reduced the fortified towns of Merdin, Dara, Amida, and Edessa, and overran Syria. After the ac-

cession of Heraclius, Chosroes, proceeding in a tide of success, took Cæsarea, the capital of Cappadocia, Damascus, and Jerusalem. To the ruin of this last city he was urged by the religious hatred of the Magi; and numbers of the Jews gladly joined him to retaliate the injuries they had received from their christian masters. Many of the monuments of superstitious veneration for the holy place were destroyed, the true cross was carried away, and 90,000 christians are said to have been massacred in Judæa.

In the campaign of 616, Chosroes penetrated into and subdued Egypt, pushed his conquests to the frontiers of Ethiopia, and fixed the western limits of his empire in the vicinity of Tripoli. In the following year he pressed the Constantinopolitan empire still closer, extended his arms to the Thracian Bosphorus, and the coasts of Pontus, and took the cities of Ancyra and Chalcedon. His power and greatness were now at their summit; and the description of the splendours of his favourite residence of Artemita or Dastagerd beyond the Tigris has exercised all the exaggerating faculties of oriental pens. The recorded numbers of his elephants, his camels, his horses and mules, his guards, and his concubines, with his subterraneous vaults in which were deposited his magazines of treasure and precious commodities, do not, perhaps, exceed the bounds of credibility; but the 40,000 silver columns that supported the roof, and the thousand globes of gold hung in the dome to imitate the planets and constellations, too much resemble the fictions of the Arabian Nights. It is no wonder that a mind, which appears to have been originally haughty and tyrannical, was unable to preserve moderation under such a state of prosperity. The emperor Heraclius in vain by suppliant messages endeavoured to avert his hostility and obtain peace for his almost ruined empire. To an embassy of this kind brought by officers of the highest distinction, and conducted by Sain the Persian general, Chosroes replied, "I will hearken to no terms from the Roman emperor, till he with all his subjects have renounced his crucified God, and embraced the worship of the sun, the great deity of the Persians:" and he inhumanely caused Sain to be flayed alive for his presumption, and imprisoned the ambassadors. He afterwards, however, consented to accept of a heavy and ignominious tribute as the price of peace, and Heraclius subscribed the imposed terms. But that emperor in the mean time was preparing to recover his losses by force of arms. The

latent qualities of a hero seemed to have been roused in him by distress. He conducted several campaigns with the greatest courage and skill; penetrated into the centre of the Persian dominions, and recalled the monarch from his conquests to the defence of all that was dearest to him. The palace of Dastagerd was pillaged and burnt; and the battle of Nineveh in 627 rendered Chosroes a trembling fugitive. Regardless of the sufferings of his subjects, his pride would not submit to ask of Heraclius that peace which he still might have obtained on reasonable conditions. At length, weakened both in body and mind, he resolved to resign his crown to his favourite son Merdaza. But his eldest son Siroes, joined by a faction of nobles, prevented this disposition by a previous seizure of the sovereignty. Chosroes was stopped in his flight, eighteen of his sons were massacred before his face, and he himself was thrown into a dungeon, where he expired on the fifth day, after suffering (as is asserted) every kind of barbarity at the command of his inhuman son. This event took place A.D. 628. It was the immediate prelude to the destruction of the house of Sassan, and the subjugation of Persia to the Arabian caliphs. *Univers. Hist. Gibbon.—A.*

CHOUET, JOHN-ROBERT, an eminent philosopher and magistrate of Geneva, was born in that city in 1642. He studied philosophy and dialectics with great reputation under professor Wiss of Geneva, and De Rudon at Nismes; and when he was only twenty-two years of age, learning that a chair was vacant at Saumur, he went thither, and by his talents for disputation alone, obtained the professorship against all the interest of his rivals. Such a victory would have concluded little in favour of his good sense or enlargement of mind, had he not employed it in substituting to the old Aristotelian philosophy, the system of Descartes, which he first introduced into the schools of Saumur and Geneva. At the death of professor Wiss, in 1669, his native city invited him to occupy the vacant chair, and he brought with him a crowd of students who had become greatly attached to him at Saumur. Among these was the celebrated Bayle, who speaks of him in his letters with great commendation. In 1672 he paid a visit to Paris, where he acquired the esteem of all the men of letters. He became rector of the Genevan academy in 1679, and was received into the council of Twenty-five in 1686. From this period he devoted himself to public employments, for which he proved himself as well qualified as for presiding in the schools.

He thoroughly studied the Genevan history, and introduced order and clearness into its archives. He was several times syndic, and distinguished himself in various important commissions to the cantons of Bern and Zurich, and in negotiations with the French and Sardinian ministers. He displayed his unabated attachment to literature by promoting the progress of learning and science in the academy, and by contributing to the better regulation and great augmentation of the public library. In the political disorders of the republic, he acted with the greatest prudence and impartiality, and by his firmness greatly assisted in restoring tranquillity. This estimable man died in 1731. His publications are, "A brief Introduction to Logic, in Latin," 8vo. 1672; "Theses Physicæ de varia Astrorum luce," 4to. 1674; "Memoire succinct sur la Reformation," 1694; "Reponses à des Questions de Milord Townshend sur Geneve ancienne, faites en 1696, & publiées en 1774;" "Diverses Recherches sur l'Histoire de Geneve, sur son Gouvernement & sa Constitution;" this remains in MS. in 3 vols. fol. *Moreri. Senebier Hist. Lit. de Geneve.*—A.

CHOUL, WILLIAM DU (Latin *Caulius*), a Lyonesse gentleman, bailly of the mountains of Dauphiné, was one of the first Frenchmen who applied to the study of the relics of antiquity. His paternal mansion favoured this taste. It was situated on the summit of the mountain Gourguillon, where the ground could not be dug without discovering Roman inscriptions, medals, urns, lamps, &c. Du Choul made a collection of these remains, and studied to decypher them. He perused the best authors, Greek and Latin, for this purpose, and took a journey to Italy for further improvement. The fruit of his researches appeared in a "Discourse on the Religion of the ancient Romans; illustrated by a great number of medals and figures;" fol.; of which work the first edition was published at Lyons in 1556, and a second in 1569. It was reprinted in 1580, 4to. with the addition of a "Discourse on the Castrametation and Military Discipline of the Romans, their Baths and Antiques, and Greek and Roman Exercitations." These works were much applauded by the learned, and were translated into Latin, Italian, and Spanish. The Latin edition was printed at Amsterdam in 1686, 4to. *Moreri.*—A.

CHRETIEN, FLORENT, a French poet and man of letters, was the son of a learned physician in the service of the duke of Vendôme, and was born at Orleans in 1541. He was brought up a protestant, and having made

great progress in literature, was appointed preceptor to Henry of Navarre, afterwards Henry IV. He wrote poems in the Greek, Latin, and French languages, by which he acquired great reputation. In the latter he composed, under the name of la Baronie, some very galling satires against Ronsard, with whom he had a quarrel; yet his temper is said to have been mild and friendly, an apology not seldom made for those who have indulged an acrimonious vein of writing. It is more in character that his mind was elevated above mean and servile complaisance, and incapable of uttering sentiments which he did not approve. He turned into Greek and Latin verse the Moral Quatrains of the president Pibrac; translated Oppian, the panegyric on Theodosius by Pacatus, and some plays of Aristophanes; and composed some tragedies, Greek epigrams, &c. He also published annotations on various classical authors; but an edition of Aristophanes printed at Geneva in 1608, under his name, is falsely ascribed to him. He died at the age of fifty-six, having first been reconciled to the catholic church. *Baillet. Moreri. Nouv. Dict. Hist.*—A.

CHRISTIERN (CHRISTIAN) I. king of Denmark, second son of Theodoric count of Oldenburg, on the death of Christopher III. without issue was elected to the throne of Denmark in 1448, and was the founder of the royal house of Oldenburg, still wearing the Danish crown. Eric, the deposed king of Sweden, was at this time besieged by his subjects at Wisby. He put the citadel in the hands of the Danes, and was himself afterwards conveyed to a place of safety by their fleet. Christiern was in hopes that the union of the crowns of Denmark, Norway, and Sweden, according to the treaty of Calmar, might be renewed in his person; but the throne of Sweden was occupied by Charles Canutson, who also invaded Norway, and was crowned king of that country at Drontheim. Christiern then endeavoured, by harassing the coasts of Sweden with his fleet, and making occasional descents, to render the people disgusted with the government of Charles, and effect a revolution in his own favour. A long series of hostilities ensued, with various success, and to the mutual destruction of the people of both countries, till by the intrigues of the archbishop of Upsal, Charles was deposed in 1458, and Christiern elected king of Sweden and Norway in his stead. About the same time the duchy of Sleswick reverted to the crown of Denmark, and Christiern obtained possession of the counties of Holstein and Stormar. In process of time, the Swedes

grew discontented with the government of Christiern, who neglected to visit them, and had applied the public money in the purchase of Holstein and Stormar. To put an end to their machinations against him, Christiern suddenly went to Stockholm, seized the archbishop of Upsal whom he suspected, and sent him prisoner into Denmark. This action was so resented by the archbishop's nephew and the other clergy, that an open revolt ensued, in which the deposed king Charles was restored. He did not, however, retain his power more than a year, when he was obliged again to abdicate; but this was no advantage to Christiern, who could not again obtain a footing in Sweden. Resigning at length all ambitious projects, he attended to the domestic concerns of his own kingdom, and distinguished himself by many charitable endowments and liberal donations to the clergy. In 1473 he made a pilgrimage to Rome, where he was received with extraordinary honours. By the way he visited the emperor Frederic III., from whom he obtained the right of uniting Dithmarsh with Holstein, and of raising them to the rank of a duchy. On his return he founded the university of Copenhagen. He died in the year 1481, and was succeeded by his son John, whom he had already associated with him in his throne. *Moreri. Mod. Univers. Hist.—A.*

CHRISTIERN II. king of Denmark, a prince whose perfidy and cruelty have stamped him with the epithet of *the Nero of the North*, was born in 1481, and succeeded his father John in 1513. Foreseeing the difficulties he should meet with in obtaining the crown of Sweden, he resolved to strengthen himself by an alliance with the house of Austria, and accordingly married Isabella sister to the emperor Charles V. One of the first instances he gave of his tyrannical disposition was with respect to Torbern Oxy, a young nobleman, whom he suspected of an intrigue with his mistress, Columbule. He caused him to be tried for this supposed offence before the senate; and on his acquittal, obliged by menaces an assembly of peasants to find him guilty, and executed him. In 1517 Lutheranism began to find its way into Denmark, and it was favoured by Christiern, who had been disgusted with the avarice of the pope's legate, and cast a longing eye upon the church-lands. The clergy, however, took occasion from the discontents already prevailing against him, to raise a dangerous spirit of resistance, and the pope fulminated a bull against all the promoters of reformation, including the king's particular friends. By the mediation of

the house of Austria, a reconciliation was at length effected with the holy see; and Christiern even obtained a commission to treat as rebels the administrator of Sweden and his adherents, who were equally obnoxious to the pope and clergy. His domestic government became more and more oppressive, chiefly through the extortions contrived by Sigebrette, the mother of Columbule, to whom Christiern gave all his confidence. At length, in 1519, he was enabled to renew the war before commenced with Sweden; and his general Crumper gave a complete defeat in West Gothland to the administrator, who died of wounds received in the battle; and penetrated into the heart of the kingdom. The traitorous archbishop of Upsal then openly declared for Christiern; and in 1520, after reducing Stockholm, he was solemnly recognised king of Sweden. He fixed his coronation for the November following, and returned to Denmark. Here, conscious of the little hold he had upon the affections of the Swedish nation, he planned, in concert with two of his prelates, one of the most sanguinary and treacherous projects recorded in history. Passing over to Sweden for its execution, he convoked the assembly of the states, and was publicly crowned at Stockholm. After this ceremonial, he invited the body of Swedish nobility to a splendid entertainment in the citadel, and received them with the utmost affability. But while the whole nation was dissolved in festivity, he caused his soldiers to arrest the administrator's widow, the senate, and the principal nobility, and after accusing them of various state crimes, he instituted a prosecution of them by Danish commissioners. This process, however, being too slow for his bloody impatience, a summary condemnation was pronounced, and they were led to instant execution. Above threescore noblemen and senators of the first rank, lay and ecclesiastical, were in one day hanged on gibbets as felons and traitors; and the horrid scene was concluded by letting loose the soldiery to butcher the surrounding spectators and the burghers of the city. Such was Christiern's savage barbarity, that causing the administrator's body to be dug up, he is said to have torn it with his teeth and nails like a wild beast. He spared the life of his widow only on condition of perpetual imprisonment; and he condemned to the same fate the widows of his other victims. His progress on his return to Denmark was marked with blood, and he seemed resolved to leave behind him no memorials but those of his cruelty.

It was impossible for a nation to be so far

sunk in apathy as long to endure so detestable a tyranny; yet the impression of Christiern's power for a considerable time impeded the exertions of the noble deliverer Gustavus Erickson. At length, at the head of his faithful Dalecarlians, he burst like a torrent upon the Danish troops who held Sweden in subjection, and restored the independence of his country. Christiern indulged his revenge by the murder of the mother and sister of Gustavus, and by an order to his commanders to put to the sword all the Swedes within the reach of their jurisdictions; which barbarity Gustavus retaliated by the extermination of all the Danes who fell into his hands.

Meantime the king's tyrannical proceedings in Denmark rendered him almost as much the object of popular odium there, as in Sweden. The Jutlanders were driven to open revolt, and solemnly deposed him; and though he was still master of Copenhagen, the islands, and the kingdom of Norway, yet not knowing whom to trust, he abdicated his throne, and took refuge in Germany. He proceeded to Flanders, where he unceasingly, but in vain, urged his brother-in-law the emperor to assist him to recover his dominions. In 1531 he succeeded in prevailing upon Margaret of Austria to fit out a fleet for that purpose. By its means he was landed in Norway, where, and in Sweden, he was joined by many malcontents, especially catholics. He laid siege to Aggerhus, where he received intelligence of the total destruction of the Flemish fleet before Bahus. On an attempt to force a retreat through Sweden, he was invested in a small town, and obliged to deliver himself up a prisoner. His uncle and successor, Frederic, confined him closely in the castle of Sunderberg as long as he lived. After the death of that king, in 1533, the regency of Lubeck demanded Christiern's liberation, and in fact projected his restoration, towards which they made considerable progress; but their designs were at length defeated by the arms of Christiern III. He remained in confinement, till, in 1546, he made a solemn renunciation for himself and his heirs of all claim to the crowns of Denmark and Norway, and the duchies of Sleswick, Holstein, and Stormar, and promised never to go out of the fortress of Callemburg without the king's consent, and never to hold conference with a stranger but in presence of the governor. On these conditions he was allowed the privilege of hunting and fishing within the jurisdiction of Callemburg, and received a handsome appointment, and other advantages stipulated for him in a treaty con-

cluded between the king of Denmark and the emperor, at Spire. In this retreat, Christiern, with a tranquillity that his past crimes seem little to have merited, reached his seventy-eighth year, dying in 1559. Of his children by Isabella, two daughters only lived to mature age; one, electress Palatine; the other, duchess first of Milan, then of Lorraine. *Moreri. Mod. Univers. Dict.*—A.

CHRISTIERN III. king of Denmark, son of Frederic I. was duke and governor of Sleswick and Holstein at his father's decease in 1533. Three factions then divided the nation: one, comprising most of the nobility, favoured this Christiern; another, composed of the Romish bishops and clergy, who were averse to Christiern on account of his open profession of Lutheranism, was desirous of electing his younger brother John; and a third, but small party, wished to restore Christiern II. The clergy had influence enough to cause the election to be deferred till the following year, and in the mean time each party exerted itself to promote its own designs. The regency of Lubeck, which had formed extensive schemes of ambition both against Sweden and Denmark, sent a body of troops into the latter country which seized upon Copenhagen; and many other places; whilst duke Christiern blocked up the city of Lubeck itself. The distracted condition of the country induced the states of Jutland no longer to defer the election, and their choice fell upon duke Christiern, in which the states of Fionia concurred. He had, however, his way to fight to his throne, and several years passed before he became peaceful sovereign of his dominions. It was fortunate for him that Gustavus Vasa, then king of Sweden, and himself, had a community of interests, both having to contend against the republic of Lubeck, and the popish ecclesiastics. Gustavus marched an army into Schonen and Halland, whence he drove out the Lubeckers; and he favoured Christiern's siege of Copenhagen, which capital, however, did not surrender to him till 1536. He then began to put in execution a plan concerted between him and Gustavus for reducing the temporal power of the church, and fully establishing the reformation. In effecting this, he employed such strong measures, and made so free with all the church property, that Luther wrote a letter of exhortation to him; indeed, the reformed clergy in all the northern countries had reason to complain, that between the crown and nobility, the church was stripped so bare, as not only to be deprived of its luxury, but of its decent sup-

port. The humiliation of the clerical order in Denmark, left nothing between the nobility, and the burghers and peasantry, and gave such a scope to aristocratical pride and oppression, as was eventually the cause of the change which the constitution afterwards underwent from a limited to an absolute monarchy. Notwithstanding the causes of friendship between Gustavus and Christiern, various disputes and matters of complaint arose between the two nations, which nothing but the prudence of the two kings prevented from producing a rupture. As a defence against the ambition of the emperor Charles V., Christiern strengthened himself by an alliance with France. A kind of piratical war, between his subjects and the Flemings, was terminated by a peace, in which the latter were allowed a free passage through the Sound. In order to make a provision for his brothers, John and Adolphus, Christiern disunited Sleswick and Holstein from the crown, an act apparently inconsistent with good policy, though no bad effects were felt from it during a long course of years. The latter part of his reign was spent in that tranquil repose which he had purchased for himself and his people by his early exertions, and the firmness and moderation of his character. He died on January 1, 1558, leaving his crown to his son Frederic, who had been some years before elected to the succession. Christiern III. was a lover of letters, and of learned men, and founded a valuable library at Copenhagen. *Moreri. Mod. Univers. Hist.—A.*

CHRISTIERN IV. king of Denmark, succeeded in his 12th year to his father, Frederic II. who died in 1588. The regency paid a very laudable attention to his education, which, aided by good natural abilities, rendered him one of the most accomplished young princes of his time. In 1596 he married the daughter of the elector of Brandenburg; and during several years his country continued in that state of tranquillity in which his father left it. But those seeds of violence and warlike ambition in his temper, which were to produce so much calamity to his subjects, broke forth in 1611, in a war with Charles IX. king of Sweden, the principal pretext for which was a contested right to the barren soil of Lapland. The war was conducted with such animosity, that Charles, who had sustained several mortifying losses, sent a challenge to single combat, expressed in very opprobrious terms, to the Danish king, which the latter had self-command enough to refuse with contempt. Charles's successor, the great Gustavus Adolphus, soon

changed the state of affairs; and in 1613 peace was concluded between the two kingdoms upon terms of equality. Christiern for several subsequent years was contented with making his country flourish by the arts of peace; but in 1621 he was induced to join the league formed between England, Holland, Sweden, and many of the protestant princes in Germany, for the relief of the elector palatine, whose dominions were invaded by the emperor. As negotiations proved ineffectual, it was resolved to have recourse to arms; and Christiern accepted the splendid but dangerous post of head and captain-general of the league, in 1623. In the military operations which ensued, he displayed both courage and talents, and for some campaigns successes were nearly balanced; but in 1626 he sustained a complete defeat from the celebrated count Tilly, in which, after losing almost all his infantry, he made a very difficult retreat with his cavalry. He was pursued into Holstein, which duchy, now become the theatre of war, was over-run by the combined troops of Tilly and Wallenstein, and miserably harassed. Christiern was again defeated; and the affairs of Denmark were reduced to such a state, that he was obliged very reluctantly to agree to humiliating conditions of peace in 1629. His mind henceforth seems to have become more irritable. He could scarcely be prevented from renewing the war in Holstein, the duke of which had taken part against him. He quarrelled with the Hamburgers on account of some duties he imposed on ships entering the Elbe; and he regarded with envy and jealousy the heroic Gustavus, who had succeeded him as head of the protestant league, and whose extraordinary actions filled Europe with his renown. It was not, however, till some years after the death of Gustavus, that open hostilities broke out between Denmark and Sweden. Christiern is said to have formed the extravagant project, in conjunction with the court of Spain and the duke of Holstein, of conquering Sweden. As this was not publicly known, Europe was surprised at the sudden irruption of the Swedish forces under Torstenson into Denmark, in 1641. Their conquests were at first rapid, but were somewhat checked by the activity and vigilance of the king. In order to draw off the Swedish troops, he made an expedition against Gottenburgh, and though he did not succeed in his attempt upon that town, his end was in some measure answered. But a defeat he afterwards met with at sea, in which his fleet was almost totally destroyed, brought him to the brink of

ruin; and he was at length content to accept the French ambassador's mediation for a peace. By this treaty he resigned to Sweden the isle of Gothland, with other islands of the Baltic, and allowed that crown the possession of the province of Halland for thirty years, as security for all the other conditions. Christiern did not long survive. He died in 1648, aged seventy-one, leaving the character of a prince of great vigour of mind and body, extensive capacity, but a prey to violent passions, which seemed to gain strength with increasing years. He was much addicted to women, and left several children by his mistresses. His only legitimate son Frederic succeeded him. An elder son, Christiern, who had been associated with him in the throne, died the year before his father. *Moreri. Mod. Univ. Hist.—A.*

CHRISTIERN V. king of Denmark (by some called the VI.), son of Frederic III. was born in 1646, married a daughter of the landgrave of Hesse, while prince, and succeeded his father in 1670. He found the kingdom involved in various domestic difficulties and foreign disputes, whence he employed the first years of his reign in putting his revenue into order, restoring discipline among his troops, and strengthening his fortifications. The increasing power of Sweden was chiefly the object of his apprehensions; and his first foreign operation was to disable the duke of Holstein-Gottorp from affording to that crown the aid he was bound to do in virtue of his close alliance with it. Christiern obtained possession of the duke's person by a stratagem, and obliged him to receive a Danish garrison in his principal fortress, and make a treaty with him. The next year, 1675, Christiern openly joined the league against Sweden between the German princes, the emperor, and the Dutch, and declared war. For a course of years hostilities continued by land and sea, between the Danes and their allies, and the Swedes, in which Christiern displayed great activity and enterprise, and towards the beginning was generally successful. His fleet, in conjunction with the Dutch under Tromp, completely defeated that of the Swedes. The king himself made a descent upon the province of Schonen, and took Helsingburg and Landskron. He afterwards invested the important fortress of Malmoe, for the saving of which the Swedes fought the bloody battle of Lunden, where both sides claimed the victory; but the Swedes succeeded in relieving the place. Christiern laid siege to it a second time, but was repulsed with loss. From that time the tide of victory seemed to turn against

him. He was defeated by the king of Sweden, Charles XI. in person, near Landskron, in 1677, and he lost the isle of Rugen, and the town of Christianstadt. Rugen was afterwards recovered; but by the defection of his allies he was obliged, in 1679, to conclude a peace at Nimeguen with Sweden, and France her ally, which frustrated all his views of recovering from the Swedes the places formerly belonging to Denmark, which had been the principal object of the war. From this time, though the affairs of Denmark were in various instances embroiled with those of foreign powers, and acts of hostility were on the point of taking place, yet the prudence and spirit of Christiern enabled him honourably to settle the disputes that occurred, by way of negotiation. His attempts to gain possession of the commercial city of Hamburg were the least to his credit, and ended in procuring a powerful guarantee from the neighbouring princes for its protection. Christiern died in 1699, at the age of fifty-four, when his subjects were enjoying the fruits of his mature wisdom and reputation, and the respect he had established for his character throughout Europe. *Moreri. Mod. Univers. Hist.—A.*

CHRISTINA, queen of Sweden, only child of the great Gustavus Adolphus, was born in 1626, and succeeded to his throne at his death in 1632. Her minority passed in that long state of warfare in which her country was involved with the German empire, in consequence of the invasion of Gustavus, as supporter of the protestant league. It was conducted with various fortune, but, upon the whole, with reputation, by the able men, in civil and military stations, whom that king left behind him; and the young queen, even when advancing to maturity, cannot be supposed to have exerted much personal influence over public affairs. She was, however, by no means one of the ordinary tribe of hereditary sovereigns, but possessed qualities which have rendered her, independently of her crown, an object of interesting speculation. Her education was conducted upon a liberal plan, and at a very early age she was capable of reading the Greek historians in their own language. As she grew up, the love of letters became her ruling passion. She is charged, indeed, with having indulged it through vanity; but as it really influenced the fortune and conduct of her whole life, it ought to be regarded as a true passion, though vanity frequently directed it. Her talents were naturally good; her disposition was frank and lively; and the sentiments she imbibed from books and

learned conversation, gave her an enlargement and elevation of mind, which often broke through the levity and caprice of her character.

In 1648, the peace of Westphalia restored tranquillity to Sweden upon terms sufficiently honourable and advantageous to a nation which had attained a military reputation equal or superior to that of any other European state. The marriage of Christina was now the object which her people had most at heart, and they recommended to her Charles Gustavus, count palatine, her cousin, who had already been appointed generalissimo. But Christina had an insuperable aversion to the marriage state; and in reply to the remonstrances which were made her on the occasion, she said, "that there were certain duties required by the nuptial ceremony with which she could not persuade herself to comply." These words were variously interpreted; but it seems most probable that her spirit would not suffer her to submit to any thing that she thought an humiliation; in which light she regarded the conjugal connection, with respect to the female sex. In fact, neither the dress, conversation, occupations, nor amusements, of her own sex were ever agreeable to her; and she seemed desirous by her manners to renounce the determination of nature in this particular. She has said of herself, however, that the ardour of her temperament inclined her to love, but that she never yielded to its sway. In order effectually to prevent a renewal of matrimonial applications to her, she solemnly appointed Charles Gustavus her successor; but in the mean time she gave him no participation in the rights of the crown, of which she had always a high idea. At the conclusion of this business, in 1650, she was crowned with great splendor. Yet already she had begun to entertain a philosophical contempt for pomp and parade, and a disgust for affairs of state. No part of her sovereign power seemed to interest her but that of acting as the patron of the learned throughout Europe, and the encourager of the fine arts. She invited to her court men of the first reputation in various studies. Grotius, who had before been employed by chancellor Oxenstiern, was confirmed by her in his post of ambassador to France. Descartes, after much solicitation, visited Sweden, where the rigour of the climate soon overpowered his feeble frame. Saumaise, Bochart, Huet, Vossius, Meibom, and other eminent names in literature, decorated her court. It is true, most of them were little more than mere decorations, for her choice

had been directed rather by general fame, than by her own taste for their several excellencies; and the abbé Bourdelot, her physician, an intriguing Frenchman, who dextrously flattered her vanity, had more influence over her than any of them. Their jarrings, and her mode of living with them, were matter rather of ridicule than edification; and she certainly has added no great credit to the characters either of a learned lady, or a royal patroness of learning. She obtained, indeed, much panegyric from mercenary pens; but her inattention to her duties as sovereign, and the money as well as time she lavished on her tastes, disgusted her subjects. She was a great purchaser of books, manuscripts, medals, paintings, relics of antiquity, and other curiosities; and by her profusions, and indiscreet grants of the crown lands, she soon brought the scanty finances of her country into disorder.

Christina had not long exercised the sovereignty, before she entertained thoughts of resigning it. When she first made known her inclinations, great efforts were made to divert her from putting them in execution; for though discontents prevailed against her government, yet her people could not forget that she was daughter of their favourite hero. A solemn deputation of the first members of the state waited upon her, and Oxenstiern made so pathetic a speech on the occasion, that it drew tears from the whole assembly, and from the queen herself, who was for the time persuaded to renounce her project. Still, however, it dwelt upon her mind; and her own disgusts, and those of her subjects, augmenting, after a delay of two or three years, she resolved to carry it into effect. This remarkable act took place in 1654, when this absolute queen, then only in her twenty-eighth year, abdicated her crown, for no other apparent reason than that she might live a life of freedom, and indulge unrestrained in the pursuits to which she was irrevocably addicted. That the reputation of performing an extraordinary action was a further motive, may fairly be supposed of one of her character. It has been variously estimated by different writers; but if, on the one hand, it does not deserve that praise of magnanimity which some have lavished upon it, on the other, her desertion of a post for which she felt an unfitness, and in which she had provided an able successor, does not seem so censurable as it has been represented. Another act which accompanied it, that of renouncing the lutheran, and embracing the Roman-catholic religion, was also the subject of much

discussion. The indifference Christina had always shown for modes of religion, and a dissuasive letter she had written a year before to a prince of Hesse, against his intention of turning Roman-catholic, joined to her subsequent conduct, which was on many occasions far from devotional, seem to prove that her conversion was not the result of conviction, but was preparatory to her residence in those countries of Europe, which for other reasons were most agreeable to her. The austere manners and narrow acquisitions of the Swedish clergy were not likely to have attached her to their opinions; and they certainly were little able to vie in her estimation with the splendid and courtly dignitaries of the Romish church. There was little substantial reason, then, either for the triumph of the papists, or the mortification of the protestants, on this event. The decision of Christina between two religions could not be a matter of real consequence. It was at Inspruck that she made her abjuration (for she had escaped from Sweden as soon as possible after her abdication of the crown), and she proceeded thence to Rome, where she meant to fix her abode. Here she amused herself with the conversation of learned men, and the works of art by the first masters, with which that capital abounded. Some disgust which she received, however, caused her in 1656 to take the resolution of visiting France. She was received in that country with all the curiosity inspired by an extraordinary character; but the ladies were somewhat shocked with her masculine appearance and demeanor, and the unguarded freedom of her conversation. The only French woman whom she honoured with particular notice was the celebrated courtesan, Ninon l'Enclos. She was treated with respect by the young king, Lewis XIV. though a consciousness of his own defects of education kept him silent in the company of a lady of so much erudition. The learned men of Paris paid their court to her, and abundance of verses were written in her praise; but the person of this class whom she most distinguished was Menage, and she appointed him to an office seldom conferred upon a man of letters, that of her master of the ceremonies. So well was she pleased with France, that after a short absence she visited it again, as was surmised, with some political views. She had apartments at Fontainebleau, where she committed an action which has indelibly stained her memory. This was the murder (for so it might justly be called) of an Italian named Monaldeschi, her titular master

of the horse, who had betrayed some secret, either political or amorous, with which he was entrusted. She caused this unhappy man to be stabbed, almost in her presence, by two of her domestics. The French court was justly offended with this atrocious deed, which, besides its barbarity, was an encroachment on the authority of the country in which Christina was only a guest and a private person. It met with vindicators, however, among the jurists, and even the great Leibnitz was not ashamed to be of the number. "Such apologists (Voltaire remarks) well deserve such masters." Though no public notice was taken of this affair in France, yet, sensible that it was looked upon with horror, Christina wished to change the scene, and pay a visit to England. Cromwell had shewn her great respect when she was on the throne, and had sent one of the ablest of his negociators, Whitelock, to treat with her. Their pictures had been interchanged, and that of Cromwell's had been accompanied with some very elegant and flattering Latin verses written either by Milton or Marvel. Yet he gave so little encouragement to her present intention of visiting him, that she dropt her design. In 1658 she returned to Rome, and resumed her amusements in the arts and sciences; among the objects of which she was particularly attached to medals, statues, and chymical experiments. Her deranged finances were put in order by her very particular friend and confident, the cardinal Azzolini. The levity and inconstancy of her character were displayed by quarreling with the pope (Alexander VII.), by receiving his public benediction in order to appease him, and even giving some indications of a design to enter a convent. So little, however, had she fixed her plan of life, that on the death of Charles Gustavus in 1660, she took a journey to Sweden, as was supposed, for the purpose of making an attempt to recover her crown. She found, however, her ancient subjects, particularly the orders of clergy and peasants, much indisposed against her and her new religion. They refused to confirm her revenues, caused her chapel to be pulled down, and banished her Italian chaplains. To preserve her appointments, she was obliged to submit to a second renunciation of the throne, after which she returned to Rome. Her restless spirit induced her to interest herself warmly for the protection of Candia, then besieged by the Turks, and she endeavoured, but in vain, to procure supplies of men and money for the Venetians. Further differences with the pope made her resolve, in

1662, once more to return to Sweden; but the conditions annexed by the senate to her residence there were so mortifying, that she proceeded no farther than Hamburgh. On this journey, having, in the cabinet of an antiquary, met with a medal struck on her abdication, she threw it aside with manifest displeasure. She returned to Rome, and cultivated a correspondence with the learned men there, and in other parts of Europe, which was her chief solace under the neglect of persons in power. At the peace of Nimeguen she sent a young plenipotentiary to take care of her interests, who with difficulty procured remittances of her arrears. She could not, however, be induced to consent to receive her debt through the medium of France, against the court of which she had conceived an aversion. In 1679 she warmly took the part of Molinos, the founder of the sect of quietists, who was persecuted by the king of France; and on the revocation of the edict of Nantes in 1685, she wrote a letter to the chevalier de Terlon, the French ambassador in Sweden, in which she animadverted with great freedom and good sense on the project of making converts by dragooning, and the policy of banishing good and useful subjects on account of differences in religion. Bayle, who got possession of this letter, published it, with some remarks tending to throw suspicion on the reality of her conversion. She was violently offended at this liberty, and entered into an altercation with the philosopher, which was at last amicably terminated. (See BAYLE.) The prince of Condé, who had always been the object of her peculiar esteem and admiration, dying in 1686, she wrote to mademoiselle de Scudery in order to engage her to write his eulogy. In this letter she expresses herself with great tranquillity on the prospect of her own approaching death. This event took place at Rome in 1689, in her sixty-third year, and the last scene passed with true philosophical composure. She directed that no other epitaph should be engraved on her tomb than "D. O. M. Vixit Christina, Ann. lxxiii." Even the modesty of this inscription was ascribed to vanity, in one who had shewn herself during life so much under its dominion. She left behind her many letters, a "Collection of miscellaneous Thoughts or Maxims," and "Reflections on the Life and Actions of Alexander the Great," a favourite hero, to whom she was fond of being compared, though it is not obvious where the similitude lay. Her life has been written by several persons, particularly, with tedious minuteness, by Archenholtz, librarian to the

landgrave of Hesse-cassel. But a sovereign and a woman, who renounced the duties of her station and the decorums of her sex, to take an inferior place among wits and scholars, has a right to command little more notice than that of temporary curiosity, or philosophical reflection. *Mod. Univers. Hist. D'Alembert, Mém. de Christine. Voltaire Siècle de Louis XIV. Nouv. Dict. Hist.—A.*

CHRISTOPHORSON, JOHN, a learned English prelate, was a native of Lancashire, and studied at Cambridge, where he became master of Trinity-college. He was afterwards raised to the deanry of Norwich, but his attachment to the Roman-catholic religion obliged him to be a fugitive in the reigns of Henry VIII. and Edward VI. He returned to England in the reign of Mary, and was made bishop of Chichester, in 1557, in which see he died the next year. He was a man of study and industry, and translated from the Greek, Philo, and the ecclesiastical historians, Eusebius, Sozomen, and Evagrius. These versions, however, have not done much credit to his scholarship. The style is barbarous and prolix, and the sense of the authors is often obscured or perverted by glosses. He was ignorant of true criticism, and unacquainted with Roman antiquities, whence he errs in most of the names of civil and military employments. His translations, however, must have been in some credit, since it is said that Baronius and other writers, by taking them for their guide, have fallen into mistakes. *Moreri.—A.*

CHRYSIPPUS, a stoic philosopher of great eminence, was born at Solis in Cilicia, about 280 or 290 B.C. His father, Apollonius, was a citizen of Tarsus. Having spent his paternal fortune, he devoted himself to philosophy at Athens, where he became a disciple of Cleanthes, the successor of Zeno. The subtlety of his genius, however, caused him in several points to deviate from the doctrines of his predecessors in the stoic school. He was indefatigably industrious, and wrote a vast number of treatises, many of them relating to the dialectic art. He had a peculiar talent for disputation; and was accustomed to say to his preceptor, "Give me doctrines, and I will find arguments;" a boast that sufficiently exposes the futility of the mode of reasoning he practised. Such was his self-confidence, that being once asked by a person, whom he would recommend as a preceptor for his son, he replied, "Myself; for if I thought any philosopher my superior, I would become his pupil." Regarding the philosophical character as the most

exalted among mankind, he would never pay court to princes or persons of rank by dedicating his writings to them. He supported his tenets with so much vehemence and arrogance, that he made many enemies in other schools. Nor were even his stoical friends satisfied with him; for it was so much his practice to take opposite sides of a question, that he frequently raised objections which he could not solidly answer, and furnished his antagonists with weapons against himself. Carneades, his principal opponent, often availed himself of this circumstance; and most of the examples of inconsistent opinions produced by Plutarch in his tract on Stoic Contradictions, are supposed to be taken from the works of Chrysippus. He took great pains to find an answer to the sophism called *Sorites*, or *the heap*, to which Persius the satirist alludes, in the line,

Inventus, Chrysippe, tui finitor acervi. Sat. ult.

but as he did not employ the solution of common sense, his success was disputable. He has been accused of maintaining some doctrines of the most licentious kind, and shocking to the common moral feelings; but this was probably only as a supporter of paradoxes, for no imputation has been thrown upon his own moral conduct, and his way of life seems to have been philosophically frugal and temperate. He also is said to have abused the philosophical freedom of speech, by using very obscene language in his explanation of the allegorical loves of Jupiter and Juno. The charge which has been made against him of subverting religion by holding the mortality of the gods, appears to have arisen from inattention to the theological system of the stoic school, according to which, the inferior deities, which are portions of that divine fire by which all nature is animated, will, in the general conflagration of the universe, return to the source whence they were derived, till a general renovation takes place. From the following passage in Cicero (*De Nat. Deorum* l. 1.), Chrysippus appears to have been, indeed, sufficiently obscure in his theology, but as orthodox as his stoical brethren. "Chrysippus, who is esteemed the subtlest interpreter of the stoical dreams (*Stoicorum somniorum vafferimus interpres*), has assembled a vast multitude of unknown gods; indeed so unknown, that the human mind, though it appear capable of conceiving of any thing, is unable even to frame a conjecture of their nature. He says that the divine energy is placed in reason, and in the soul or mind of the universe; and he asserts that the world itself is God, and the universal diffusion of his mind; as also the principle of

that which consists in mind and reason, and the common nature of things, containing the whole and every part; likewise the fatal force and necessity of things future. Sometimes he calls him fire, and the ether which I mentioned above; sometimes, the fluid or flux parts of nature, as water, earth, and air, the sun, moon, stars, and the universe in which all these are contained, and even those men who have obtained immortality." Chrysippus engaged deeply in those disputes concerning moral and physical evil, fate, free-will, and possibility, which have at all times so much perplexed metaphysicians; and, as may be supposed from his character, with more subtlety than clearness. He wrote books on a great variety of subjects, among which were treatises of grammar, of divination, and precepts for the education of children. His language is said to have been careless and inaccurate. Some idle tales are told concerning his death, which happened at an advanced age, in the 143d olympiad. He was made a freeman of Athens, and a statue was erected to his memory in the Ceramicus by Ptolemy. *Bayle. Brucker.—A.*

CHRYSOLOGAS, MANUEL, a learned Greek, the first public professor of his language in modern Italy, was born at Constantinople of a noble and ancient family about the middle of the 14th century. It is probable that he taught school in that city, since Guarino of Verona was certainly his disciple there. The year in which he first came into Italy is uncertain; but it is probable, that on occasion of the siege of Constantinople by the Turks in 1393, the emperor Manuel Paleologus sent him to Venice in order to implore succour from the christian princes, and that he then remained some time in Italy, and returned with the pecuniary aid he had collected. It was probably in 1396 that the city of Florence sent him an invitation to open there a public school for the Greek language at the annual stipend of 100 florins. With this he complied, and arrived at that city either in the close of that, or the beginning of the succeeding year. He taught with great assiduity and applause for three years, at the end of which period, in 1400, the emperor Manuel himself coming to Milan, Chrysologas left his situation at Florence, and went to that city, where for some time he taught Greek. It is also asserted that he was a professor in Pavia, but this does not seem well ascertained. About this time he travelled into various parts in the emperor Manuel's service, and among other places visited London.

Hody dates this visit in 1401, when it appears that the emperor himself, with some learned Greeks in his train, was in England; but Tiraboschi rather refers it to 1405 or 1406. After this period he went to Rome on an invitation from pope Gregory XII. and opened school there. He was also employed in various embassies; and in 1413 he accompanied two cardinal legates to the court of the emperor Sigismond, in order to determine the place for holding a general council. This was fixed for Constance; and Chrysoloras was sent thither, either by the emperor Manuel, or by the pope, and died in his mission in the year 1414, or 1415. He was buried in the Dominican church of that city, and was honoured with an epitaph by Guarino, and with tributes of praise from others of his scholars, among the more illustrious of whom were Leonardo Bruin, Poggio, Vergerio, and Manetti. A funeral oration was pronounced for him in Venice by Andrea Guiliano. Chrysoloras wrote a "Greek Grammar," in the Greek language, which was so much esteemed, that above a century afterwards it was used and explained by Reuchlin and Erasmus. He also published a "Parallel between ancient and modern Rome," addressed to John, son of the emperor Manuel. Other pieces of his are in MS. among which is a treatise on the procession of the Holy Spirit, which shews him to have adopted the opinions of the Latin church.

He had a nephew and disciple, JOHN CHRYSOLORAS, who was his co-adjutor in reviving Greek learning in Italy. John lived chiefly in Constantinople, and died about 1425. *Hodius de Græc. illustr. Tiraboschi.—A.*

CHRYSOSTOM, JOHN, a very eminent father of the church, was born of a noble family at Antioch, about A.D. 347. His father's name was Secundus; his mother's Anthusa. The surname CHRYSOSTOM, signifying in Greek *Golden-mouth*, by which he is usually known, and which was applied to him on account of his eloquence, seems not to have been given till some time after his death. His father dying while he was very young, his mother took care to bring him up in christian principles, and to supply him with the best masters of human learning. He studied the art of eloquence under the famous Libanius, and philosophy under Andragathius. His original destination was the bar; but a pious disposition led him to study the scriptures, after which he was baptised by the bishop Meletius, and chosen by him as his reader. About his twenty-seventh year he retired from the world to an

ascetic life, first with a monk upon a mountain near Antioch, and then in a cave by himself. His austerities, however, injuring his health, he returned to Antioch after having passed six years in the condition of a hermit. He was then ordained a deacon by Meletius, and a priest by his successor Flavianus. Devoting himself from this time to the labours of the pulpit, he became so celebrated for his eloquence, that upon the death of Nectarius, patriarch or archbishop of Constantinople, he was unanimously chosen to that important see in 397. All the authority of the emperor was necessary to make him leave Antioch. Theophilus bishop of Alexandria, who was sent for to consecrate Chrysostom, was more inclined to favour one Isidore, a presbyter; he was however compelled by the eunuch Eutropius, then all-powerful at the court of Arcadius, to perform the office for Chrysostom, but it laid the foundation of his inveterate hatred for the new prelate. Chrysostom is thus characterised by Socrates the ecclesiastical historian: "He was sober, temperate, peevish, passionate, void of worldly wisdom and of dissimulation, incautious, using immoderate freedom in censuring persons of the highest rank, desirous of reforming irregularities in the clergy and the laity, and very ready to deal about his excommunications, shunning the company and conversation of men, and appearing morose, haughty, and arrogant to those who knew him not intimately." This portrait, though it has given much offence to modern admirers of the *saint*, appears, from the account of Chrysostom's conduct, to have been faithfully drawn, and not overcharged. It was compatible, however, with many of the leading episcopal virtues. If he avoided feasts and promiscuous society, he devoted the more time to his studies and professional duties; and all that he saved by frugality in his household expences, he added to the patrimony of the poor. He erected new hospitals in Constantinople, took care of the sick and the strangers, and provided for widows and virgins. He fell into the superstitious admiration of the monastic life and the state of virginity, common in his age, and preached up a rigour of manners incompatible with the character of the times. He was more blameable in indulging the persecuting spirit which then disgraced the church. He pulled down various pagan temples yet remaining in Phœnicia, and he persecuted the Novatian and Quartadeciman heretics. He refused Gainas, the Gothic commander, the use of a church for his Arian brethren. He aimed at the ex-

tension of his archiepiscopal jurisdiction, and in a visitation of the Asiatic provinces, he deposed thirteen bishops of Lydia and Phrygia. By this fondness for the exercise of power, however well intended, he embroiled himself with Theophilus bishop of Alexandria, in a manner that caused his ruin. Epiphanius bishop of Cyprus, at the instigation of Theophilus, had condemned certain Egyptian monks for attachment to the opinions of Origen. They repaired to Constantinople, and laid their case before Chrysostom, who received them with humanity, and wrote to Theophilus to re-establish them. The bishop of Alexandria, highly offended with this interference, sent persons to accuse these monks before the emperor; and as they, in their own defence, preferred an accusation against Theophilus, he wrote in warm terms to Chrysostom on his conduct in the business. Epiphanius, coming to Constantinople, by his zeal against the Origenists, and his unfriendly behaviour towards Chrysostom, widened the breach; but being threatened with the resentment of the populace, who were greatly attached to their archbishop, he departed. Soon after, the empress Eudoxia, greatly exasperated against Chrysostom for some severe strictures he had made upon female irregularities, which she took as aimed at herself, sent for Theophilus to come in person to Constantinople, and carry on his attacks upon the archbishop. He arrived in 403, accompanied by a body of Egyptian sailors, and some of his dependent bishops, to whom the deposed bishops of Asia joined themselves. A synod was convened in the suburb of Chalcedon, before which articles of accusation were brought against Chrysostom. He was summoned to appear; and declining to put himself into the hands of his professed enemies, he was condemned for contumacy, and a sentence of deposition was pronounced against him. The synod applied to the emperor, by whose orders Chrysostom was arrested, and conveyed by water to the entrance of the Euxine-sea. When this event was known in Constantinople, a dreadful tumult arose, in which many of the Egyptian monks and mariners were massacred, and such an alarm was excited in the palace, that Eudoxia herself petitioned for the archbishop's return. He was brought back in triumph; and though he at first refused to perform his functions till he should have been solemnly restored by a more numerous synod than that which had deposed him, the impatient populace would not suffer this delay, but led him to the church, where thirty bishops alone concurred in his

restoration, whereas forty-five had subscribed his condemnation. Theophilus withdrew, and Chrysostom had the field without an opponent. Towards the end of that year, the empress caused her own statue to be erected near the church, and the people celebrated public games before it in her honour. Chrysostom preached against this as an indecency; and he is said to have been imprudent enough, in the exordium of one of his sermons, to compare her to Herodias, demanding the head of *John* in a charger. More enraged than ever at these indignities, she resolved upon his ruin; and by the means of Theophilus, three Egyptian bishops were sent to Constantinople, who assembling a synod, procured a second sentence of deposition against Chrysostom, on the ground of his not having been legally restored after the first. In consequence of this decree, the emperor, at the commencement of Lent, 404, forbade him to attend at the great church; and a detachment of barbarian troops being introduced into the city to control the people, the bishops and clergy who communicated with Chrysostom were rudely driven away, Arsacius was placed upon the episcopal throne, and the deposed prelate was led away to exile. On the day of his departure, the great church and the adjoining palace were burnt to the ground. Chrysostom was first taken to Nice, and thence was conveyed to the place assigned for his residence, which was Cucusus, a desolate town among the ridges of mount Taurus, in the Lesser Armenia. He suffered much on the journey, but was kindly received by Dioscurus, bishop of the place. In this situation, far from suffering his mind to sink under his misfortunes, he actively employed himself in maintaining a correspondence with the most distant provinces, in consoling and exhorting the oppressed flock of adherents which he had left behind him in the metropolis, in promoting the conversion of the pagans and the extirpation of heresy, and in supporting his cause before the see of Rome, which from the first had shewn a disposition to favour him, and obtained for him the intercession of the emperor of the West, Honorius, with his brother Arcadius. These measures, however, were probably the cause of an order to remove him still further from the capital, to Pityus, a town on the Euxine-sea. It was enforced with so much rigour, that he fell sick on the journey, and expired at Comana in Pontus, in 407, at the age of sixty. After his death, the East and West were for some time divided with respect to his memory. While it was revered in the latter,

the eastern bishops refused to insert his name in the diptychs, or registers, of those who were to be mentioned with honour at the celebration of the eucharist. But at length some of them relented; and in 418, Atticus, who had succeeded to the see of Constantinople, received his name in the diptychs of that church; and ten years afterwards he was revered as a saint. His remains were transported in 438 from the church where they had been entombed, to Constantinople, and were met in solemn procession at Chalcedon by the emperor Theodosius.

Chrysostom was a very voluminous writer. It is said that he composed above a thousand volumes, or separate pieces; and a large number of these are come down to our times. Eloquence, rather than learning or acuteness, is his distinguishing quality. His style is free, copious, and unaffected. He does not confine himself to the Attic purity, which at that late age of the Greek tongue was not attainable without constraint; yet he is dignified and correct in his phraseology, varied and abundant in figures and illustrations, glowing and elevated, without deserting truth and nature. His numerous homilies or sermons, by which he gained his chief reputation, are generally moral illustrations and improvements of different parts of scripture, often more fanciful than solid, but wonderfully copious, and replete with particulars. In his declamations against the vices and follies of the times, he has alluded to so many minute circumstances, that very curious information concerning customs and manners has been derived from his works, which is nowhere else to be met with. Hence it may be concluded that his eloquence was rather lively and popular, than choice and refined; and, indeed, attempts to transfuse it into modern languages have not been attended with much success. Besides his sermons, we have several of his closet performances; of which the principal are, six books "On the Priesthood;" three books "In Defence of a Monastical life;" one, "On Virginity;" two, "On Compunction of Heart;" three, "On Providence;" two, "Against the Cohabitation of Clerks and Women;" and a number of letters written in his banishment. Various editions have been made of Chrysostom's works, whole and in part, with and without the Greek original. The first Greek edition of the entire works is that of sir Henry Saville of Eton, in eight volumes folio, 1613. Commelin, in 1603, published all the homilies on the New Testament in four volumes; to which Fronto Ducæus joined six

more volumes in 1613. By much the best and completest, however, is that of father Montfaucon, the learned Benedictine, of which the eleventh and last volume in folio appeared in 1734. It is enriched with the life of the author, prefaces, notes, various readings, &c. The life of Chrysostom has also been written by Erasmus and Tillemont, *Du Pin. Moreri. Fortin Rem. on Eccl. Hist. Gibbon.*—A.

CHUBB, THOMAS, a writer who obtained temporary distinction as a controversialist in divinity, was born in 1679, of parents in humble circumstances, at East-Harnham, a village near Salisbury. He received no other education than that of being taught to read and write, and cast accounts; and being obliged to seek a livelihood by the labour of his hands, he served an apprenticeship to a glover, with whom, and afterwards with a tallow-chandler, he worked as a journeyman. Being a person of sober manners, and of a sedate reflecting turn of mind, he employed his leisure time in the acquisition of knowledge from such English books as came in his way, and obtained a tolerable acquaintance with several branches of science; but divinity was his favourite study. In 1710 the learned Whiston published the Historical Preface to his Primitive Christianity revived, the chief topic of which was the discussion of the supremacy of God the Father. Chubb and some of his enquiring friends read this piece, and made it a subject of debate among themselves. Chubb, for the sake of precision, put his sentiments upon paper; and his performance was thought so well of in his little circle, that one of his friends desired leave to shew it to Whiston. It so well coincided with the opinions of this divine, that he expressed a wish of having it published with a few alterations of his own, relative to the explanation of certain texts of scripture. Accordingly, in 1715, it appeared under the title of "The Supremacy of the Father asserted; or, eight Arguments from Scripture to prove that the Son is a Being inferior and subordinate to the Father, and that the Father is the supreme God." The perspicuity and argumentative skill shewn in this treatise were much admired, and the author began to be considered as an extraordinary person; yet it was not to be supposed that an attack on so capital a point of orthodox faith could escape without censure. Though he had written in very decent language, he was assailed with abuse as well as argument. He replied, and thus commenced the controversial warfare which lasted as long as his life. In 1730 he was encouraged to offer to the

world his thoughts on a variety of important topics, moral and theological, in thirty-five tracts, collected in a quarto volume. From a letter of Pope to Gay it appears that this publication excited much curiosity among men of letters. The poet speaks of Chubb as a wonderful phenomenon, and says that "he has read through the whole volume with admiration of the writer, though not always with approbation of the doctrine." So far Chubb seems not to have surpassed the limits of what is termed rational christianity, with its usual concomitant, an attachment to civil and religious liberty. He proceeded in his career with "A Discourse concerning Reason, with regard to Religion and divine Revelation: wherein is shewn that Reason either *is*, or else that it *ought to be*, a sufficient Guide in Matters of Religion:" to this were added "Some Reflections upon the comparative Excellency and Usefulness of moral and positive Duties." The principles of this work having been oppugned, he published a vindication of them in 1732, insisting still more strongly upon the sufficiency of reason to all human beings. In 1734 he printed a volume consisting of four tracts, in which he enquired into the nature and degree of the inspiration of the New Testament; considered how far Christ's resurrection was a proof of his doctrine; and made some other free remarks, which displayed a further progress towards unbelief; though his opinions with respect to inspiration, in particular, did not deviate more from orthodoxy than those of many undoubted friends to christianity have done. It is unnecessary to follow step by step a writer who is probably now little read, and who engaged in controversies to which his acquired knowledge was not equal, however well calculated his natural abilities might be for such disquisitions. It may be enough to observe, that in "The true Gospel of Jesus Christ asserted," published in 1738, it appears to have been his aim only to separate what he thought the mistaken notions and corruptions of christianity from its essence; that in his "Enquiry into the Ground and Foundation of Religion," 1740, he supports the principles of natural religion; and that in 1741 he had proceeded so far as to argue, in his "Discourse on Miracles," against the certainty of the proof afforded by them of the truth of a supposed revelation. In 1743 he published "An enquiry concerning Redemption;" and in 1746 he appeared to have taken a decided place among freethinkers, by "Four Dissertations," on subjects in the

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Old Testament, in which he treats the Hebrew scriptures with very little reverence. To finish the account of his writings: his "Posthumous Works," 2 vols. 8vo. 1748, contain his mature thoughts on a variety of topics relative to religion and morality, in which, after many free remarks on the jewish dispensation, and doubts concerning the evidences of the christian, he makes the general conclusion, that Jesus was probably sent by God as an instructor to mankind; and so far he acknowledges the obligation to receive his precepts, and imitate his example. This degree of conviction, however, has not prevented him from being placed in the list of deistical writers; nor did his sincerity and good intentions secure him, while living, from that theological hatred which always pursues one who has the boldness to deviate from systems established by authority. Chubb seems never to have desired to rise above the humble condition in which fortune had placed him. He met with some bountiful patrons, among whom was sir Joseph Jekyll, to whom he had been recommended by Whiston. He passed some time in the family of this gentleman, in what particular station does not appear; but if he was expected sometimes to wait at table as a servant out of livery, it may be asserted that sir Joseph, with all his public respectability, was unworthy of being the patron of a man of letters. An ancient clergyman, who related the circumstance from his own knowledge, had liberality enough to be shocked at seeing a man distinguished for his intellectual powers placed in such an office. Chubb, however, though he might have some of the self-conceit of a writer, had none of the pride of that character. He continued to the last occasionally to serve in the chandler's shop at Salisbury where he had been a journeyman, nor could he be induced to quit that city. He died suddenly as he sat in his chair in February, 1747, at the age of sixty-eight. To the integrity, simplicity, mildness, and sobriety, of his character, an uniform testimony is borne by his acquaintance. He regularly attended public worship at his parish church till his death. *Biogr. Brit.*—A.

CHURCHILL, JOHN, duke of Marlborough, one of the most eminent public characters of his time, and the greatest general his country has produced, was the son of sir Winston Churchill, a Dorsetshire gentleman, distinguished for his monarchical principles in the reigns of Charles the First and Second. John was born at Ashe, in Devonshire, the seat of his maternal grandfather, in 1650. He was edu-

eated in his father's house under a clergyman, who, if he succeeded in impressing his pupil with a strong and lasting attachment to the religion of the church of England, was able through the shortness of time the youth continued under his care to give him only a very slight tincture of literature. At the age of twelve his father carried him to court, for which region of preferment he was excellently fitted by a handsome person, a graceful mode of behaviour, and a cool discretion anticipating the lessons of mature years. He became page and favourite of the duke of York, and had a pair of colours given him when about sixteen. His first military service was at the siege of Tangier, and from this time he seems to have devoted himself to the profession of arms. On his return from that place he resided for some time about the court, and pushed his advantages with the fair sex, though with such prudence as not to excite the jealousy of his masters. The duchess of Cleveland, the king's favourite mistress, made him a present of 5000*l.* with which he immediately purchased an annuity for life. (*Chesterfield's Letters.*) His favour with the duke of York was secured by the post his sister occupied of mistress to that prince. When the duke of Monmouth in 1672 carried over a body of English auxiliaries for the service of France against the Dutch fleet, Churchill obtained leave to accompany him, and was made captain of grenadiers in the duke's own regiment. In this situation he fought under the great Turenne, who took notice both of his gallantry and figure, and gave him the name of the handsome Englishman. He particularly distinguished himself in the attack of an outpost at the siege of Maestricht, for his conduct in which he obtained the public thanks of the king of France. On his return, he was promoted to a lieutenant-colonelcy, and likewise obtained preferment in the household of the duke of York. In the pacific character of a courtier, he acted with all the wariness of a man coolly making his way through contending factions; and avoided all suspicion of failing in his fidelity to his king and religion, while he advanced in the favour of his peculiar patron. In 1679 he accompanied the duke of York to the Low-countries; and in 1680 attended him to Scotland, where, as a declared favourite, he received much respect from the nobility, who wished to pay their court to the duke. About this period a regiment of dragoons was given him; and now, thinking it time to settle in the world, he married Sarah Jennings, a lady of

great beauty and good connections, then an attendant upon the princess Anne, afterwards queen. This partner proved a most valuable coadjutor to him in all his schemes for advancement; and became almost as celebrated in the political world under the title of duchess of Marlborough, as he was under that of duke. In 1682, on the occasion of a shipwreck suffered by the duke of York in his passage to Scotland, colonel Churchill obtained a signal proof of his master's regard, in his solicitude to save him, while a great part of the crew, and several persons of quality, were left to perish. In that year the duke procured for his favourite the title of baron of Eyemouth in Scotland, and the colonelcy of the third troop of guards.

On the accession of James II. to the throne, Churchill was sent ambassador to notify that event to the court of France. Soon after his return, he was raised to the English peerage, by the title of baron Churchill of Sandridge. As lieutenant-general of the king's forces, he was sent into the west of England on the ill-advised attempt of the duke of Monmouth to obtain the crown; and gained an easy victory over him at the battle of Sedgmoor. Lord Churchill's conduct during the remainder of that distempered reign was regulated by the cool prudence which was habitual to him, and seems to have proceeded from an invariable attention to his own interest. He avoided public business, seldom delivered his opinion on affairs, and when he did, advised moderate measures. At length, foreseeing the extremities which, through the bigotry of James and his confidential advisers, were hastily approaching, he made his decision, and joined in the invitation of the prince of Orange. He was still so far trusted by his indulgent master, as to be appointed to the command of 5000 men on the landing of the prince; but finding himself become an object of suspicion, he, with the duke of Grafton, and a few officers, secretly withdrew from the royal quarters, and joined the prince at Axminster. By his advice and that of his wife, prince George of Denmark and princess Anne took the same step. The ingratitude of lord Churchill, in thus deserting his original patron and the founder of all his fortune, has been loudly exclaimed against. His own apology was attachment to the protestant religion, and the inviolable dictates of his conscience. How far the general tenor of his life justified this plea, the reader will determine according to his own deductions. He concurred in all the measures for raising the prince and

princess of Orange to the throne, and was rewarded by the earldom of Marlborough, conferred upon him in April, 1689. Soon after, he was appointed commander-in-chief of the English troops sent to compose part of the allied army in the Low-countries under the prince of Waldeck; in which situation he displayed his military talents at the battle of Walcourt. In the next year he served in Ireland, where Cork and Kinsale were reduced under his directions. The ensuing campaign he passed on the continent with king William, where he distinguished his sagacity by penetrating into the enemy's design of besieging Mons, in which the Dutch deputies were deceived. While he was thus advancing in the career of fame and fortune, he was surprised, in 1692, by one of those sudden changes which are not unusual at courts, but the causes of which are often, like this, enveloped in mystery. While in waiting as a lord of the bed-chamber, he received a message, without any warning, "that the king had no further occasion for his services;" and the deprivation of all his employments was followed by his commitment to the Tower on a charge of high-treason. Whatever might be the supposed evidence against him, it was never legally produced. He was bailed; and the principal author of the accusations, then a prisoner in Newgate, was convicted of perjury and punished, and the earl was cleared. But though the affair was not generally understood at the time, the publication of Mr. Macpherson's State Papers has rendered it highly probable that there really existed a correspondence between the earl of Marlborough and lord Godolphin on the one part, and the exiled king on the other, which had for its object his restoration to the throne. It appears that the mind of the princess Anne was so wrought upon by her favourite the countess of Marlborough, that she felt sincere compunction for the part she had acted against her father, and wrote a letter to entreat his forgiveness. It also appears, if these papers are to be depended upon, that Churchill gave James information of all the secret councils of king William, and desired his instructions how he might best promote his service. Nay, he is charged with a base act of national treachery two years after he had incurred suspicion, which was, the acquainting king James of a design formed in 1694 to attack the harbour of Brest, and destroy the ships of war lying in that port. During the life of queen Mary, Churchill seems to have continued at a distance from court, and to have attended, with his wife, to the strength-

ening his influence over the princess Anne: and this influence probably caused him to be treated with management, and his intrigues not to be rigorously enquired into. After queen Mary's death, when mutual interest brought the two courts into closer connection, Churchill was created a privy-counsellor, and in 1698 was made governor to the duke of Gloucester. He continued in apparent favour with king William during the remainder of the reign; and received an unequivocal proof of that prince's esteem for his civil and military talents, in being appointed commander-in-chief of the troops sent to Holland on the prospect of a new war after the death of Charles II. of Spain; and likewise ambassador-plenipotentiary to the States-General.

The accession of queen Anne to the crown, in 1702, soon raised the earl of Marlborough to that height of power and greatness which left no subject in Europe his equal. He was created captain-general of all her majesty's forces at home and abroad; and was sent as plenipotentiary to the Hague, where the States likewise made him their captain-general. On returning to England, he promoted an immediate declaration of war against France and Spain; and in the month of June took the command of the army under the walls of Nimwegen. Before his departure he had secured an essential point, in procuring the appointment of his son-in-law Godolphin to be first lord of the treasury. This campaign, though conducted with more caution than he could have wished, set the Dutch at ease by the capture of several of the frontier towns on the Maes, concluding with that of the city of Liege. On his return to England, the earl received every possible testimony of the approbation of his sovereign and country. He was created a duke, had a pension granted him by the queen for her life, was honoured with the thanks of both houses of parliament, and, what was much more important, carried a motion for the augmentation of the troops abroad, by taking 10,000 foreign soldiers into British pay. This course of good fortune was in some measure balanced by the private loss he sustained in the death of his only son, a youth of eighteen, then at the university of Cambridge; but he wisely sought relief in an active performance of the great duties of his station. He took the field in the spring of 1705, some days earlier than the French, and, by investing Bonn, broke their design of recovering Liege, for which they had made great preparations. During that campaign he kept the enemy in check by skilful

manœuvres; and by taking Huy, Limburg, and Gueldres, secured the Dutch on every side, except that of Brabant.

The campaign of 1704 was signalised by the duke's masterly execution of a plan formed by himself, and conducted with extraordinary address and secrecy, that of pushing to the Danube. After a march of fifty days from the frontiers of Holland, he arrived unexpectedly, on June 21st, at the strong lines of Schellenberg, defended by 20,000 men, which he instantly attacked, and forced after an obstinate resistance. This success brought on the famous battle of Hochstet, or, as the English generally call it, of Blenheim, fought on August 2d, between the allied army, commanded by the duke of Marlborough and prince Eugene, and the French and Bavarians, commanded by marshal Tallard and the elector of Bavaria. Nothing could be more complete than the victory on the side of the allies. Tallard was made prisoner, a large proportion of the French army destroyed or taken, the empire saved, and the electorate of Bavaria made a prize to the conquerors. The pride of Lewis XIV. had never received such an humiliation; and the battle of Hochstet may be reckoned the date of that reverse of fortune which embittered the latter years of that ambitious monarch. Though the military critics point out gross faults in the conduct of Tallard, which might be the principal cause of his defeat, yet the ability of the allied generals in taking advantage of those faults cannot reasonably be disputed. The French were pursued till they crossed the Rhine, Landau was taken, and France trembled for its own safety. The triumphs of the duke of Marlborough on his return to England are scarcely to be enumerated. The more substantial expressions of the nation's gratitude consisted in the public gift of the honour of Woodstock and hundred of Wotton, and the erection of a palace for his residence, still one of the first seats in the kingdom, and perpetuating the name of Blenheim. Medals were struck in commemoration of the events, and Addison celebrated them by his elaborate poem of *The Campaign*.

The next campaign produced nothing worthy of the public expectations, on which account discontents began to show themselves in England. The blame was thrown upon the delays of the Dutch and Germans. To remedy the evils usually arising from the want of co-operation in a confederacy, the duke employed the latter end of the year in visiting the courts of Berlin, Hanover, and Vienna, where his ta-

lents for negociation were equally useful to the common cause as his military talents in the field. No man, indeed, ever displayed happier powers in conciliating different tempers and interests; to which, a perfect command of himself, and the habitual practice of all the engaging arts of good-breeding, greatly contributed. The new emperor Joseph testified his satisfaction with the duke by making him a present of the principality of Mindelheim, which accompanied his title of prince of the empire. By great exertions he was enabled to meet the French army made complete under marshal Villeroy for the campaign of 1706; and on May 11th he gained the decisive battle of Ramillies, the consequence of which was the reduction of all Brabant, with Antwerp and its territory. Ostend, Menin, Dendermonde, and Aeth, were also added to the conquests of the year. These successes maintained the duke's reputation at home in its former lustre; and, among other tokens of the nation's regard, a bill passed to settle his honours upon the male and female issue of his daughters. Before the commencement of a new campaign, it was thought necessary that he should visit the German courts in the alliance; and as the king of Sweden, Charles XII. was then in Saxony, and in the zenith of power and reputation, the duke waited upon him at his head-quarters. His reception from that extraordinary character was cold and reserved (see CHARLES XII. of Sweden), yet by his penetration he was able to discover that the king's projects did not interfere with the plans of the allied powers. His antagonist in the field this year was the celebrated duke of Vendome, by whom he was so well matched, that he was able to gain no advantage over him; so that the campaign of 1707 was barren of laurels. He was likewise disappointed in his endeavours, at a conference at Frankfort, to infuse more zeal and activity into the German part of the confederacy. On returning to England, he had the further mortification of finding that his duchess had been supplanted in the affections of her mistress by a new and more obsequious favourite; and though his presence gave him a temporary victory at court, yet the impression was made which at length occasioned his overthrow.

The campaign of 1708 began with a successful deception practised upon the French, who were led to believe that the duke of Marlborough and prince Eugene would command separate armies. Their junction, however, still left them inferior in numbers to the dukes of Burgundy and Vendome; but they had the

advantage of acting in perfect concert, whereas Vendome was made to feel the jealous superiority of a prince of the blood. In consequence, the battle of Oudenard was brought on, in which the French sustained a considerable defeat. Its sequel was the investment of Lisle, under cover of the two allied generals, which place, after occupying several months, at length, with its citadel, surrendered. The duke also recovered Ghent, Bruges, and other places taken by the French at the beginning of the campaign. The distresses of France caused that court to set on foot a negociation for peace in the beginning of 1709, and the duke of Marlborough went to Holland as the queen's plenipotentiary on that account; but the preliminaries he proposed, in which the interests of all the allies were considered, were such as the French minister could not agree to, and the negociation was broken off. His antagonist this year was marshal Villars, who conducted himself with skill and caution. He could not, however, prevent the duke from taking Tournay. The battle of Malplaquet, fought on August 31, in which the French lines were forced, was one of the most bloody actions of the whole war. It cost the allies 18,000 men killed and wounded; and, though its consequence was the capture of Mons, the purchase was reckoned dear, even by those who regard the loss of human lives merely as a matter of calculation. The English nation was now so familiarised to barren triumphs, that further successes were received with coolness. The prevalence of the tory party rendered the French war less and less popular; and the preaching and prosecution of Sacheverel excited a ferment unfavourable to a cause alleged to be that of liberty. Marlborough's winter visit to his country, though still attended with public honours, was therefore a source of chagrin, aggravated by the total breach between his duchess and the queen, who could no longer endure her insolent superiority. He returned early to the army in 1710, and, in conjunction with prince Eugene, conducted a campaign against Villars, the fruits of which were the towns of Douay, Aire, and St. Venant. In the mean time, the duke sustained a fatal defeat at home, by the queen's choice of a new ministry, composed of men hostile to him and his views. His resignation in consequence was expected; but either private interest, or regard to the public cause, induced him to dissemble the disgusts he received, and he again took the command against his former antagonist Villars. In this last campaign he exerted

all his generalship to baffle and deceive one nearly his equal in military skill, and he concluded with establishing his superiority by the capture of Bouchain. But his influence at home was now expired, and since he would not resign his command, it was taken from him. He was further exposed to the indignity of an attack in the House of Commons on the ground of peculation; and the triumphant party seemed resolved to keep no measures with a man who had so long been the first person in the nation, and certainly deserved to be treated with deference and respect, even though not immaculate in his public character. To escape from the mortifying scene, he went into a voluntary exile in November, 1712, and paid a visit to the Low-countries, where he was received with the greatest honours. He returned in 1714, a short time before the queen's death; and upon the accession of George I. again enjoyed royal favour, and was reinstated in the supreme military command. His advice was taken as to the defeat of the rebellion in 1715, and this was the last public transaction in which he took a part. His mental faculties underwent a gradual decay, which terminated in second infancy. He died at Windsor-lodge, June 16, 1722, in the seventy-third year of his age, leaving behind him a numerous posterity by his four daughters, married into families of the first distinction in the kingdom.

In addition to the view of this distinguished person, displayed in the history of his actions, a few strokes will suffice to finish the portrait. His understanding does not appear to have been of that rank which rises to the character of genius, but rather seems to have been marked by plain good sense, and natural sagacity, always ready to be brought into action, through the benefit of extraordinary coolness of temper and self-possession. His want of even common literature may be excused, from his early introduction to the study of the world, and the courtly arts of preferment; and these served him so well, that he was at no loss in conducting the many and delicate negociations with which he was charged. His success in these is by lord Chesterfield attributed in a great degree to his exquisite proficiency in *the graces*, which made him irresistible both by man and woman. It may be added, that the mercenary politics of courts are best managed by the obvious arguments of interest, and do not require the superior talents of an orator or legislator. His military talents are those on which his fame is most solidly founded. They are perhaps rated higher by his countrymen than by the rest of

Europe; though the general who, when matched against the first warriors of his age, won every battle he fought, and took every town he besieged, cannot be denied to have given practical proof of mastery in his profession. The co-operation of so eminent a man as prince Eugene must doubtless have been of great service to him; nor is it easy in their joint exploits to distinguish the share of praise due to each. It is remarkable that the great king of Prussia, in his poem *On the Art of War*, never mentions the duke of Marlborough. If this was not owing to envy and a dislike of the English nation, it probably proceeded from his not considering the duke as an example of consummate excellence in any single branch of the art.

His moral character was that of a man of the world, who made interest his chief guide. The suspicions of his want of fidelity to his king and country have been already noticed; and there seems to be good evidence that he never ceased intriguing with the exiled Stuart family, the restoration of which was long by no means an improbable event. His connexion with the whigs was probably no more than an interested association; and if Mr. Macpherson is to be credited, he maintained a correspondence with lord Bolingbroke, from which he hoped to return to power through favour of a part of queen Anne's tory ministry. That avarice, for which he was more notorious than even for ambition, could scarcely fail of warping him from the path of real patriotism; yet there is no reason to suppose, that the interests of his country were sacrificed by him in any material point during the height of his power and influence. It would be unjust, after this free display of his defects, to suppress the brief, but very expressive, eulogy, bestowed upon him by the famous earl of Peterborough (his political enemy): "His was so great a man, that I have forgot his faults." *Biogr. Britan.*—A.

CHURCHILL, CHARLES, the rev., a poet of great temporary fame, which he principally owed to that choice of subjects which has now almost consigned his productions to oblivion, was the son of a curate of St. John's, Westminster, in which parish he was born in 1731. He received his early education at the celebrated public school in the vicinity, where it is said that he made himself known as a youth of lively parts. So little, however, did he improve the advantages of nature and situation, that when sent to Oxford, he was refused admission into the university on account of deficiency in classical knowledge. He returned

to school, but soon closed his further education there by a very early and imprudent marriage with a young lady of the neighbourhood. He had the good sense, however, to improve the retired way of life into which this connection threw him, by an application to literature, which rendered him, in the opinion of Dr. Sherlock his diocesan, a fit person for the reception of holy orders at the usual age, notwithstanding his want of an university education. Thus provided, he went down to a curacy of 30l. a year in Wales; and he fulfilled the duties of this humble station in such a manner as to gain the esteem of his parishioners. To remedy the scantiness of his income, he engaged in the sale of cyder, the liquor of the country; but he was little calculated for trade, and this expedient only the sooner brought him to a state of insolvency. He returned to London, and on his father's death, was chosen to succeed him as curate and lecturer of St. John's. His emoluments being still much too small for his expences, he improved his finances by teaching young ladies to read and write English. But this addition could not prevent the evil of running in debt; to which necessity his acquaintance with the wits of the day, and his immoderate fondness for theatrical amusements, probably contributed. The horrors of a gaol were in full view before him, when he was relieved by a compromise with his creditors, humanely mediated by Dr. Lloyd, second master of Westminster-school, and father of Robert Lloyd the poet, Churchill's intimate friend. He now seriously thought of exerting those talents which he was conscious of possessing; and his first choice of a subject was happily derived from the stock of observation his habits of life had afforded him. The excellencies and defects of the actors in both houses were the topic of his "*Rosciad*," a poem first published in March, 1761, without his name. It was greatly admired, and was attributed to the most celebrated names of the time; but a second edition declared the real author. Churchill was at once lifted from obscurity to eminence. As the characters he had drawn were public ones, the public became interested in the discussion of their merits; and the severity of the author's satire was (as usual) no impediment to the popularity of his work. Its intrinsic merit was, likewise, very considerable. Equal energy and vivacity were displayed in the delineations; the language and versification, though not without inequalities, were superior to the ordinary strain of current poetry; and many of the observations were stamped with sound judg-

ment and correct taste. The players increased the celebrity of the piece by the impatience many of them shewed under its censures. Pamphlets and poems were written against it, but its effect could not be undone. The author justified himself in a new piece of satire bearing the title of his "Apology, addressed to the Critical Reviewers," in which the profession of a player was treated with much humorous contempt. These works made him many enemies, for whose resentment he cared little; but they brought him into the most flattering notice from wits and men of pleasure. This produced its natural consequence of loose and irregular manners. He devoted his evenings to conviviality, and defended himself publicly from the reproaches to which this conduct exposed him, in his next performance entitled "Night." The disgraceful imposture of the Cock-lane ghost furnished him with another topic of personal satire, which, however, did not greatly interest the public. He next struck a string in perfect unison with the nation's feelings at that period. The political occurrences at the beginning of the reign of George III. had inspired a rancorous hatred against the Scotch; and Churchill administered choice food to this passion by his "Prophecy of Famine, a Scots Pastoral," in which the powers of description were exhausted in humorous exaggeration of the defects of the country, and acrimonious abuse of its inhabitants. The poem was received with avidity, and gave the author that precedence as a political satirist, which he long maintained, at the expence of candour and decorum, and to the final debasement of his poetical as well as his moral character. Of the latter he soon grew careless; and, as if he had hitherto only acted the hypocrite in his clerical function, he threw off his black clothes, decorated his large and clumsy person with gold-lace, and affected the appearance and deportment of a man of the town. In perfect conformity with this exterior, he engaged in illicit amours, and parted with his wife. He even proceeded to the fashionable vice of seduction, and debauched from her parents the daughter of a tradesman in Westminster, for whom his passion subsided within a fortnight. It is but just to add, that he felt keen remorse for this villainy, which he did not scruple to confess to the public in some very nervous lines in one of his poems. Being now by profession a party-writer as well as poet, he cultivated acquaintance with Mr. Wilkes, and other distinguished oppositionists, and employed his pen assiduously in their cause

and for his own emolument. His productions were numerous; and besides the works already mentioned, and four successive parts of his "Ghost," he published within two or three years an "Epistle to Hogarth," "The Conference," "The Duellist," and "The Author." Some of these are in the heroic measure, with which he first set out, and in which he most excelled; others are in the familiar eight-syllable verse. They are generally strangely rambling and digressional; and, though they all contain detached pictures which display a vigorous fancy, and bold sentiments expressed in nervous language, their radical want of an interesting and regular subject renders them tiresome, and the haste with which they were composed fills them with prosaic lines. In versification, Churchill was a professed imitator of the free and varied manner of Dryden, and where he chose to take pains, he sufficiently proved the goodness of his ear; but, like many other rapid writers, he frequently passed off carelessness as the result of design. Indeed he seems to think all faults, moral and poetical, atoned for by a certain manly vigour and ough freedom, indicating strength and openness of character.

The preceding account of his literary labours comes down to the close of 1763. In 1764 he poured forth several new productions, evidently inspired by no other muse than necessity, and accumulating all the faults with few of the beauties of the former. The titles of these rhapsodies are "Gotham," "The Candidate," "The Times," "Independence," and "The Journey." He even made his name the passport of a volume of dull sermons, ushered in by a severe poetical dedication to Warburton bishop of Gloucester. Towards the latter end of that year, Churchill went over to France, in order to pay a visit to Mr. Wilkes, then a refugee in that kingdom. At Boulogne he was seized with a fever, which soon threatened the fatal termination that took place on November 4, 1764, and closed his short but animated career in his thirty-fourth year. It is to his credit that he was much regretted by his particular friends, to whom he was endeared by a generosity of temper, not unusually attending strong passions and unshackled manners. His poetical reputation seems to have been uniformly declining from the time of his death; and is never likely again to surmount the obstacles of temporary and unpleasing subjects, and careless execution. *Biogr. Britan.*—A.

CHYTRÆUS, DAVID, a learned lutheran divine, whose family name in German was

Rocchafe, was born at Ingelfing, in Suabia, in 1530. He distinguished himself by his application to theology and the belles-lettres, and after travelling in Italy and the Low-countries, became a professor at Rostock and elsewhere. He died in 1600. He wrote several works, one of which, that obtained much notice in his time, was a "Commentary on the Apocalypse," 8vo. 1575. He also composed a "History of the Confession of Augsburg;" and a Latin "Chronology of Herodotus and Thucydides," *Helmst.* 1585, 4to. A collection of all his works, which are mostly compilations, was printed at Hanover in 1604, two volumes folio. He had a brother, *Nathan*, rector of the academy at Bremen, who acquired some reputation for his Latin poems. *Moreri. Nouv. Dict. Hist.—A.*

CIACONIUS or CHACON, ALPHONSO, a native of Bæça, in Andalusia, was born about 1540. He entered into the order of Dominicans, in which he taught with reputation. He was sent to Rome, where he was created titular patriarch of Alexandria, and penitentiary. He died in 1599. He wrote several works, some of which display much superstitious credulity; as his treatise to confirm the story of the delivery of Trajan's soul from hell by the prayers of pope Gregory the Great: that, to prove that St. Jerom enjoyed the dignity of cardinal: and that, concerning the signs of the cross which have appeared in the world. But his principal and most valuable work is entitled "Vitæ & Gesta Romanor. Pontificum & Cardinalium," which he did not live to finish. It was completed by his nephew, and published in 1602, in two volumes, folio; but being found full of faults, the revision of it was committed to Jerom Aleander and Andrew Vittorelli, to whom F. Wading was afterwards joined; and the corrected edition appeared in 1630. It was continued by other ecclesiastics, and brought down to Clement X., in which state it was published by F. Olduini, at Rome, in 1676, in four volumes folio. Ciaconius left in MS. an "Universal Library of Authors," which falling into the hands of M. Camusat, he published it, with the addition of many notes, at Paris, 1732, folio. This work is accounted an useful repertory of authors, though by no means adequate to the pretensions of its title. *Du Pin. Moreri.—A.*

CIACONIUS, PETER, called by Du Pin of Toledo, and yet said to be brother of the preceding, was born in 1525. He studied with distinction at Salamanca, where, besides theology and philosophy, he applied himself to

Greek and mathematics. He went to Rome in the pontificate of Gregory XIII., and was employed by that pope in revising an edition of the Bible, of Gratian's Decretal, and of other works then printing at the Vatican. For such employment he was peculiarly fitted, by an extraordinary facility in restoring mutilated passages, and illustrating obscurities. He wrote notes upon Arnobius, Tertullian, Cassian, Festus, Cæsar's Commentaries, Pliny, Terence, Seneca, Isidore's Origins, and other ancient writers. He was also engaged with Clavius in a correction of the calendar. He was connected with the principal literati of his time, and was himself accounted one of the most learned men of the age. The pope conferred on him a canonry of Seville. He died at Rome in 1581. He published nothing during his life-time; but after his death were printed, his "Kalendarii Romani veteris explanatio;" a treatise "De triclinio Romano;" and a volume of "Opuscula," relating to an inscription on the rostral column of Duillius, and the ancient weights, measures, and monies. *Du Pin. Moreri.—A.*

CIAMPINI, JOHN-JUSTIN, an Italian of profound and various erudition, was born at Rome in 1633. He first engaged in the study of law, with the intention of becoming an advocate; but he afterwards attached himself solely to the practice of the apostolic chancery, in which he successively occupied various posts, the last of which was that of abbreviator of the Parco Maggiore. These employments, however, did not prevent him from the assiduous study of the sciences and belles-lettres, which he promoted by a variety of publications. He took part with Ricci, Nazzari, and others, in a literary journal commenced at Rome, in 1668. In 1671 he formed a society for the study of ecclesiastical history, for which he had a peculiar inclination. Under the protection of queen Christina, then resident at Rome, he founded, in 1677, an academy for physics and mathematics, which soon became celebrated. He became a member of the Academy of Arcadians in 1691, and he died in 1698. He was a man of a warm temperament, quick, choleric, dogmatical, and obstinate in persisting in the opinions he had once adopted. He thought himself capable of the greatest undertakings, and pursued them with ardour. His numerous works in Latin and Italian are very learned, but defective in method, and in purity of diction. They are much valued in Italy, but little known in other countries. Some of the principal are; "Conjecturæ de perpetuo Azymorum usu in Ecclesia Latina," quarto,

1688: "*Vetera Monumenta, in quibus præcipue Musiva opera, Sacrarum Profanarumque ædium structura illustrantur*," two volumes, folio, 1690 and 1699: this is a very learned and curious treatise on the remains of ancient buildings and mosaics in Rome, illustrated by engravings, and applied to the elucidation of various points in ecclesiastical history; which also is the particular design of a succeeding work, "*De sacris ædificiis a Constantino Magno constructis*," 1693, folio; "*An Examination of the Liber Pontificalis, or Lives of the Popes, attributed to Anastasius the Librarian*," in Latin, 1688, quarto; a work of profound critical erudition. He wrote various other dissertations on topics of history and antiquities, among which was a bulky history of the college of Abbreviators, to which he belonged. He was very curious in books, and was well acquainted with their value. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

CIBBER, COLLEY, a person eminent in the history of the English stage as an actor, manager, and dramatic writer, was born in London, in 1671. His father, a native of Holstein, was a statuary, who came over to England some time before the restoration. Though not among the more eminent names of his profession, he was an artist of considerable merit; and has left several specimens of his talents in London, of which the most noted are the figures of raving and melancholy madness, placed at the entrance of Bethlem hospital. Colley bore the name of his mother, the descendant of a good family in Rutlandshire. His first education was at the free-school of Grantham, whence his father hoped to get him elected into Winchester-college, where he had a claim on account of his maternal descent from William of Wykeham; but he was disappointed. It was then intended to send him to the university; but some circumstances prevented altogether the design of bringing him up for the church, and at length he pursued the inclination he had long felt for the stage, and at the age of eighteen entered as a performer at Drury-lane theatre. His encouragement was at first very small; yet his hopes of success induced him to venture on a matrimonial engagement. The first part in which he attracted much notice, was that of Fondlewife, in Congreve's *Old Bachelor*. He imitated in it the manner of the popular comedian, Dogget, with great success; and the cast of ridiculous old characters was ever after one in which he was most admired. In 1696 he first appeared as a dramatic author; and his comedy of

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"*Love's last Shift, or the Fool in Fashion*," was pronounced by lord Dorset the best first play he had known. He himself acted the principal character, that of a fashionable fop or coxcomb; and this cast also proved happily suited to his talents. A distinguished subject of that species, the lord Foppington of Vanburgh's *Relapse*, was committed to Cibber's representation, and acquired him great applause. Another comedy, in 1697, entitled "*Woman's Wit*," was but indifferently received; and his tragedy of "*Xerxes*," in 1699, only proved how inadequate his talents were to sublime and dignified composition. This piece stood the stage only one night, a circumstance to which the *Tatler* alludes in an humorous inventory of a theatrical sale, under the article of "*The imperial robes of Xerxes, never worn but once*." The comedy of "*Love makes a Man, or the Fop's Fortune*," formed by Cibber out of two plays of Beaumont and Fletcher (for he had no scruple of profiting by the invention of others), proved very successful, and still occasionally appears in our theatres. Another pleasant bustling piece, also with a borrowed plot, "*She would and She would not, or the Kind Impostor*," was among his successful attempts. It was followed, in 1706, by the "*Careless Husband*," a comedy on which his principal reputation is founded, and which obtained the praise even of Pope, a man never his friend, and at last his bitterest satirist. It is, however, by no means a perfect play, being almost entirely without plot, and depending chiefly upon smart conversation-scenes, and the display of some lively rattling characters, with which the stage at that time abounded. Though its professed purpose is the reclaiming of a faithless husband, yet the virtuous wife is but barely endured, and all the superiority is given to the easy agreeable rake. But Cibber was not a man from whom much moral accuracy could be expected. It is needless to enumerate all his other dramatic pieces, of which some were successful, some otherwise. His importance as an actor and a writer continued upon the whole to increase; and in 1711 he subjoined the character of manager, by becoming a joint-patentee of Drury-lane theatre. His knowledge of the world and of the public taste, rendered him a very useful associate to his brother-managers, Wilks and Dogget. At the accession of George I. a new patent was made out to Wilks, Cibber, Booth, and Steele. This association for some time went on amicably; but sir Richard's necessities obliging him to make continual calls upon the common

stock, the rest at length refused further advances. This resolution so offended Steele, that he withdrew from the business of the theatre; on which account, the acting managers made a deduction from his receipts. A chancery suit was the consequence, and Cibber pleaded the common cause before sir Jos. Jekyll, master of the rolls, with so much clearness and judgment, that a decision was given in their favour. To conclude the topic of his managerial conduct, it appears that his opinion respecting dramatic pieces was not always to be depended upon, and that his behaviour to authors, especially young ones, was often highly insolent and overbearing, which exposed him to some severe retaliation.

In 1717 Cibber brought out his comedy of "The Nonjuror," a free imitation of Moliere's *Tartuffe*, pointed against the Jacobite party which at that time was a considerable object of apprehension as well as of aversion to the friends of the Hanoverian succession. It had a great run at the theatre, and procured for the author a liberal donation from the king; but it increased the number of his enemies, and exposed him to much hostility in his dramatic career. The ridicule employed against him had a wider scope, from his appointment in 1730 to the post of poet-laureat. This appendage of a court, which even the decent abilities of several later incumbents has hardly been able to preserve from becoming ridiculous, was rendered completely so by the hapless lyrics of Cibber. The laugh was raised against him from all quarters; and had the court had any reputation to lose as a judge and patron of literature, this unfortunate appointment could not have failed to injure it. Cibber, however, who was not easily disconcerted, had the sense to join the laugh over his butt of sack, rather than attempt to vindicate his poetical character. About this time he parted with his share in the patent, and withdrew from the business of the stage. He acted, indeed, occasionally, to an advanced age, nor was his vigour apparently abated when, in his seventy-fourth year, he performed the part of Pandolph in his own play of "Papal Tyranny." To close the account of his dramatic works, it may be mentioned that he completed Vanbrugh's unfinished and excellent play of the "Provoked Husband, or Journey to London." Cibber's additions consist in the scenes of altercation between lord Townley and his lady.

In 1740 Cibber greatly amused the public by a work of biography and anecdote, entitled, "An Apology for the Life of Mr. Colley Cib-

ber, Comedian, and late Patentee of the Theatre-royal. With an historical View of the Stage during his own Time." The sprightliness and good-humoured frankness with which this is written, together with the abundance of anecdote, and the real judgment with which several distinguished performers are characterised, rendered it a very popular work, and have supported its reputation to the present day. It has been a misfortune to his memory, that from some cause, or probably an accumulation of causes, of which one was, doubtless, party-difference, he so grievously offended Pope, that this powerful and irritable bard has taken peculiar pains to transmit him in unfavourable colours to posterity. Not contented with several satirical strokes interspersed in his works, Pope has, in the later editions of his "Dunciad," dispossessed Theobald of his painful pre-eminence as its hero, and installed Cibber in his stead, though to the injury of his first conception of that character. Cibber did not suffer these attacks in silence. He expostulated with Pope in two letters, in which he sometimes appears to have the advantage both in serious remonstrance and jocular raillery; and from the tempers of the two, it cannot be doubted that, at the time, the contest was more painful to Pope than to Cibber. But Pope's satire is immortal, whereas Cibber's sarcasms are no longer read. Cibber may therefore be represented to future times with less credit for abilities than he really deserves; for he was certainly no dunce, though not, in the higher sense of the word, a man of genius. His effrontery and vanity could not be easily overcharged even by a foe. Indeed, they are striking features in the portrait drawn by himself.

A work of his old age, of a very different cast from those already mentioned, was "The Character and Conduct of Cicero considered, from the History of his Life by the Reverend Dr. Middleton, &c. &c." quarto, 1747. Here he had certainly got out of his depth. The work was never valued, and is now forgotten. Cibber finished his long and busy course at the close of 1757, when he had entered upon his eighty-seventh year. He had several children. One of them, Theophilus Cibber, adopted both his father's professions, of actor and dramatic writer, but with inferior success. He was a character of thorough meanness and depravity, and finished a life of distress and infamy by shipwreck, in his passage to Ireland. Cibber's youngest child, Charlotte, who married Mr. Charke, a performer on the violin, was also brought on the stage; but that was one only

out of a multiplicity of parts she acted in life ; and perhaps no woman ever passed through a greater variety of adventures and occupations. They all terminated, however, in profligacy and wretchedness. *Biogr. Britan.—A.*

CIBBER, SUSANNA MARIA, one of the most eminent actresses who have graced the English stage, was the daughter of Mr. Arne, upholsterer in Covent-garden, and sister of the celebrated musical composer, Dr. Arne [see his article]. She was born about 1716, and early displayed such a talent for vocal music, that her brother gave her lessons, and brought her out as a singer in a piece of his own performed in the Haymarket. She afterwards married Theophilus Cibber ; and it was the discernment of his father that discovered, that though she could never become more than a second-rate singer, she had powers which, if duly cultivated, might raise her to the first rank as an actress. The part of Zara in Aaron Hill's tragedy of that name was that in which she made her first appearance. The author took great pains in preparing her for it, and they were not lost. She obtained distinguished applause, and immediately became a favourite with the public. Her private character, however, was doomed to sink, as her public reputation rose. During her husband's absence in France in 1738, she contracted an intimacy with a young gentleman of fortune, which was made the ground of an action against him for criminal conversation on Theophilus's return. But the connivance, and indeed instrumentality in the connection, of the husband was so clearly proved, that the jury gave him only 10*l.* damages. She thenceforth lived separate from him, and her criminality was almost forgot in his superior infamy. When the affair was blown over, she re-appeared on the stage, and rose to a station of almost unrivalled eminence, which she retained for more than twenty years. She performed at Drury-lane, generally in parallel with Garrick, to whose admirable style of acting hers was peculiarly suited. A good judge [DAVIES, "*Life of Garrick*"] thus describes her. "Her great excellence consisted in that simplicity which needed no ornament ; in that sensibility which despised all art. There was in her person little or no elegance, in her countenance a small share of beauty ; but nature had given her such symmetry of form, and fine expression of feature, that she preserved all the appearance of youth long after she had reached to middle life. The harmony of her voice was as powerful as the animation of her look. In grief and tenderness her eyes looked as if they

swam in tears ; in rage and despair they seemed to dart flashes of fire. In spite of the unimportance of her figure, she maintained a dignity in her action, and a grace in her step." Churchill, in his *Rosciad*, pays a similiar testimony to her merit.—

Form'd for the tragic scene, to grace the stage
With rival excellence of grief and rage ;
Mistress of each soft art, with matchless skill
To turn and wind the passions as she will ;
To melt the heart with sympathetic woe,
Awake the sigh, and teach the tear to flow ;
To put on frenzy's wild distracted glare,
And freeze the soul with horror and despair ;
With just desert enroll'd in endless fame,
Conscious of worth superior, CIBBER came.

The poet afterwards bitterly censures her attempts to shine also in comedy, which he attributes to mistaken vanity, and ill-directed ambition. She seems however to have been fond of trying her powers that way, and particularly delighted in the part of lady Brute. Mrs. Cibber's private qualities and accomplishments were such as attached to her many friends of high rank, notwithstanding the slip of her youth. She shone in conversation, and preserved an air of decorum which was very engaging. Garrick, however, as a manager, found her quite his match in point of spirit ; "for whatever was her object," said he, "a new part, or a new dress, she was sure to carry her point by the acuteness of her invective, and the steadiness of her perseverance." Mrs. Cibber died in 1766, and was buried in the cloisters of Westminster-abbey. *Biogr. Britan. in a note under Colley Cibber.—A.*

CICERO, MARCUS TULLIUS, one of the most illustrious characters of the brightest period of Rome, and at the head of Roman eloquence, was born at Arpinum in the ancient Volscian territory, during the consulate of Q. Servilius Cæpio and C. Attilius Serranus, in the 647th year of Rome, B.C. 105 ; the same year that gave birth to Pompey the Great. His father, Marcus Tullius, of the equestrian order, lived in retirement at his villa, being precluded by a weak state of health from engaging in public employments. His mother's name was Helvia. The young Cicero while a boy gave manifest indications of superior abilities ; and we are told by Plutarch that his schoolfellows were accustomed to accompany him in a body to and from school, giving him the place of honour in the midst of them ; and that the fathers of some of them visited the school to be witnesses of his extraordinary proficiency. He excelled in every thing to which he applied ; but poetry was his favourite pursuit—a propensity common to youths of

quick parts, though, as was Cicero's case, they may never afterwards display a real genius for it. His disposition for the study of eloquence declared itself as soon as he quitted the puerile ranks and assumed the manly toga. He was indefatigable in the exercises of reading, writing, and recitation, and cultivated a taste for pure oratory by translating the best pieces of the Grecian orators into his own language. According to the Roman custom of attaching a young man to some one person of dignity and reputation, he was introduced in his seventeenth year by his father, to Q. Mucius Scævola, the augur, a lawyer of high eminence, upon whom he attended with great assiduity. In the next year, probably more from custom than inclination, he engaged in the military service, and was a tiro under Pompeius Strabo and Sylla, in the Marsic war. Returning with impatience to his studies at Rome, he commenced his philosophical course under Philo, chief of the academy, a refugee, with many of his Athenian countrymen, from the tumults of the Mithridatic war. Soon after, he attended upon the instructions of Molo a Rhodian, an eminent pleader and master in rhetoric. Such was his progress that he ventured to publish some remarks on "Rhetorical Invention," though as yet crude and imperfect. He also, about this time, translated Xenophon's "Oeconomics," and several books of Plato, into Latin, and rendered the Phænomena of Aratus into hexameter verse. It was not till his twenty-sixth year that he ascended the rostra as a pleader, and his first cause was the defence of Quintus in a private suit. A more important one followed, that in which he defended Sex. Roscius Amerinus against a charge of parricide. As this was instituted by Chrysogonus, the freedman of Sylla, then in the plenitude of his power, Roscius could obtain no assistance from the usual pleaders. Cicero, however, undertook his defence, and gained the cause, highly to his honour. But the fear of Sylla's resentment induced him, under pretext of his health, to make a secession to Athens. However his ambition might be mortified by this interruption of his progress towards advancement, a retreat in the centre of Grecian learning and genius could not but be agreeable and profitable to a person of his attainments. He attended upon the lectures of Antiochus the Ascalonite, and other preceptors of different sects; and acquired that decided taste for philosophy, which proved his solace and glory in advanced life, when the circumstances of the times obliged him to intermit his public occupations. On hearing of

the death of Sylla, he resolved to return to Rome. But first he made the tour of Asia, attending upon the principal rhetoricians of that country. At Rhodes he again received the instructions of Molo, who took pains to correct the juvenile redundance of his style. It is said of this orator, that having heard Cicero declaim in Greek, instead of joining in the applauses bestowed upon him, he sat silent with his eyes fixed on the ground. Being asked the reason of this, he replied, "It is not that I am less sensible than the rest, of your excellencies, O Cicero, but I was lamenting the fortune of Greece, on seeing that its only remaining boast, its superiority in learning and eloquence, was by your means about to be transferred to Rome." This, however, was probably only a refined piece of Greek adulation. At Rhodes, Cicero also heard the lectures of the philosopher Posidonius. He returned to Rome in his thirtieth year with his health confirmed, and his manner in speaking somewhat lowered from that high tone and vehemence of action with which he had commenced. He found, however, some prejudices at first prevailing against him, as if his residence in Greece had given him a turn rather to scholastic speculation than to the business of life; but these he soon dissipated by engaging in several causes, in which he shone forth with such a blaze of eloquence, that he became at once the head of the Roman bar. In order to improve his action, he took lessons from the eminent dramatic performers, Æsopus and Roscius. The latter he successfully defended in a pecuniary cause.

The first public office Cicero obtained was that of quæstor in Sicily; a post which he filled in a manner highly honourable to himself. He went thither in a time of scarcity at Rome, which obliged him to send such a quantity of corn from that granary of the empire to the capital, as rendered him at first obnoxious to the Sicilians. But the justice, diligence, affability, and disinterestedness, with which he exercised his charge, at length conciliated their affections in such a manner, that they treated him with unusual honours, and ever after considered him as the patron and benefactor of the island. He did not neglect, however, to strengthen his interest in Rome, by undertaking the defence of several youths of rank serving in Sicily who were accused before the prætor of licentiousness and disregard of military discipline. Some years after his return were occupied in pleadings, in which he generally acted as defender, with great success, and with pe-

culiar honour to himself, on account of his refusal to take money for his services. His connection with Sicily obliged him, in his thirty-seventh year, to take upon himself the accusation of Verres, who had been three years prætor there, and by his extortion and cruelty had oppressed the province in the most intolerable manner. Cicero exerted himself with great diligence in this cause, which is one of the most distinguished of his forensic transactions, and he procured the condemnation of the culprit. His orations on this case are valuable records of the extreme abuses which prevailed at this period in the Roman governments. The fine imposed upon Verres was however so small in proportion to his pillage, that this might well be reckoned one of the exemplifications of Juvenal's satirical remark, "*Victrix provincia ploras:*" (The province gains its cause, and mourns).

In the progression of honours, Cicero was next elected to the office of curule ædile, a post of show and expence, which he occupied with credit. His private affairs, by frugality and good management, were, though not in a highly flourishing, yet in a respectable condition. He had married Terentia, a lady of family, whose fortune, added to his own patrimony, enabled him to purchase a house on the Palatine-hill in Rome, and keep up a handsome villa at Arpinum. His house was much frequented by men of letters, both Greeks and Romans; and his rising consequence was testified by a numerous daily levee. He was very careful of his health, and apportioned his hours of business, study, meals, and exercise, with great regularity. As there was nothing in the state to which he might not reasonably pretend, he was careful in cultivating both the favour of the people, and the friendship of the great; nor can it be denied that to these objects he occasionally sacrificed the principles of true patriotism. Though, as appears from his letters to Atticus, he was aware that Pompey was aiming at a degree of power beyond the measure of a citizen in a republic, the necessity he found for Pompey's support in his progress to advancement, rendered him subservient to those very plans of inordinate ambition in that chief which he knew to be unconstitutional. In his fortieth year, Cicero was nominated to the prætorship; and his popularity appeared by his being returned first on the list, notwithstanding a number of noble competitors. He entered upon his office in the ensuing year, and presided over the courts of justice with great integrity. But the famous oration he made in favour of the

Manilian law, which conferred upon Pompey powers almost amounting to sovereignty, in pursuit of the Mithridatic war, though one of the noblest monuments of his eloquence, can scarcely, as a political measure, be considered in any other light than as a dereliction of public duty for private interest. He had now the consulate full in view; and by this conduct, though disapproved by the senatorial party, he gained the favour both of Pompey and Cæsar. On the expiration of his prætorship, he refused to accept of a province, choosing rather to stay at Rome and prepare to stand candidate at the consular election, as soon as the law permitted. This took place in his forty-third year, when a general alarm prevailed among the best citizens of both parties in consequence of the desperate designs of Catiline, who, in order to carry them into effect, was also a candidate for the same office. It was greatly to the honour of Cicero, that in this conjuncture the public opinion fixed upon him as the fittest person to counteract a traitorous conspiracy. He was accordingly unanimously chosen; and in his forty-fourth year, B.C. 62, he, in conjunction with C. Antonius, entered upon his consulate, the object of his ambition, and the great scene of his glory as a public character.

Cicero found the public tranquillity endangered from various causes. The sons of those who had been proscribed by Sylla were brought forward by the tribunes as candidates for public offices. An agrarian law, a measure at all times full of hazard, was proposed by the tribune Rullus. The law of Otho for appropriating separate seats in the theatre to the equestrian order, occasioned popular tumults. Above all, the designs of Catiline were aimed against the very being of the state. The colleague of Cicero, Antonius, was a man not in the least to be relied upon, either in point of capacity or principles. Cicero began with gratifying him, and removing him from the scene of action, by resigning to him the province of Macedon which he himself had obtained by lot. He then employed his eloquence and influence to defeat the projects of the tribunes and of Rullus, and to conciliate the people to the law of Otho. With respect to Catiline, he had obtained a clue which made him master of all his secrets. Fulvia, a lady of rank, but of light conduct, had a lover among the conspirators, named Quintus Curius. By her art, she prevailed upon the young man to discover to her the whole plot, which she then revealed to Cicero. Catiline, enraged at being excluded from the consulate, and finding his private mea-

asures disclosed and thwarted, prepared for open violence. He borrowed money among his friends, and sent it to Manlius, a soldier of fortune at Fæsulæ in Etruria, who had served under Sylla, whom he directed to raise what levies he could among Sylla's veterans, settled in that province. These were to be ready in order to support his faction in Rome. His first attempt was to try whether his interest could not procure his election to the consulate for the ensuing year; and as Cicero, by some new acts against those who had been convicted of corrupt practices, rendered his legal nomination impossible, he determined to raise a tumult in the place of election, and kill him. The senate, being informed of this purpose, passed a decree, ordering the consuls "to take care lest the republic should receive any detriment," by which they were invested with almost absolute authority. Cicero delegated the care of foreign affairs to Q. Metellus, reserving to himself that of the city. Accompanied by a large body of friends, and armed with a breast-plate, he descended into the Campus Martius; where, the conspirators not daring to move, Catiline again underwent a repulse. Rendered desperate, he now summoned his party by night, and fixed upon a certain day, on which they were to set fire to the city in various parts, massacre the chief senators, and seize the capitol. In the mean time he had engaged two Roman knights to repair to Cicero's house, under pretence of salutation, and murder him. Through Fulvia's means Cicero was made acquainted with all these designs. He refused admission to the assassins; and on the next day, convoking the senate in the temple of Jupiter Stator, he pronounced against Catiline, who was present, that fulminating invective which is so much admired, under the title of the first of the Catilinarian orations. In it he lays open to the senate the whole extent of the bloody conspiracy, shows Catiline that all his councils are betrayed, and urges him to quit a city which could no longer endure his presence. The effect was what Cicero wished; for Catiline, foaming with rage, left the assembly, and after an interview with the chief conspirators, repaired in haste to the army of Manlius. [See the article CATILINE.] He was immediately declared a public enemy; and measures were taken to guard the city from the machinations of his remaining party. A principal point was to obtain satisfactory evidence against the leaders; and an application they made to some delegates from the Allobroges then in Rome, in order to engage them to instigate their nation to join in

the rebellion, afforded the means. These ambassadors disclosed the proposal to Sanga, the patron of their nation, who imparted it to the magistrates. They directed the Allobroges to require from the conspirators credential letters signed with their names. These were granted. They then left Rome, accompanied by some of the party; and were intercepted by soldiers posted for the purpose. Cicero, now provided with all the documents he wanted, summoned the senate to the temple of Concord, and at the same time sent for the heads of the conspiracy. They were examined, confronted with the ambassadors, and shewn their own hand-writing. The evidence being irresistible, it was resolved by the senate that Lentulus, Cethegus, Statilius, Gabinius, and Ceparius, should be committed to custody. A plot being soon discovered for rescuing them, Cicero urged the senate to come to a final determination respecting their treatment. As some of them were men of the first families in Rome, great differences of opinion prevailed on the subject. Silanus, consul elect, declared for capital punishment, and the greater number at first concurred with him. Cæsar, by an artful speech, drew most of them to a more lenient sentence. Cicero fluctuated between both. At length Cato, supporting the opinion of Silanus in a very firm and animated speech, brought back the assembly to their first sentiments, and all but Cæsar concurred in voting the death of the criminals. [See the articles CATO and CÆSAR.] Cicero, now fortified by such high authority, went immediately to the prisons, and caused them all to be executed in his presence. The people applauded this act of rigour with the loudest acclamations. They accompanied the consul home in a great body, calling him "the deliverer of Rome;" "the second founder of the city;" "the father of his country." Many of the first senators joined in these honourable appellations, and Crassus and Pompey expressed their full approbation of the deed. There were not wanting persons, however, who even already made it a topic of censure; and one of the newly-created tribunes would not permit Cicero, upon the demission of his office soon after, to harangue the people. He was only allowed to swear, "that the city and commonwealth had been saved by his conduct alone;" and the people confirmed his oath by loudly affirming that it was true. Such was the celebrated consulate of Cicero, the perpetual theme of his own praises, repeated in all forms and manners, so as to disgust those who were otherwise disposed to do all justice to his merit.

That he was really the saviour of his country in this instance can scarcely be doubted; and the noble use he made of his power will ever entitle him to the character of a good citizen, notwithstanding some unworthy compliances in the process of attaining it. Such, indeed, was the corrupt state of the Roman constitution at that time, that it was scarcely possible to act a distinguished part in public life, without certain sacrifices to party politics, which a man of upright principles could not make without great repugnance.

From the time of his consulate, Cicero's influence in Rome began to decline. The rising popularity of Cæsar, the triumphal return of Pompey from Asia, and his reconciliation with Crassus, which laid the foundation of the first triumvirate, occupied the minds of men, and confined the stream of power to a particular channel. Cicero employed himself chiefly in literary and forensic occupations. He composed the history of his consulate in Greek for his friends Atticus and Posidonius; and he made the same theme the subject of three books of verse. He defended several considerable causes at the Rostra; and thus endeavoured, by conferring new obligations, to compensate the loss of former favour. He was sensible, indeed, that a storm was gathering against him. He had incurred the hatred of that violent and abandoned character, Publius Clodius, by appearing as an evidence against him on his prosecution for the violation of the mysteries of the Bona Dea. Clodius, resolved upon his ruin, had, by means of a plebeian adoption, made himself eligible to the tribuneship of the people; and as he was a political tool of the triumvirate, he was supported by Cæsar and Pompey, though they assured Cicero that there was no intention of injuring him. Clodius, however, as soon as he became tribune, began his attack by proposing a law, "That whoever had been concerned in the death of a Roman citizen before he had been condemned by the people, should be deemed guilty of treason against the state." This was so obviously aimed against Cicero, that he immediately assumed the habit of a mourner, and went about soliciting the protection of his friends. Such was the regard he still inspired, that the whole order of knights also went into mourning, and joined in his supplications: and young Crassus, the son of the triumvir, who had been his pupil in eloquence, attended upon Cicero, with a large body of Roman youth, in order to defend him from the violences and insults of Clodius and his mob. His counsels were now perplexed by the dif-

ferent opinions of his friends; some advising him to stand the contest, and repel force by force: others, to avoid the imputation of embroiling his country in blood, and yield to the storm. His own timidity inclined him to the latter plan. He therefore applied to Cæsar to take him as his lieutenant to Gaul, and his request was readily granted. But the artifices of Clodius, who pretended that he was disposed to a reconciliation, induced him to change his purpose, and decline accepting Cæsar's permission, whereby he greatly offended that powerful commander. Clodius then directly impeached him for having without legal trial put to death Lentulus, Cethegus, and the rest. Cicero, basely deserted by Pompey, who refused to see him, spontaneously retired into banishment, accompanied by the tears and good wishes of the best friends of the republic. This happened in his forty-ninth year, the fifth from his memorable consulate. Dejected, desponding, uncertain where to seek refuge, he wandered for a while through the south of Italy, and at length embarking at Brundisium, crossed over to Greece, and finally took up his abode with his friend Plancius at Thessalonica. Not all the marks of esteem and regard he met with could sooth his affliction; and he afforded a signal proof how little the maxims of philosophy conduce to strengthening the mind against adversity, unless aided by natural firmness, and the habit of enduring calamity.

Meantime, his inveterate foe in Rome was pursuing his victory with all the bitterness of malice. He burnt Cicero's villas and house on the Palatine, and in order to prevent any future restoration of the latter, he caused the ground to be consecrated for a temple to Peace and Liberty. He confiscated all the exile's effects; but it was to the mutual honour of Cicero and the Romans, that when brought to auction no bidder appeared. The senatorial party now began to recover from their depression, and to be sensible of the great loss they sustained in the banishment of their illustrious patron; and Pompey himself, ashamed of his desertion, and irritated against Clodius for some acts injurious to his authority, joined the friends of Cicero in planning his recall. The senate resolved to do no public business till the decree of his banishment should be revoked; and early in the next year, notwithstanding a violent tumult excited by Clodius, in which much blood was spilled, and Cicero's brother Quintus was left for dead in the forum, the senatorial decree for his return was confirmed by the unanimous voice of the people. Thanks were voted to

those cities which had shown him hospitality; and the governors of provinces were directed to watch over Cicero's safety, and afford him every assistance. Hearing of these proceedings in his favour, he came to Dyrrachium; and thence crossed to Brundisium, where he was received with every honour. His journey thence to Rome was a triumphal procession. Delegates were sent to congratulate him from all the colonies and towns as he passed. Without the gates he was met by the senate in a body, who, amidst the acclamations of an innumerable people, accompanied him to the capitol, and thence to his habitation. Thus, as he expresses it, he was brought home "on the shoulders of all Rome;" and his exile was the cause of the most glorious scene of his life. His houses were rebuilt at the public expence; and after some difficulties raised on account of religious scruples, the consecrated ground on the Palatine was restored to him.

The persecution Cicero had undergone rendered him still more cautious in his political conduct; and he studied to ingratiate himself with Pompey, Cæsar, and Crassus, by motions calculated to promote their interest. He still exercised his eloquence in pleading causes, generally as a defendant; and in his attention to secure himself by making friendships, he forgot former enmities, and even seems little to have regarded public principles. In the fifty-fourth year of his year, he was admitted into the college of augurs, an addition to his dignity, which gratified him, though he was fully sensible of the vanity of the pretended science of augury. The death of his antagonist Clodius, who was killed in an affray by Milo, gave occasion to one of the most capital exertions of his oratorical powers in defence of the assailant. But the appearance of Pompey's soldiers surrounding the court on the day of trial, so intimidated the orator, that he was rendered incapable of pronouncing in full, and with due spirit, what he had with so much care composed, and Milo was condemned to banishment. The pleading, however, exists in its perfect state, as a model for advocates in similar cases.

In consequence of a decree of the senate, that those who for some years past had been consuls or prætors without going into their provinces, should now do it, or forfeit their right, Cicero, in his fifty-sixth year, went as proconsul to Cilicia, the jurisdiction of which province also included the isle of Cyprus. Here he was obliged to assume the character of a military commander, for the Parthians, having crossed the Euphrates, threatened the Roman territories in

those parts. Cicero first marched to Cybistra, in the straits of mount Taurus, in order to prevent their entrance from that quarter. But being informed that they were assembled in force about mount Amanus, he hastened thither, put a number of them to the sword, recovered several castles which they had seized, and took the strong town of Pindenissum. His successes were by his army thought sufficient to justify their saluting him with the title of *imperator*, and letters are extant in which Cicero, under that title, greets the emperor Cæsar. The comparison may appear somewhat ludicrous; yet it is allowed that the orator acquitted himself reputably in his campaign. His brother Quintus, who attended him, and had been a lieutenant under Cæsar, was doubtless entitled to share in the glory. The civil administration of Cicero in his government was more peculiarly to his honour. He refused the presents of the neighbouring princes, kept a table at his own expence instead of that of the province, rose early, was accessible to all ranks of people, mild and affable in his language, gentle in his punishments, and careful of the public money. On his return he visited Rhodes and Athens, and indulged himself with the renewal of his commerce with the learned and eloquent of those places.

His approach to Rome was honoured by a great concourse of persons who met him with their salutations; but he found that city full of commotion on account of the dissensions between Pompey and Cæsar. Cicero made use of all his influence with both to prevent the fatal rupture, but in vain. When the time arrived in which it was become necessary to decide which of the two parties was to be followed, he fluctuated a while in uncertainty. Though he more approved the cause of Pompey, he augured better of the success of Cæsar. This leader, whose consciousness of the want of constitutional authority rendered him satisfied with the neutrality of their common friends, sent to advise Cicero to retire into Greece, and live there in tranquillity; but at length he thought it most conformable to his character and duty to join Pompey. His arrival at the camp, though highly pleasing to the majority, was not approved by Cato, who, knowing him little fitted for a scene of warfare, and relying little on his zeal and firmness, rather wished him to have remained at Rome as a medium of future reconciliation. Indeed, it soon appeared that Cicero was likely to prove no valuable acquisition to his party. Displeased at finding himself of little consequence, he vented his ill-

humour in bitter jests and disparaging remarks on the general and his army, and made no scruple of shewing his expectation of their defeat. A seasonable illness excused his presence at the battle of Pharsalia. When Cato, after Pompey's flight, had collected a considerable force at Dyrrachium, he offered the command to Cicero, as the first man in dignity upon the spot. The orator's refusal was so resented by Pompey's son and friends, as a base desertion of the cause, that they would have put him to death, had they not been prevented by Cato. Cicero took the first opportunity of returning to Italy. When Cæsar, in the ensuing year, landing at Tarentum, was proceeding on his march for Rome, Cicero, who had already received a kind letter from the conqueror, went to meet him. No sooner was he come in sight, than Cæsar, alighting from his horse, ran to embrace him, and walked several furlongs in private conference with him. The change in the constitution, however, put an end to Cicero's political consequence. He lived privately either at Rome or in his villas, and gave himself almost entirely to the study of philosophy, and the composition of those works on philosophical and rhetorical topics, which would alone have sufficed to render his name immortal. After the death of Cato, Cicero wrote the life of that great patriot, in such a strain of panegyric, that Cæsar thought proper to reply to it by his two orations entitled, *Anticatores*: this difference of opinion, however, did not interrupt their friendship. Cicero even ventured again to exercise his oratorical powers before the master of Rome, in favour of Marcellus and Ligarius; and the freedom of his sentiments, though tempered with much courtly address, made a great impression upon Cæsar. It is highly to his credit, that he could thus display the principles of a republican, without giving useless offence to the subverter of liberty.

A domestic occurrence of this period, which was his sixty-first year, impressed a stain upon his private character, which no apologist has been able to efface. This was the divorce of his wife Terentia, immediately followed by marriage with his rich and beautiful ward, Publilia, then in the flower of her youth. Though Cicero pretended several causes of complaint against Terentia, who, indeed, seems to have been a lady of spirit and management, yet the latter action too clearly explained the former. As he was involved in debt, the possession of Publilia's fortune rather than person was probably his chief object in forming so un-

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equal an alliance. His relation to her as a guardian aggravated the impropriety of his conduct. Soon after, the death, in childbed, of his daughter Tullia, to whom he was most tenderly attached, gave a new exercise to his philosophy, which, as in the case of his banishment, failed him in the trial. Overwhelmed with sorrow, he was long inattentive to the consolatory letters of his friends, some of which are extant and much admired. At length, his grief so far subsided, that he was able to write a treatise himself on the subject "*Of Consolation*." It is said, that his young wife appearing to rejoice in the removal of such a rival in his affections, he was so much offended as to repudiate her; and thus, in his advanced age, he was deprived of his principal domestic comforts.

The conspiracy against Cæsar was carried on without his knowledge; yet the removal of an usurper was thought so conformable to his public principles, that Brutus, after the deed, waving his bloody dagger, called upon the name of Cicero, and hailed him on the restoration of liberty. Cicero was well inclined to justify the action, but the turn given by Antony to the minds of the people, against the conspirators, deterred him from more than some general attempts to restore concord, and at length induced him to retire into the country, where he resumed his literary pursuits. The arrival of young Octavianus in Italy, however, opened to him a prospect of serving the state, and recovering his own consequence. That crafty youth was able, by his flatteries, to persuade the old statesman, that his intention was to establish the republican constitution, and become the faithful servant of the senate. (See AUGUSTUS, ANTONY, and BRUTUS.) Cicero, who never loved nor trusted Antony, as soon as he thought himself sufficiently protected by the quarrel between him and Octavianus, promoted the most hostile measures against the former, and the most honourable decrees in favour of the latter; and he pronounced those famous "*Philippics*," which, while they proved him fully possessed of all the powers of his eloquence, procured him a most implacable foe. The subsequent reconciliation of the two rivals, the formation of the second triumvirate, and the triumph of their party in Italy, drove Cicero again to his retreat. The bloody list of proscription was then framed, in which no point was so much insisted upon by Antony, as the insertion of Cicero's name. He was at that time at his Tusculan villa with his brother Quintus, also one of the proscribed. On re-

ceiving the dreadful intelligence, the brothers set out for Astura, another of Cicero's villas by the sea-side, whence they proposed to take shipping for Macedon, where Brutus then was. Necessaries being wanted for the voyage, it was agreed that Quintus should repair secretly to Rome, in order to provide them; and there he, with his son, met with a cruel fate. Marcus, arriving safely at Astura, embarked on board a ship then ready to sail for Greece; but changing his intentions, he obliged the master to put him on shore at the neighbouring promontory of Circæum. There, fluctuating amid a variety of sad thoughts, he first resolved to go to Rome, and kill himself in the house of Octavianus, upon the altar of his lares, that he might bring down upon his head the divine vengeance for violated friendship. But the love of life, still clinging to his heart, would not suffer him to execute this design, and he at length ordered himself to be conveyed to a farm he possessed at Caieta. Doubting his safety in this place, his domestics seated him in a litter, and carried him to the sea-side. Meantime, a band of soldiers came to search the house, commanded by the centurion Herennius, and the tribune Popilius Lænas, the latter of whom Cicero had defended against an accusation of parricide. Not finding the object of their search, they threatened to torture the slaves; but these faithful domestics persisted in denying that they knew where their master was. The discovery was made by a most ungrateful youth, named Philologus, an enfranchised slave, whom Cicero had tenderly educated in liberal studies. The assassins then followed the litter through the close and shaded paths in which it was proceeding to the shore. When Cicero beheld them, he ordered himself to be set down, and forbid his servants to make any resistance, which they were preparing to do. He then, looking with steadfastness on the soldiers, stretched out his neck, and received the fatal stroke without shrinking. His head and right hand were cut off, and carried to Antony. The triumvir, in a transport of joy, cried, "Now let there be an end of proscriptions!" He viewed the head long with great satisfaction, and then sent it to his wife Fulvia. This female fury took it into her lap, and, addressing it in the most insulting language, drew forth the tongue, and repeatedly pierced it with a bodkin. Antony afterwards caused the head and hand to be fixed on those rostra whence this great orator and patriot had so often charmed, affected, and roused the Roman people. The sight was viewed

with general sorrow, and secret imprecations were pronounced against the man who thus basely triumphed over the *father of his country*. Cicero fell in his sixty-fourth year, B.C. 42.

The moral and political character of Cicero is so displayed in the preceding summary of his life, that it cannot be mistaken. Mild, benevolent, inclined to virtue, and attached to the public welfare, he was warped in his conduct by an excessive love of praise, and a want of that strength of mind which alone can carry a man with uniform dignity and propriety through the storms of public, or the vexations of private, life. His thirst for glory degenerated into a shameless vanity scarcely conceivable at the present day. There is extant a letter of his to Lucceius, a writer of Roman history, in which he vehemently urges him to publish without delay, and in a separate form, the account of his consulate, and to adorn it with praises, "perhaps beyond his own real sentiments, and to the neglect of the laws of history." (Epist. ad Familiar, L. v. 12.) This foible rendered him an easy dupe; and, joined to his timidity, disposed him to undue compliances, and occasional desertions of the cause which in his heart he approved. He shone with the purest lustre in the relations of a friend, a father, a master, a magistrate, and governor; in which respect he resembled another Roman of almost equal vanity, the younger Pliny. It should be mentioned to his praise, that his fondness for admiration did not in the least incline him to envy or detraction. He as liberally extolled the merits of others, as he freely claimed those of which he thought himself possessed.

His intellectual qualities were of a very high rank. Fertility of imagination, and quickness of invention, were joined in an uncommon degree with acuteness of judgment, and a perpetual fund of good sense. As a writer, his admirers will not allow that he was ever equalled; and they say of him, that there is no sentiment in common with him and any other author which is not best expressed by Cicero. As a master of style in his own language, he stands at the head of all prose writers. Such was the enthusiasm excited by his works soon after the revival of literature, that it gave rise to a sect of *Ciceronians*, who refused to admit into their writings any word or phrase which was not sanctioned by his example. Of his compositions, a large number have been transmitted to modern times. Their variety has usually caused them to be distributed into four classes. I. His *Rhetorical Treatises*. Of these the most valuable are his three dialogues, "De Oratore"

—The Art of Oratory, addressed to his brother Quintus; his book, "De Claris Oratoribus"—On illustrious Orators, entitled, "Brutus;" and his "Orator"—The Orator, addressed to Brutus. In these, the dryness of precept is enlivened by examples, stories, ingenious turns, and all the arts of elegant writing. II. His *Orations*. Cicero not only ranks first among his own countrymen in the practice of forensic eloquence, but is commonly placed in parallel with the first of the Greeks, Demosthenes. And if he is somewhat inferior to the Greek in energy, he far excels him in variety, copiousness, vivacity, embellishment, and all that denotes an enlarged and cultivated mind. The number of orations remaining under his name amounts to fifty-six, and they comprise the whole period of his public life. They are a treasure not only of eloquence, but of historical and juridical matter. III. His *Philosophical Works*. Though the matter of all these was borrowed from the Grecian schools, yet he deserved the applause of his countrymen for introducing it to them in a methodical and agreeable form, and greatly contributing to naturalise in their language ideas and topics of reasoning which before had no adequate expression in it. On the philosophy of nature, his principal works are, "De Natura Deorum"—On the Nature of the Gods, a dialogue in which the opinions of the Stoics and Epicureans, concerning the divine nature, are clearly and eloquently displayed: "De Divinatione & de Fato"—On Divination and Fate, in which he shews himself superior to the superstitious notions of his time and country: "Somnium Scipionis"—Scipio's Dream, a fancy-piece built upon the platonic doctrines concerning the soul of the world, and the state of human souls after death. Moral philosophy is treated on by Cicero in several distinct works. One of the most elaborate of these, entitled, "De Finibus"—On Moral Ends, contains an account of the opinions of the several Grecian sects upon this subject, and discusses their leading arguments. His "Questiones Tusculanæ"—Tusculan Questions, so named from the villa where they are supposed to be debated, treat on the contempt of pain and death, the remedies of grief and mental perturbations, and the sufficiency of virtue to a happy life. His treatise, "De Officiis"—On moral Duties, addressed to his son Marcus, is an excellent summary of practical ethics, chiefly upon stoical principles. This has always been a popular work, and was one of the first ancient writings committed to the press after the discovery of printing. His

"Questiones Academicæ"—Academic Questions, of which only two books are extant, give his own opinions more directly than any other of his works. His dialogues, entitled, "Cato," and "Lælius;" the first, treating on Old Age, the second, on Friendship, are extremely elegant and agreeable pieces of moral writing. In his book "De Legibus"—On Laws, which is incomplete, he explains the grounds of jurisprudence. His valuable work, "De Republica"—On a Commonwealth, is lost, as well as his "Œconomics," and some other pieces under this head. All Cicero's philosophical works are written in an admirable style, clear, elegant, somewhat diffuse, but sober in the use of ornament. The introductions, which generally allude to some circumstances of the times, or his own situation, are often pieces of very fine writing; and the dialogue manner, when he adopts it, is happily sustained. The sect to which Cicero principally attached himself was the academic, and to that class of them which, after Carneades, though confessing the weakness of the human understanding, yet admitted opinions upon the ground of probability. But he was well acquainted with the doctrines of all the other sects, and candidly received such as he thought valuable and well grounded. For the epicurean sect, however, he always betrays an aversion and contempt which savour of prejudice, and are extraordinary in one, several of whose most intimate friends belonged to it. On the whole, he treats of philosophy rather popularly and eloquently, than profoundly; and deserves rather to rank among its admirers and promoters, than its masters. IV. His *Epistles*. These more justly merit the appellation of "familiar," than almost any which have been published as such. They are admirable specimens of the style proper for such compositions, and abound with curious matter, political and domestic. Together with those of Cicero, are contained in the collection many written by the first characters in Rome; and perhaps antiquity has scarcely bequeathed a more valuable treasure to the statesman and man of letters. Cicero's favourite freedman, Tiro, who made this collection, also published one of his *repartees, jests, and remarkable sayings*. The book is not extant, but specimens of his talents this way are preserved in his orations, and elsewhere. Most of them are quibbles and plays on words, and but a few would be relished in modern times. The *poetry* of Cicero, which a line in Juvenal has consigned to eternal ridicule, seems, upon the whole, to have been as good as that of the common tribe of versifiers with-

out poetical genius; but his fame has probably lost nothing by its suppression.

The editions of Cicero's works, whole or in part, have been extremely numerous. Of the former, some of the best are *Elzevir's*, ten volumes 12mo. *L. Bat.* 1642; *Gronovii*, eleven volumes 12mo. two volumes 4to. *Amst.* 1692; *Verburgii*, sixteen volumes 8vo. two volumes folio, *Amst.* 1724; *Olivetii*, nine volumes 4to. *Paris*, 1740; *Ernesti*, six volumes 8vo. *Hale*, 1773-77; *Lallemand*, fourteen volumes 12mo. *Paris*, 1768; *Oxford*, ten volumes 4to. Of his separate works, all those may be recommended which are edited by Grævius, Pearce, and Davis. Most of his productions have been translated into various languages. Melmoth's versions of the "Epist. ad Familiares," and of the treatises on Old Age and Friendship, are the happiest of these attempts in the English language. Of the various lives of this great man, that by Dr. Middleton is the most complete, but it has too much the air of a continued panegyric or apology.

Cicero had a son, *Marcus*, who has frequently been cited among the most remarkable instances of the degeneration of the sons of illustrious men. His father educated him with the utmost care; sent him to study at Athens under the particular tuition of Cratippus; and composed the excellent work "De Officiis" for his peculiar use. Nor does Marcus, from a letter of his to Tiro, seem to have been insensible to the advantages of his situation; on the contrary, he expresses the highest esteem and affection for Cratippus. When Brutus came to Athens, he found young Cicero an enthusiast in favour of liberty; and such was his interest, that he gained over an entire legion to the party of the republic. Brutus took the youth into his army; and having entrusted him with the command of his light infantry in pursuit of Caius Antonius, brother of the triumvir, Cicero overtook, and completely routed that commander. He returned to Rome with the rest of the proscribed after Cnæius Pompey's peace with the triumvirs. Augustus, according to Plutarch, made him his colleague in the consulate at the time of his war with Antony, and it was under his auspices that the senate took down Antony's statues, and defaced all the monuments to his honour. Marcus Cicero's name, however, does not appear in the consular fasti, so that he must only have been *suffectus*. In character he is said to have been brutal, debauched, extremely addicted to drinking, and without taste or capacity for literature. Yet, from what is above related, he seems

not to been void of qualities fitted for active life. *Plutarch, Vit. Ciceron. Fabricii Hist. Ciceronis per Consules descript. Universal Hist. Brucker's Hist. of Philosophy.—A.*

CICERO, QUINTUS TULLIUS, brother of the orator, like him came to Rome to pursue his fortune in public life, and was made prætor in the year of Rome 691. He afterwards obtained the government of Asia, where he remained three years. Cæsar took him as one of his lieutenants into Gaul; and in that campaign in which several of the winter-quarters of his troops were attacked, and Sabinus and Cotta with most of their soldiers were cut off, Quintus underwent a severe assault in his camp from the Aduatici, which he repulsed with great gallantry, till relieved by Cæsar. In the civil war he deserted his former leader, and joined Pompey. The clemency of the victor restored him to his country; but he was afterwards enrolled in the list of proscription by the triumvirs. His death was attended with circumstances peculiarly affecting, and which, indeed, have chiefly rendered him worthy of biographical record. It has been mentioned in the foregoing article, that he quitted his brother, Marcus, and repaired secretly to Rome, in order to raise money for their flight to Greece. His return was soon made known, and soldiers were sent to his house to dispatch him. Being unable to discover the place of his concealment, they took his son, and put him to the torture in order to force a disclosure. The generous youth was proof against their cruelty; but not able to suppress his groans and complaints, he was overheard by his father. Struck to the heart by the sufferings of so excellent a son, the unhappy parent came forth from his hiding-place, and offered himself to the sword of the assassins, only entreating that they would spare his child. The inhuman monsters replied that "both must die;" the father as a proscribed man, the son for his attempt to conceal him. A contention then arose between the two, which should die first; which the soldiers terminated by killing both at the same moment. Though the life of Quintus had not been without reproach, his death was truly honourable; and the filial affection of his son cannot be too highly extolled. Quintus was a lover of letters, and wrote verses, some fragments of which are preserved. He is made to take the side of popular belief in his brother's dialogue "On Divination." *Plutarch, Vit. Ciceron. Cesaris Comment. Appian. Valerius Maxim. Univers. Hist.—A.*

CID, The, a hero of great fame in Spanish

history and romance, whose real name was DON RODERIGO DIAS DE BIVAR, was descended from an ancient family, and brought up from a child at the court of the kings of Castille. He early distinguished himself by his valour, and was created a knight. In 1063 he accompanied the infant don Sancho of Castille, in an expedition against Ramiro king of Aragon, who was defeated and slain at the battle of Grao. When Sancho was come to the crown, don Roderigo acted as his lieutenant-general in his war against his brother Alfonso. He followed his master to the siege of Zamora, where Sancho being killed by treachery, he conducted back in good order the Castilian troops, with the dead body of the king. Alfonso was afterwards invited to receive the crown of Castille, on the condition of taking an oath to purge himself of all suspicion of concern in his brother's murder; and none of the other nobility venturing to exact the oath at the convention of Burgos, Roderigo administered it, and even obliged the king to repeat it. In 1074 he espoused donna Ximena Dias, daughter of count Diego Alvarez, of the Asturias. This fact, which seems authentic, appears to render improbable his marriage with Ximena, daughter of count Gomez of Gormas, whom he had killed in single combat; an event which, affording a fine display of contending passions in the person of the heroine, as daughter and lover, has been the subject of a Spanish play, imitated by Corneille in his celebrated tragedy of "The Cid." It might, however, have been an early connection, as the story places it under king Ferdinand of Castille, father of Sancho. Soon after his marriage with the daughter of Alvarez, finding that Alfonso continued to resent his conduct in exacting the oath, Roderigo assembled his friends, relations, and dependents, at the head of whom he entered Arragon, ravaging and plundering the country. He made himself master of the castle of Alcocer, where, being joined by a number of freebooters, attracted by his military fame, he made perpetual incursions on the neighbouring Moorish territories. At length he penetrated to the district of Ternel, south of Saragossa, and fixed his residence in a strong fortress, called to this day Pena de el Cid (the rock of the Cid), where he maintained himself as an independent petty sovereign. His title of *Cid*, is the Arabic word for Lord. Hearing of the murder of Hiaya lord of Valentia, he desired the assistance of Alfonso, to enable him to revenge the deed. Alfonso, probably desirous of removing him to a greater distance, readily granted his request; and Roderigo, in

1094, took Valentia after a long siege, and held it till his death, in 1099. This appears to be the summary of the true history of this famous warrior, as collected by Ferreras from authentic records, to which a great mass of fable has been added by popular tradition. *Mod. Univers. Hist. Nouv. Dict. Hist.*—A.

CIGNANI, CHARLES, an eminent painter, was born in 1628 at Bologna. His father, a man of good family in that city, finding his son employ himself in drawing after the best pictures in his cabinet, procured him the instructions of Battista Cairo, and afterwards placed him in the school of Albano. Here he so distinguished himself, that his master looked upon him as the future support of the school. His reputation soon spread; and cardinal Farnese took him to Rome, where he performed several works, and improved himself by studying the master-pieces of art in that capital. From the imitation of these he formed a manner of his own, in which he happily combined the excellencies of various artists. On returning to Bologna after three years' absence, he came into full employ in decorating churches and palaces, and he opened a school, which was soon much frequented. He was greatly caressed by the Italian princes, and received from duke Francis Farnese the titles of count and chevalier. The duke of Tuscany requested his portrait, and placed several of his works in the Florentine gallery. Pope Clement XI. created him prince of the academy of Bologna, and honoured him with his protection. In 1686 the city of Forli proposed to him the painting of the dome of their cathedral. He accepted the offer, and removed thither with his family, having committed the care of his school to two of his best disciples. This great work occupied him twenty years, though he was assisted by his son Felix. His last performance was the birth of Jupiter, painted at the age of eighty for the elector palatine. He died at Forli, in 1719, aged ninety-one, and his body was laid in state under the dome of his own painting. The private character of Cignani was kind and generous, disposed to good offices even to his enemies, and liberal of praise to his detractors. As an artist he ranks among the best painters of Italy. His pencil was firm and free, his drawing correct, his figures graceful, elegant, and well-disposed, his colouring mellow, but he has been censured for giving it such a strength, that the figures had too bold a relief, and were too much detached from the ground. The labour he bestowed on finishing has also been thought excessive, and at the expence of spirit; yet he studied expression, and excelled in it.

When he made a sketch which did not please him, he destroyed it and made a new one, thinking that the first, however improved, would always betray its amendments. His principal works are in the churches and palaces of Bologna and other towns in Italy, in the elector's gallery at Dusseldorp, and the king of France's collection. But few have been engraved. *D'Argenville Vies des Peintres.*—A.

CIMABUE, JOHN. In tracing the progress of an art, especially of one which after a gradual declension has again risen to excellence, it is generally very difficult to ascertain the exact degree in which it has been indebted to the efforts of individuals. The subject of the present article is popularly accounted the reviver of painting in Italy, which is supposed to have been almost entirely lost before his time; yet, in opposition to the Florentine writers who have done this honour to their countrymen, other authors assert that there never was a period, in the darkest ages, in which painting was not practised in some parts of Italy, and that Bologna, Venice, and other cities, possessed masters as early and skilful as Cimabue. Yet as it does not appear that any of these have established such distinct claims to the notice and gratitude of posterity as this artist, it would be unjust to rob him of his fame. Giovanni Cimabue, the descendant of an ancient family, was born at Florence, in 1240. His natural inclination for painting was so strong, that it prevented his attention to those scientific studies to which he was destined by his father. It was favoured, according to Vasari, by the circumstance, that the government of Florence, about this time, had invited to the city certain Greek artists, in order to effect the restoration of the arts of design. Though these persons were very inferior to the earlier painters of their country, Cimabue, who was placed under their tuition, imbibed the principles of art, and soon became greatly superior to his instructors. It is not, however, to be supposed that he proceeded far in the progress towards perfection; and it is only in comparison with the other productions of a rude and ignorant age, that his works deserve praise. Yet he seems to have been very solicitous of attaining all the excellence which he conceived; and, as we are told, did not hesitate to deface any attempts which his own inexperience, or the badness of his materials, rendered defective. Oil colours not being then discovered, he painted in fresco and distemper; and not only designed historical subjects, but drew portraits, which at that time was reckoned a wonderful effort of art. He was ignorant of the manner of managing lights and shadows,

and knew nothing of perspective. We have Dante's testimony (*Purgat. c. xi. v. 94.*) that he attained the highest eminence in his profession during his time, though his pupil Giotto afterwards outshone him. He died about the year 1300. Some of his works are still extant in the church of Santa Croce, in Florence. *Vasari, Vite de' Pittori. Tiraboschi. Pilkington's Dict. of Painters.*—A.

CIMON, one of the most illustrious characters among the Athenians, was the son of the famous Miltiades, by the daughter of a Thracian king. He served under his father in his youth, and seems to have been more addicted to active exercises, than to the studies of eloquence, music, and the other accomplishments peculiarly valued at Athens; whence he fell under the imputation of roughness and stupidity. His subsequent actions, however, shewed him to be far from deficient in abilities; and he had a natural eloquence, which, joined to an openness and generosity of temper, rendered him well qualified to rise in a popular government. As his father lay at his death, under a heavy fine, which he was unable to pay, the Athenians detained Cimon in prison till it was discharged. Some writers affirm, that he voluntarily surrendered himself in order to redeem the dead body of his father. He owed his liberty to his sister Elpinice, who regarded him with great affection. According to Cornelius Nepos, he had married her, which, as she was only his sister by the father's side, he was permitted to do by the Athenian laws. Plutarch seems rather to believe that they lived in a criminal commerce; which the loose character of Elpinice, and the various satirical strokes aimed at Cimon on her account, appear to render most probable. Whatever were the nature of their connection, it is said that Callias, a rich young Athenian, falling in love with Elpinice, offered to pay the fine for the liberation of Cimon, if she would become his wife; which proposal she persuaded Cimon with difficulty to accept. He passed some part of his youth with little credit, being immoderately attached to the fair sex, and disposed to riot. At the time, however, of the Persian invasion, his martial spirit and resolute temper shone forth with lustre. He set an example of cheerful compliance with the advice of Themistocles, to quit the city, and embark on board the fleet, and greatly distinguished himself in the naval combat of Salamis. Aristides, who judged favourably of his integrity and patriotism, took pains to initiate him in public business, and brought him forwards as a counterbalance to the influence of Themistocles. After the expulsion of the

Persians, Cimon was made admiral of the Athenian fleet, which acted under the orders of Pausanias the Lacedemonian. In this situation, by an affable and obliging conduct towards the allies, which formed a perfect contrast to the haughtiness and tyranny of Pausanias, he gained universal love and esteem; so that after Pausanias was recalled, the confederates readily accompanied him in an expedition to Thrace. There he took the city of Eion upon the Strymon, and settled Athenian colonies in the rich country about that river. He afterwards reduced the island of Scyros, inhabited by pirates, and brought thence the bones of Theseus to be interred at Athens, the native city of that hero, which he had quitted four hundred years before. Having reinforced his fleet to three hundred sail, he proceeded to the coast of Caria, and thence to Cyprus, where he was informed that the Persian fleet lay at anchor. He followed it to the mouth of the Eurymedon in Cilicia, and there completely defeated it, destroying a great number of vessels, and taking two hundred. Then landing his men, on the same day, he gained a victory over the land forces of the enemy, encamped in the neighbourhood. This celebrated action, which was said to combine Salamis and Plataea, took place in the 77th Olympiad, B.C. 470. Cimon afterwards got possession of eighty Phœnician ships in a port of Cyprus. He brought back to Athens an immense booty, which enabled the Athenians to build the south wall of their citadel, and to lay the foundations of the long walls which were to connect the city with the port. Cimon greatly enriched himself by this expedition, but in an honourable manner; and he expended his wealth with the most liberal magnificence. He had a daily repast, plain but plentiful, provided at his house for a numerous company, to which the poorest citizens were welcome. When he walked out, he had a retinue of young men well clothed, and if he met an aged citizen in a mean dress, he made one of these exchange with him. Some of his attendants also carried bags of money, from which he took sums for the private relief of any decent persons in distressed circumstances whom he chanced to meet with. He even carried so far the idea of rendering his property that of the public, as to lay open the enclosures of his grounds and gardens, that all who pleased might help themselves to the fruit. These actions have certainly much the air of ostentation; it is however asserted, that Cimon did not aim at courting the populace, being in reality attached to the aristocratical party, and fa-

vouring it in his political conduct. He confirmed the naval superiority of his country, not only by his splendid victories, but by the wisdom of his policy. For, many of the Greek states which were bound by treaty to furnish ships to the allied fleet, chusing rather to compound this service for money, he advised the acceptance of their composition, while at the same time he would not permit any indulgence of that kind to the Athenians. The effect of which was, that the other states lost all the practice and spirit of naval warfare, while the Athenians were kept in full exercise and discipline. The Persians renewing hostilities by an invasion of the Chersonesus, of which, with the aid of the Thracians, they gained possession, Cimon was sent to recover it, which, after a naval victory, he effected. He then reduced the Thracians, who had revolted from the Athenians, and seized the neighbouring gold mines in Thrace. Soon after this transaction, the Lacedemonians, who were much distressed by a revolt of the Helots, supported by the Messenians and others, sent to request aid from Athens. Ephialtes, who was at the head of the popular party, opposed the granting it, on the ground of the ancient and constant rivalry between the two states, which made it the interest of the Athenians to keep the Spartans as low as possible. Cimon, on the other hand, who was always a friend to the Lacedemonians, and with them inclined to oligarchic government, urged the Athenians by motives of generosity to assist them, and not suffer the "other eye of Greece" to be extinguished. He prevailed, and was sent with a considerable force to their relief, in which service he obtained great honour. Some time afterwards, however, another body of Athenian troops marching to the aid of the Lacedemonians, was dismissed by them with some circumstances of suspicion, which greatly offended the people of Athens, and indisposed them against the friends of Sparta. The famous Pericles was now beginning to possess great influence in Athens, as the head of the popular party, in conjunction with Ephialtes. The ruin of Cimon was a necessary step to the establishment of their power, whence a prosecution was commenced against him for treason against the state, on the ground of his having neglected to push his conquests in Macedonia, after he had gained possession of the Thracian gold mines, which his accusers attributed to his having been bribed by the king of Macedon. He defended himself by plausible arguments; and at the same time his sister Elpinice exerted herself greatly in solicitations on his behalf.

Among others, she applied to Pericles, who sarcastically told her "that she was grown too old for succeeding in affairs of this kind." Notwithstanding this ungallant remark, Pericles behaved with moderation on the trial, and Cimon incurred no other punishment than that *ostracism*, which was in a manner attached to every great character in Athens during some part of his public life. After Cimon had spent some time in banishment, the Athenians became involved in a war with the Lacedemonians, in which the armies of both nations met at Tanagra, in Bæotia. Before the battle, Cimon suddenly appeared fully armed, and went to take post at the head of his tribe. The leaders of the popular party, however, affecting to suspect him of treasonable designs, would not suffer him to stay. Obligated to depart, he first addressed his particular friends in the army, exhorting them by their conduct to efface all suspicions of their fidelity to their country. They requested that he would leave them his armour, as a sacred deposit. They formed close around it to the number of about a hundred, and rushing amidst the thickest of the foe, fought with undaunted courage till all were killed. The battle proved unfortunate to the Athenians, and the subsequent events of the war caused them to regret the absence of Cimon, of whose true patriotism they were now convinced. Pericles himself drew up and supported a decree for his recal, after five years had elapsed of the ten to which the sentence of banishment by ostracism extended. On his return, he immediately exerted himself to restore peace between the Athenians and Spartans, which, by means of his interest with the latter, he soon effected. Knowing that the temper of his countrymen would not suffer them long to remain in tranquillity, he engaged them in a new attempt against Cyprus, and took the command of a powerful fleet for this purpose. Part of this he dispatched to Egypt, to assist in a revolt of that country from the king of Persia; and with the remainder he defeated the Phœnician fleet, and obtained various other successes, which induced the king of Persia to order his commanders to propose a treaty of peace. This was concluded, upon terms highly honourable to the Athenians, who secured the freedom of all the Greek cities of Asia, prohibited the Persians from marching their forces nearer than three days' journey from the sea, and from sending any armed vessel between Pamphilia and Lycia. During the progress, or at the close of this treaty, Cimon terminated his glorious career at Citium, in Cyprus, either by

disease, or in consequence of a wound received in the siege. His remains were brought to Attica, where a monument in Plutarch's time still retained the title of Cimonia. His name, from the happy union of splendid talents with the amiable and generous qualities of the heart, has ever been a favourite among the illustrious characters of Greece; and it has been remarked, that Cimon in the midst of wealth, as well as Aristides in poverty, preserved the reputation of patriotism unimpeached. *Corn. Nepot. Vit. Cimonis. Plutarch Vit. Cimon. Univers. Hist.—A.*

CINCINNATUS, LUCIUS QUINCTIUS, an illustrious Roman, flourished in the latter part of the third century of the republic. He was of the patrician family of the Quinctii; and though so poor as to cultivate a small farm with his own hands, he passed through the principal dignities of the state. He was created consul in the year of Rome 292, when the city was in a very turbulent state on account of the dissensions between the tribunes of the people and the senate; and besides his natural attachment to the patrician party, he was exasperated against the plebeians on account of the banishment of his son Cæso, for the violences he had committed in supporting the cause of the senate. He therefore in vehement harangues reproached the senators for their pusillanimity and the tribunes for their insolence; and by his management, prevented any motion for the Terentian law in favour of the people, during the short period of his power; for he had only been chosen to complete the year of the consul Valerius Poplicola, who had been slain in recovering the capitol from Herdonius. When the senators proposed to make him consul for the ensuing year, he indignantly refused it, as contrary to their own resolution against the continuation of magistracies to the same persons. He had retired again from public concerns, when in the year of Rome 294, a prodigious alarm being excited in the city in consequence of news arriving that the consul Minucius with his army was closely invested by the Æqui, Cincinnatus was unanimously created dictator. "This sole hope of the Roman empire," says Livy, "then cultivated a farm of four acres across the Tiber. He was there found by the deputies of the senate, engaged in rustic labour; and after mutual salutations, he was desired to hear in his toga the senatorial mandate. Wondering at the cause, he ordered his wife Racilia to hasten with his toga from his cottage. After wiping from his person the dust and sweat, he put it on, and was instantly

saluted dictator by the deputies, who informed him of the public danger, and desired his presence in the city. A vessel was prepared for his passage, and he was received on the opposite bank by his three sons, followed by his kindred and friends, and the greater part of the senate." On the next day, prohibiting all other business, he made a levy of all the citizens of military age, and ordered them to be ready in the Campus Martius at sunset with five days' provision, and twelve palisadoes each. He proceeded in battle array to Algidum, the scene of action, where the army arrived at midnight. Cincinnatus caused his men to throw up an entrenchment before the enemy's camp, and then by loud shouts to apprise the consular army of their arrival. The Æqui, enclosed between two hostile bodies, were attacked on both sides next morning, and were obliged, in order to save their lives, to submit to a treaty, by which, after giving up their principal officers, arms, and baggage, all of them were passed under the yoke, and ignominiously dismissed. Cincinnatus then, awarding all the spoils to his victorious army, and sharply reproving the consul and his troops, returned triumphant to Rome, where he was received as the saviour of the state. He retained his dictatorial authority only till the principal witness against his son Cæso had been convicted of false testimony, and his son recalled; and then abdicated on the sixteenth day the supreme dignity, to which he had been appointed for six months. "He returned to his oxen," says Florus, "a triumphal husbandman! having finished a war within fifteen days, as if he had been in haste to resume his interrupted labours." This, though the most brilliant, was not the last service rendered by Cincinnatus to his country. Twenty years afterwards, on the discovery of the plot formed by Sp. Mælius for the subversion of the constitution, no resource against the danger was thought equal to that of creating Cincinnatus a second time dictator. He was then upwards of fourscore, and would gladly have excused himself from undertaking so arduous an office. Being at length persuaded to comply, he appointed Servilius Ahala his master of the horse, and placed guards in the several quarters of the city, to the surprise of those who were not apprised of the conspiracy. Then, seating himself on his tribunal in the forum, he summoned Mælius to appear before him. Conscious of his guilt, or, at least, of his danger, Mælius attempted to make his escape, when he was pursued and killed on the spot by Servilius. Cincinnatus applauded the action; and calling an assembly of the people, acquainted them with the exist-

ence and proofs of the conspiracy, and quieted their minds by distributing among them at a low price the vast magazines of corn which Mælius had formed in his house. *Livii Hist. L. III. & IV. Florus. Univers. Hist.—A.*

CINCIUS ALIMENTUS, LUCIUS, an early Roman historian and antiquary, flourished during the second Punic war, in which he was prætor of Sicily, and had under his command two legions of those which had fought at Cannæ. He was, probably afterwards, taken prisoner by Hannibal, who seems to have treated him well, since he has mentioned some circumstances of the war as derived from Hannibal's own mouth. Cincius is several times quoted by Livy as a writer of great authority. It appears from Dionysius Halicarn. that he wrote his history of the wars of Hannibal in the Greek language. His history of Gorgias Leontinus, however, seems to have been composed in Latin; as likewise his work on military affairs, from which there are quotations in A. Gellius (l. 16. c. 4). Macrobius refers to a work which he wrote on the Fasti; and Festus speaks of several books of his, on subjects of Roman antiquities. These are all the notices remaining of an author, whose learning and opportunities for information appear to have rendered him valuable, and the loss of whose works is to be regretted. *Vossius de Histor. Latin.—A.*

CINNA, LUCIUS CORNELIUS, one of those whom civil contentions have made memorable, and at the same time infamous, raised himself, by the courage with which he supported the popular faction in Rome, to the first honours of the state, and was elected consul in the year of Rome 667, B.C. 87, during the domination of Sylla, though he had been a declared partisan of Marius. As soon as he entered upon his office, he commenced an attack upon Sylla, which obliged that leader to quit Rome, and repair to his army in Asia. Cinna then attempted to strengthen the popular party by incorporating a number of new citizens from the allies into the ancient tribes. This was opposed by his colleague Cn. Octavius and the senators, and a bloody battle was fought in the forum between the two parties, in which Cinna's party was worsted, and he, with six tribunes, was expelled the city. The senate even deposed him from his consulship, and chose Cornelius Merula in his stead. Cinna applied for succour to the allies, by whom he was furnished with money and troops; and having gained over a large body of Roman soldiers encamped at Capua, he was joined by such numbers, that he formed an army of thirty legions. He then recalled the elder Marius from his retreat in

Africa; and with him, Sertorius, and Papirius Carbo, invested Rome. Metellus was called by the senate to the defence of the capital, but after various actions, he was obliged to retire. Rome was then reduced to such straits, that the senators found it necessary to treat with Cinna, whom, on the resignation of Merula, they acknowledged for legal consul. He then entered Rome with Marius and the other chiefs, and a horrid scene of blood and slaughter ensued, in which Cinna at first contented himself with the murder of his colleague Octavius. He afterwards, however, concurred with Marius in his proscription of the whole senatorian party, and a vast number of the best and noblest of the Romans were sacrificed to this inhuman policy. At the expiration of his consular year, Cinna by his own authority nominated himself and Marius consuls for the ensuing year; and Marius dying in his office, Cinna shared his power with the younger Marius, who was no less cruel than his father. In the succeeding year, he declared himself a third time consul, with Papirius Carbo; and he strengthened his interest by marrying his daughter Cornelia to the young patrician Julius Cæsar, afterwards the famous dictator. In the mean time Sylla had been preparing for his return to Rome, and it was become necessary to make every exertion in order to resist so formidable and inveterate a foe. Cinna, who did not want courage or vigour, resolved to go and meet him in Dalmatia, in order to keep the war from Italy. He had sent over some of his forces, and was embarking the rest, when a mutiny broke out, in which he was killed by his soldiers at the port of Ancona, B.C. 84. "He was one," says Paterculus, "who having attempted what no good man would have dared, performed what none but a very brave man could have effected; and if he was inconsiderate in counsel, he was a man in action." *Plut. in Sylla & Mario. Livii Epit. Appian Bell. Civil. Vell. Paterculus.*—A.

CINNAMUS, JOHN, a Greek, grammarian or notary to the emperor Manuel Comnenus, flourished in the 12th century. In his youth he followed the profession of arms, and was present at various expeditions in Europe and the East. After the death of Manuel, he employed himself in writing, and composed the histories of John Comnenus and Manuel his son, the former in an abridged form, the latter at large, comprehending their actions from 1118 to 1176. He was living in 1183. Leo Allatius gives him the character of an elegant author, who frequently uses foreign forms of expression, and figures from the schools, whence he sometimes falls into obscurity: his model seems to have been Procopius. Vossius

says of him, that his diction is more pure and terse than that of the modern Greeks in general, and that he imitates Xenophon. His account of the emperor Manuel is censured as too panegyric, yet he does not appear to have meant adulation. His history was first printed in Greek and Latin with notes, by Tollius at Utrecht, 1652, 4to.; and, since by Du Cange, at Paris, with historical and philological observations, 1670, folio. *Cave Hist. Literar.*—A.

CINO DU PISTOIA, so called from his native place, but by his family name, DE' SIGIBULDI or DE' SINIBALDI, an eminent lawyer and poet, flourished in the beginning of the 14th century. He studied law at Padua and Bologna, and at first with no great success, since he was repulsed with disgrace on his first attempt to obtain the doctorial dignity. This circumstance, however, had its proper effect in rousing his diligence, and he soon arrived at great professional reputation. He was made first-assessor to Lewis of Savoy, when senator of Rome, to which office he was chosen in 1310. In 1314 he finished a voluminous commentary on the code, and in the same year he received his doctor's degree at Bologna. He was professor at various universities, particularly at Perugia in 1326, where the celebrated Bartolus was his scholar. He was gonfalonier of his native city, Pistoia, two years before his death, which happened, according to the inscription on his tomb, in 1336. Petrarch lamented his death in a sonnet, which proves that a friendship reigned between them; but a letter from Cino to Petrarch, published by Doni, and copied by the abbé de Sade, is by the best judges reckoned supposititious. Cino's "Commentary on the nine first Books of the Code," printed at Frankfurt in 1578, is commended by Bartolus, though some canonists have treated it with disrespect, which is probably a retaliation for Cino's declared contempt for the canon law. He also commented on some parts of the Digest. But it is from his poetical works that he has derived his principal fame. By common consent he is placed among the most cultivated Italian poets of that age; and of the predecessors of Petrarch, not one perhaps is to be compared to him for elegance and sweetness. On this account he obtained the esteem of Dante, who often mentions him with applause. His works, consisting of canzone and other lyrical compositions, have gone through several editions, of which the most complete is that of Venice in 1589. *Tiraboschi.*—A.

CINQ-MARS, HENRY COIFFIER, marquis of, a royal favourite, born in 1620, was second son of the marquis d'Effiat, a marshal of France. He was brought forwards by the cardinal de

Richelieu for the purpose of becoming favourite to Lewis XIII. who could not subsist without a confident under that character. Cinq-Mars was well qualified for such a post, having a most prepossessing figure and agreeable talents for conversation. The cardinal instructed him in the art of pleasing the king; and such was his success, that he was made captain of the guards, then grand-master of the wardrobe, and finally master of the horse. The cardinal hoped for support from one whose fortune he had made, but the young man's ambition was stronger than his gratitude. He loved neither the king nor the minister. The unsocial and melancholy humour of the former constrained him in the pursuit of pleasure; and in the height of favour he could not forbear saying to his intimates, "How unhappy am I to live with a man who wearies me from morning to night!" He controlled himself, however, in the hope of rising to political power, and gladly complied with the king's desire of having him present at all his private conferences with the cardinal. This was far from being agreeable to Richelieu, who wished to keep the departments of favourite and minister quite distinct; and he one day gave Cinq-Mars a severe lecture on his presumption for interfering in state affairs, and harshly forbid him from attending at any future councils. He also, it is said, greatly mortified him by severely rebuking his vanity in pretending to a marriage with the princess Mary de Gonzaga, afterwards the wife of the king of Poland. On these accounts, Cinq-Mars vowed vengeance against his benefactor, and excited the king's brother, Gaston duke of Orleans, to a revolt, in which the duke de Bouillon participated. An emissary was sent to Spain, and a treaty was made in Gaston's name to lay open France to her enemies. Lewis, in 1642, made an expedition in person to Roussillon, and was accompanied by Cinq-Mars, who never appeared more in favour. He was continually declaiming against the cardinal, and urged the king either to have him assassinated, or to banish him from court. The king, who was always complaining to his favourites of a subjection to his minister, from which he had not force to free himself, appeared to listen to the latter proposal; and Richelieu, who lay ill at Tarrascon, did not doubt of his approaching disgrace. At this juncture he fortunately made a discovery of the treasonable negotiation carried on by the faction with Spain. He informed the king of it. Cinq-Mars was arrested, and carried for trial to Lyons. Gaston, who always in his conspiracies made his own peace by sacrificing his partisans, furnished additional proofs. Cinq-Mars was capitally condemned,

together with his friend de Thou, son of the illustrious historian and president, and was beheaded, September, 1642, in the twenty second year of his age. It is asserted that Lewis, pulling out his watch before the execution, coldly observed, "In an hour's time monsieur le Grand will be in an unpleasant situation!"—such was his insensibility towards one who had appeared almost necessary to his existence!—a home-lesson to those who are emulous of being kings' friends. *Millot Elements de l'Hist. de France. Nouv. Dict. Hist.—A.*

CISNER, NICHOLAS, a learned German, was born in 1529 at Mosbach upon the Neckar. He studied first at Heidelberg, and afterwards at Strasburg, where he imbibed the lutheran theology under Martin Bucer, his relation, and other professors. He next visited Wittemberg, in which university he was made professor-extraordinary of moral philosophy. In 1553 he quitted that place on account of the plague, and went to France, where he studied the law at Bourges, Angers, and Poitiers. He took the degree of doctor of laws at Pisa in 1559, and returning to Heidelberg, was nominated professor of the Pandects, and counsellor to the elector-palatine. He passed through various civil offices, and was consulted by the elector in several important affairs. He died at Heidelberg in 1583, in his fifty-fourth year. Cisner wrote a variety of pieces, the most valuable of which were published by Reuter, a Heidelberg professor, under the title of "N. Cisneri, &c. Opuscula historica, & politico-philologica, distributa in libros iv." *Frankf. 1611, 8vo.* This collection contains several curious tracts on points of German history and antiquities, together with poems, orations, and epistles. *Moreri.—A.*

CIVILIS, CLAUDIUS, a celebrated leader of the Batavians, was of the royal lineage, and commanded a cohort of his countrymen in the Roman service. Together with his brother Julius Paulus, he was falsely accused of rebellious intentions; and Paulus being put to death, Civilis was sent in chains to Nero, but was absolved by Galba. He was again endangered under Vitellius, and with difficulty rescued from the army, who demanded his life. Thus exasperated against the Roman government, he resolved upon a revolt. He was crafty as well as enterprising; he therefore first concealed his designs under pretence of taking part with Vespasian, then contending for the empire against Vitellius. By artful speeches he inflamed the minds of the Batavians, and then joining the Canninefates and Frisians, who were in open rebellion, he attacked the Roman forces on the Rhine, and obtained a victory, by which

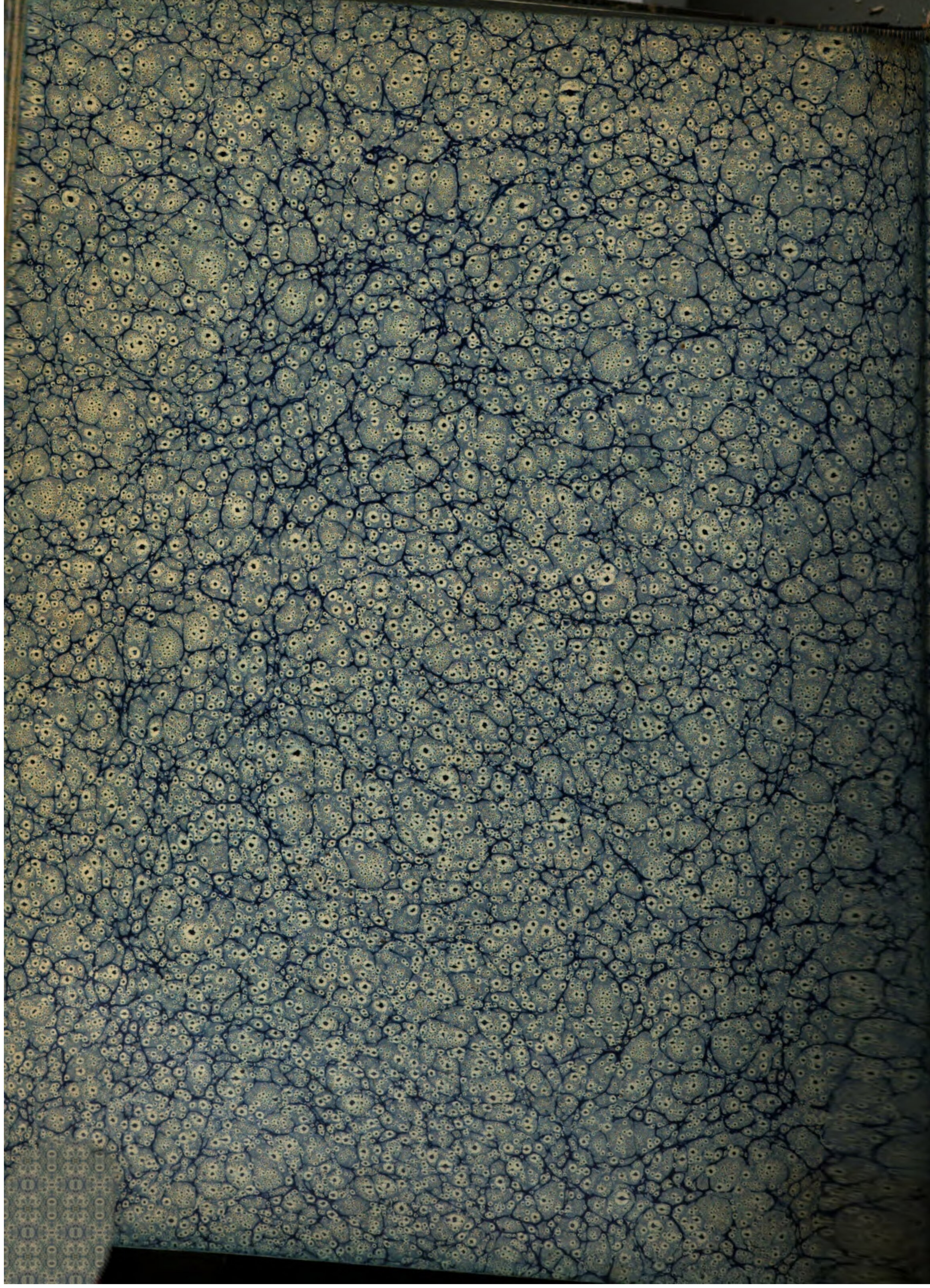
they were expelled from Batavia. In another action he compelled two Roman legions, deserted by their auxiliaries, to take refuge in the camp called Vetera, now Santen, in the duchy of Cleves. He was afterwards joined by some Batavian cohorts in the Roman service, who had revolted, and almost destroyed a legion near Bonn. Still, unwilling to declare himself as the enemy of the Romans, he made all his troops take an oath of allegiance to Vespasian, and invested the camp at Vetera, under pretence of compelling the legions there to do the same. The civil war in Italy now inspired the Gauls and Germans with hopes of shaking off the Roman yoke; and on the death of Vitellius, Civilis no longer thought it necessary to dissemble. Classicus, Tutor, and Sabinus, Gallic leaders, joined the revolt, and they administered to the auxiliary troops an oath of allegiance to the empire of the Gauls. The legions at Vetera were at length compelled by famine to surrender, and were treacherously massacred: and now Civilis, who had suffered his hair to grow in consequence of a vow, from the beginning of his revolt, cut it again, as having attained his wish. He is said also, like a true barbarian, to have exposed some of his captives to be shot at, in sport, by his little son. He did not permit his Batavians to take the oath to Gaul, having expectations of setting up an independent empire for himself by the aid of the Germans. He next joined to the alliance the Colonia Agrippinensis, now Cologne; and having defeated Claudius Labeo, he gained over the Tungrians, Betasians, and Nervians. This was the furthest term of his success. Discord arose among the different leaders, and the Roman commander Petilius Cerealis defeated the Germans, and stopped the progress of rebellion. Various actions then ensued between Cerealis and Civilis, the result of which was, that the latter retreated into the insula Batavorum, the modern province of Holland, where he still made a formidable resistance. At length a treaty was proposed, and a conference was held between the Roman and Batavian commanders, in which Civilis excused his conduct, as meant to serve the cause of Vespasian. The chasm in Tacitus's history leaves us uninformed as to his subsequent fortune; but it appears that the Batavians returned to their allegiance, and it is probable that their chief was suffered to enjoy the reward of a timely submission. *Taciti Histor. L. IV. & V.—A.*

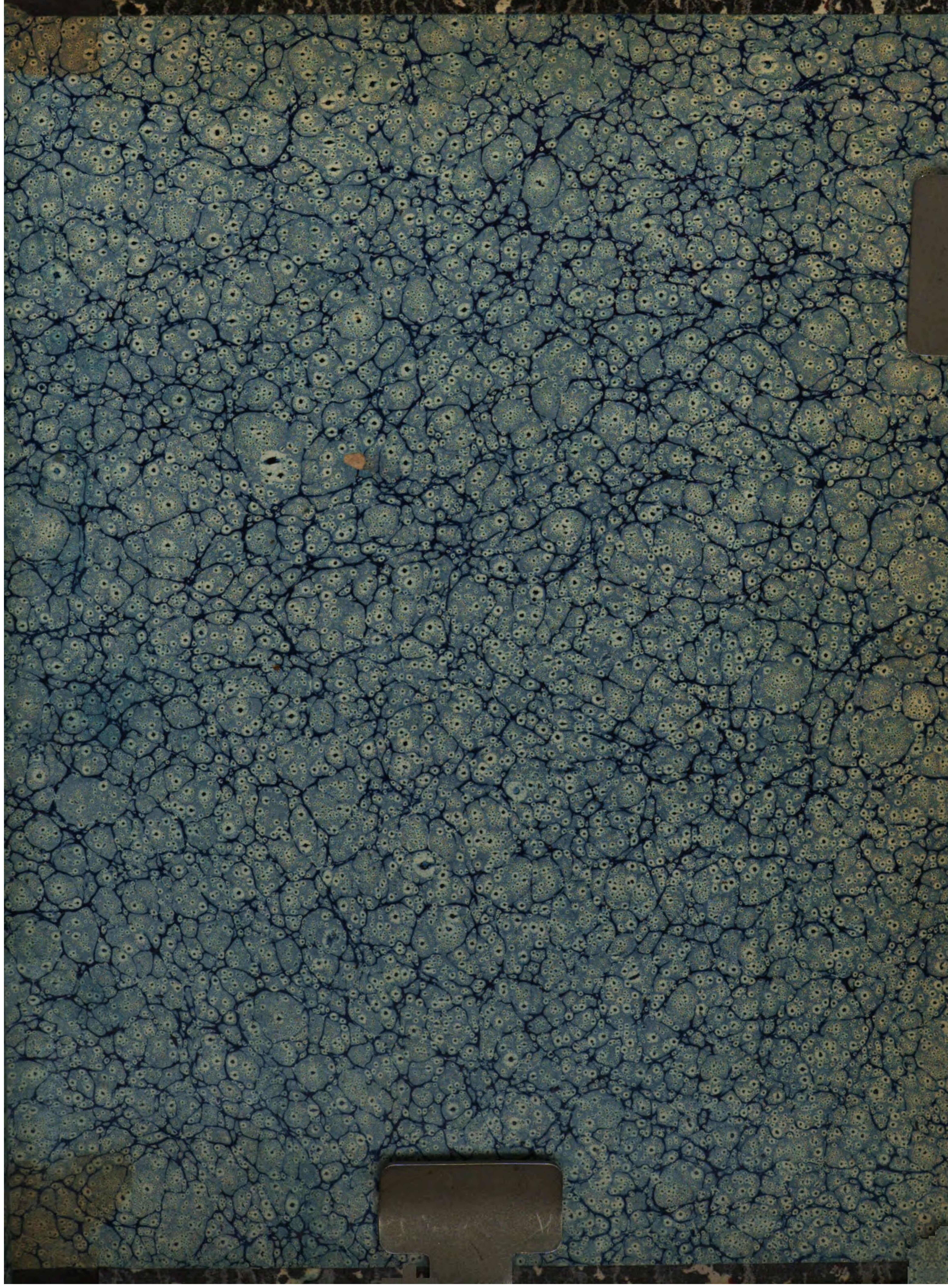
CIVOLI, or CIGOLI, LEWIS, an eminent

painter, whose proper name was CARDI, was born in 1559, at the castle of Cigoli in Tuscany. He first studied under Alexander Allori, who employing him frequently in modelling after dissected bodies and skeletons, the pupil's health was so injured that he was obliged to return to his native air, and intermit his labours for three years. He then travelled into Lombardy, and studied with great assiduity the works of the first masters, of whom he particularly attached himself to Correggio; and he imitated his style so successfully as to acquire the name of the Florentine Correggio. He also exercised himself in poetry and music: but being once reproached with choosing rather to play on the lute, than finish a picture he had undertaken, he broke his instrument that it might no longer divert him from his proper profession. The view of a work of Baroccio gave him such an impression of the excellence of that master, that he laboured to acquire his manner; and he had the satisfaction, in painting an *ecce homo* in concurrence with him and Caravaggio, to have the superiority adjudged to him. The grand-duke, who admired his works, employed him in the palace Pitti, and sent him to Rome for further improvement. He was there lodged in the Medici palace, and he painted various pieces both at Rome, and at Florence. One of the great pictures for St. Peter's at Rome was committed to his hand, an honour reserved for the first artists; and though his first design was stolen from him and anticipated in an engraving, he finished another, on the subject of Peter's healing the lame man, which excited universal admiration. Pope Paul V. employed him in painting the dome of his chapel at St. Maria Maggiore, but in this he did not succeed, as there was only a single point in which it appeared to advantage. It is thought that his chagrin at this mortification was one cause of an illness which brought him to the grave in 1613, at the age of fifty-four. Civoli drew well, and designed in a grand manner. His figures were expressive, and his attitudes natural. He is distinguished by a kind of Florentine taste, by the hair of his heads, and the numerous folds of his draperies. His best pictures, besides those mentioned, are a martyrdom of St. Stephen in a convent at Florence, and a Magdalen, and dead Christ on the Virgin's knees, in the grand-duke's gallery. His subjects are almost all religious ones. Several of his works have been engraved. *D'Argenville.—A.*

Thomas Davison, }
White-Friars. }

END OF THE SECOND VOLUME.







Aikin, John,

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